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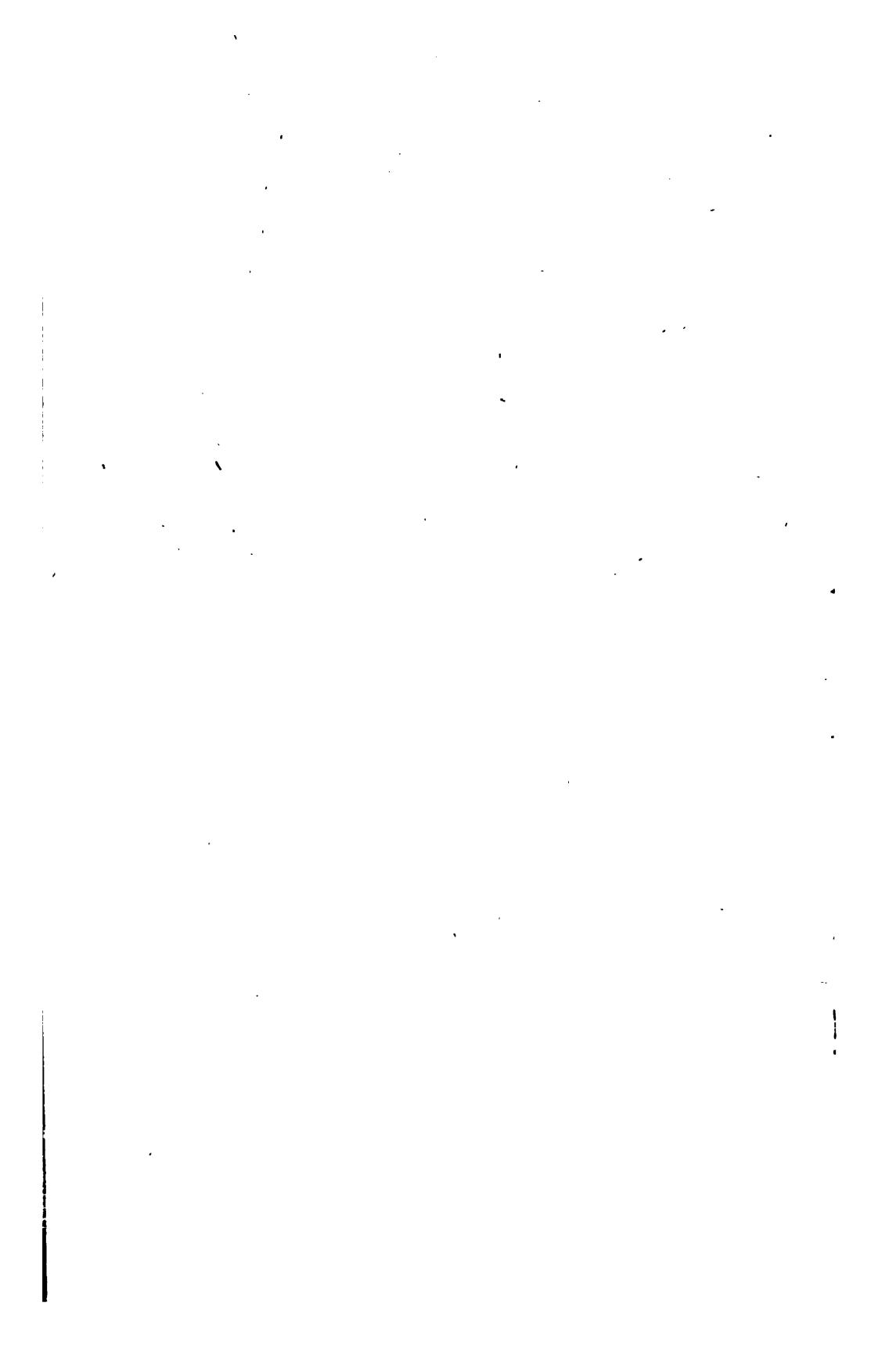
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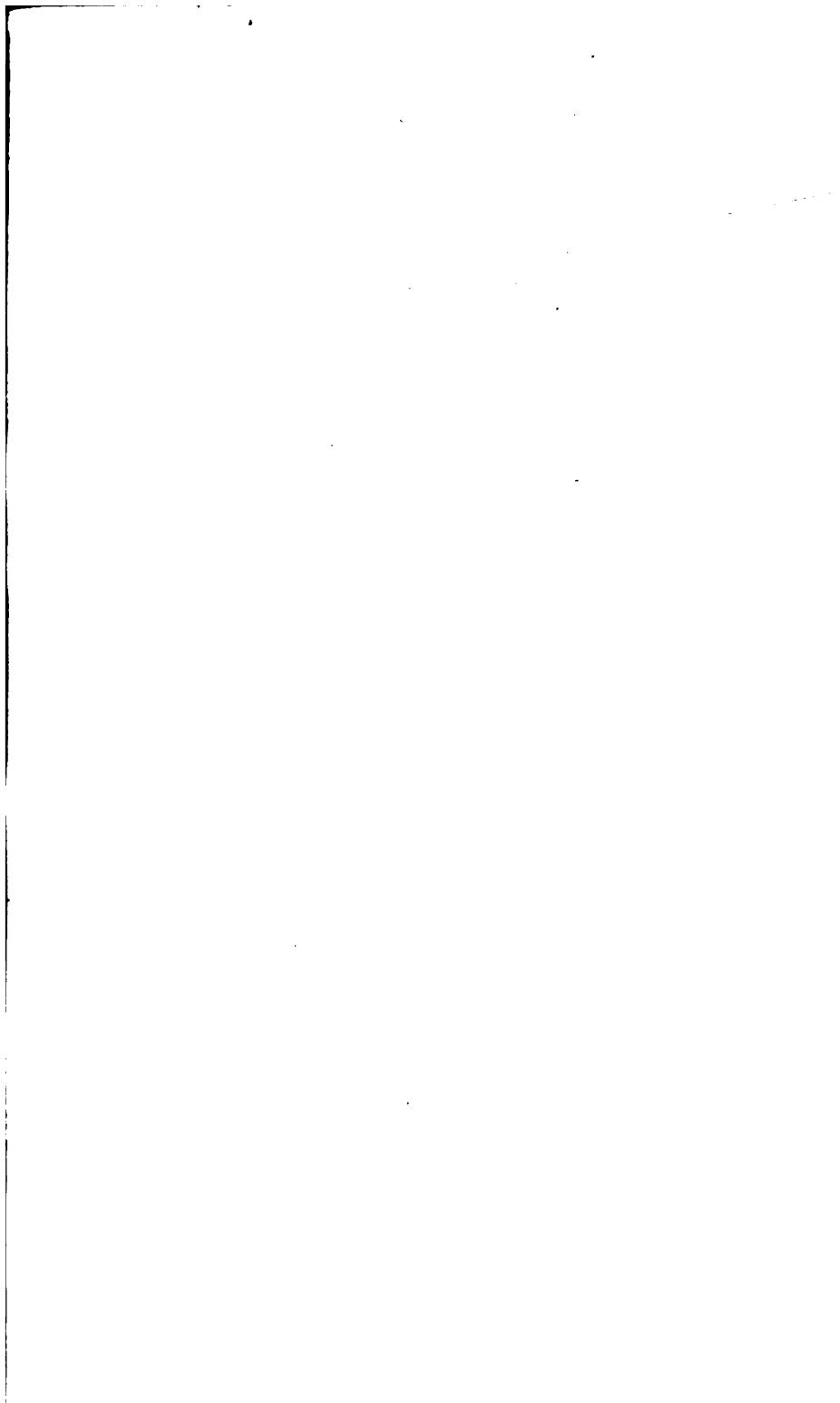
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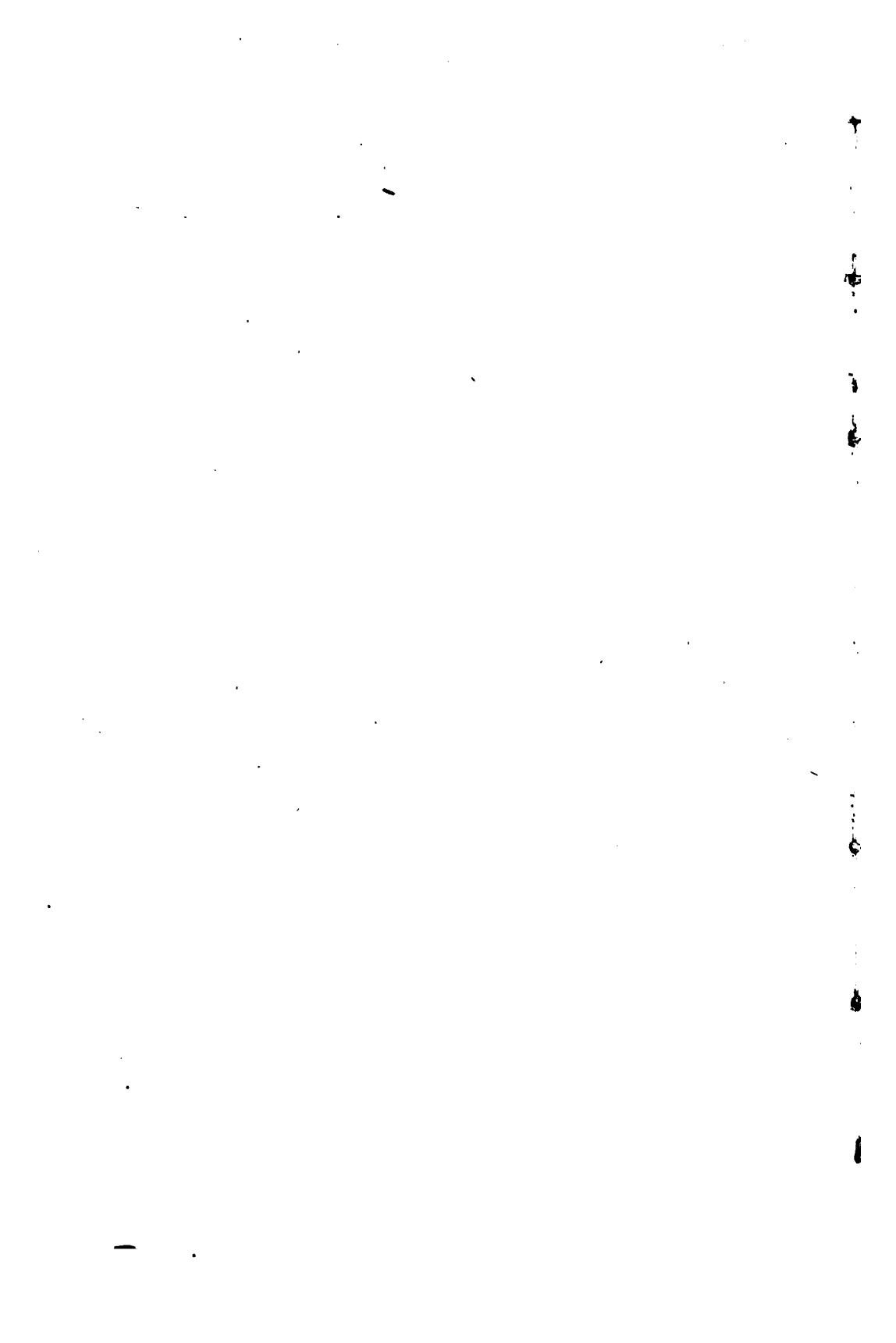
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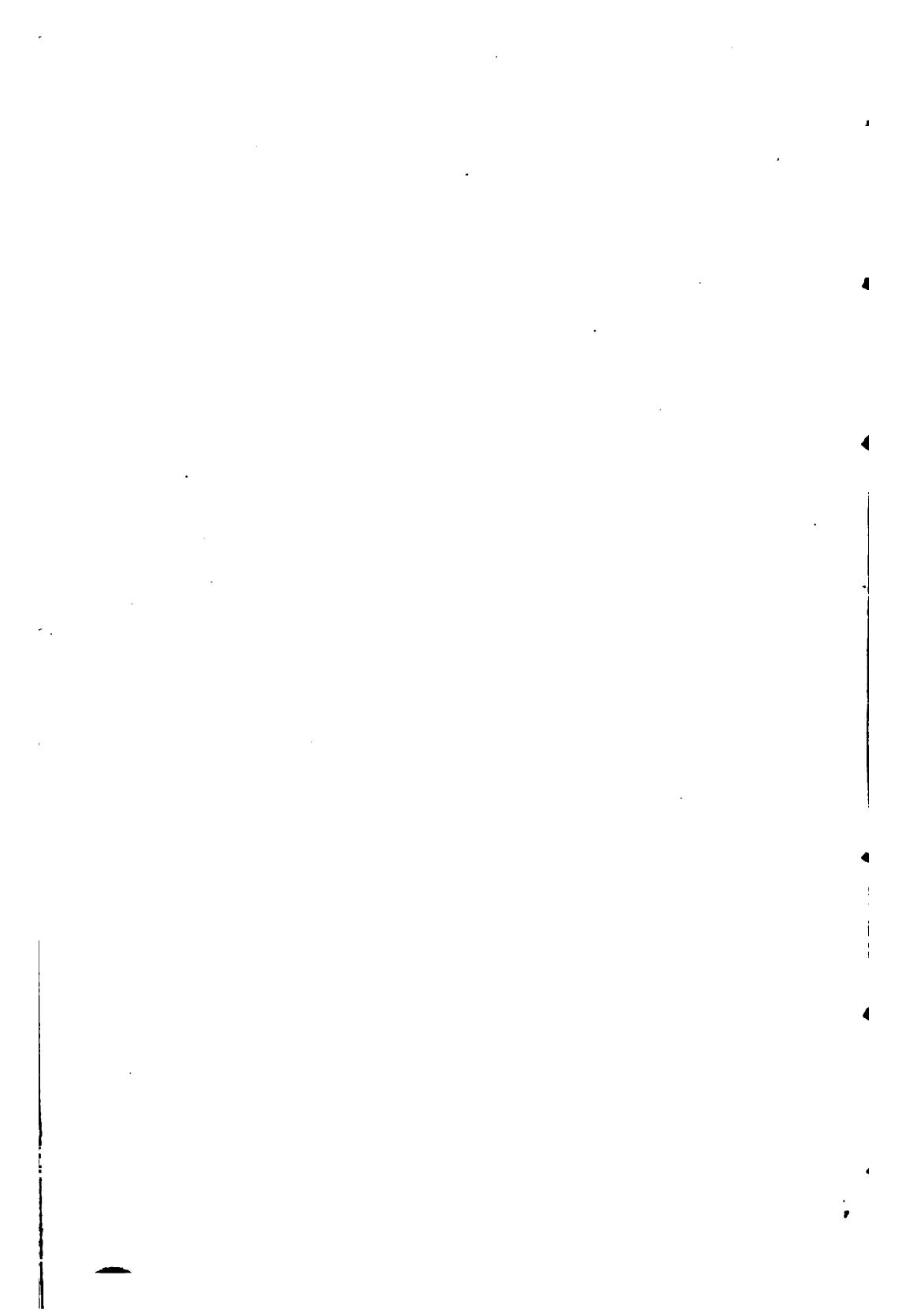
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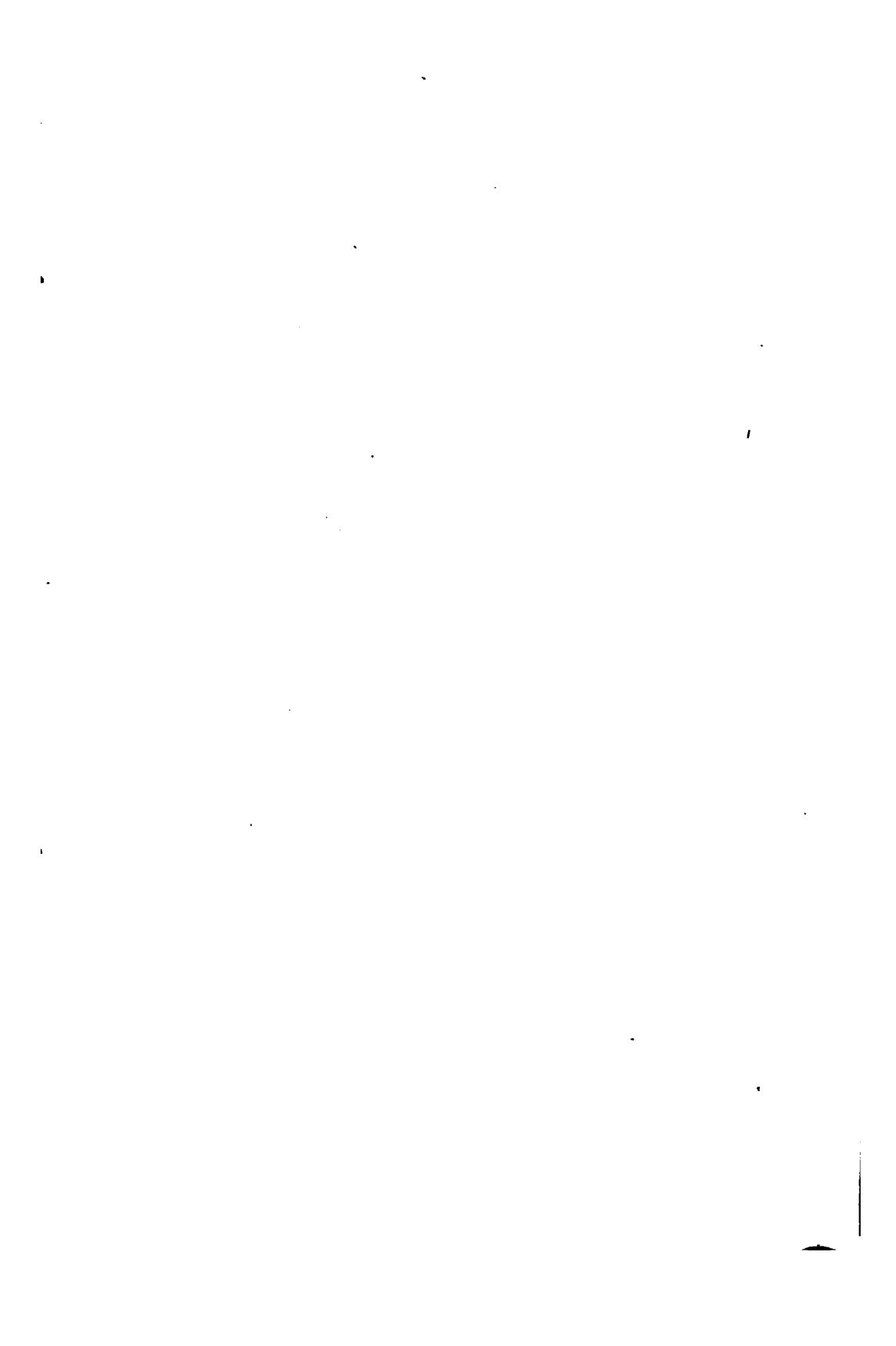


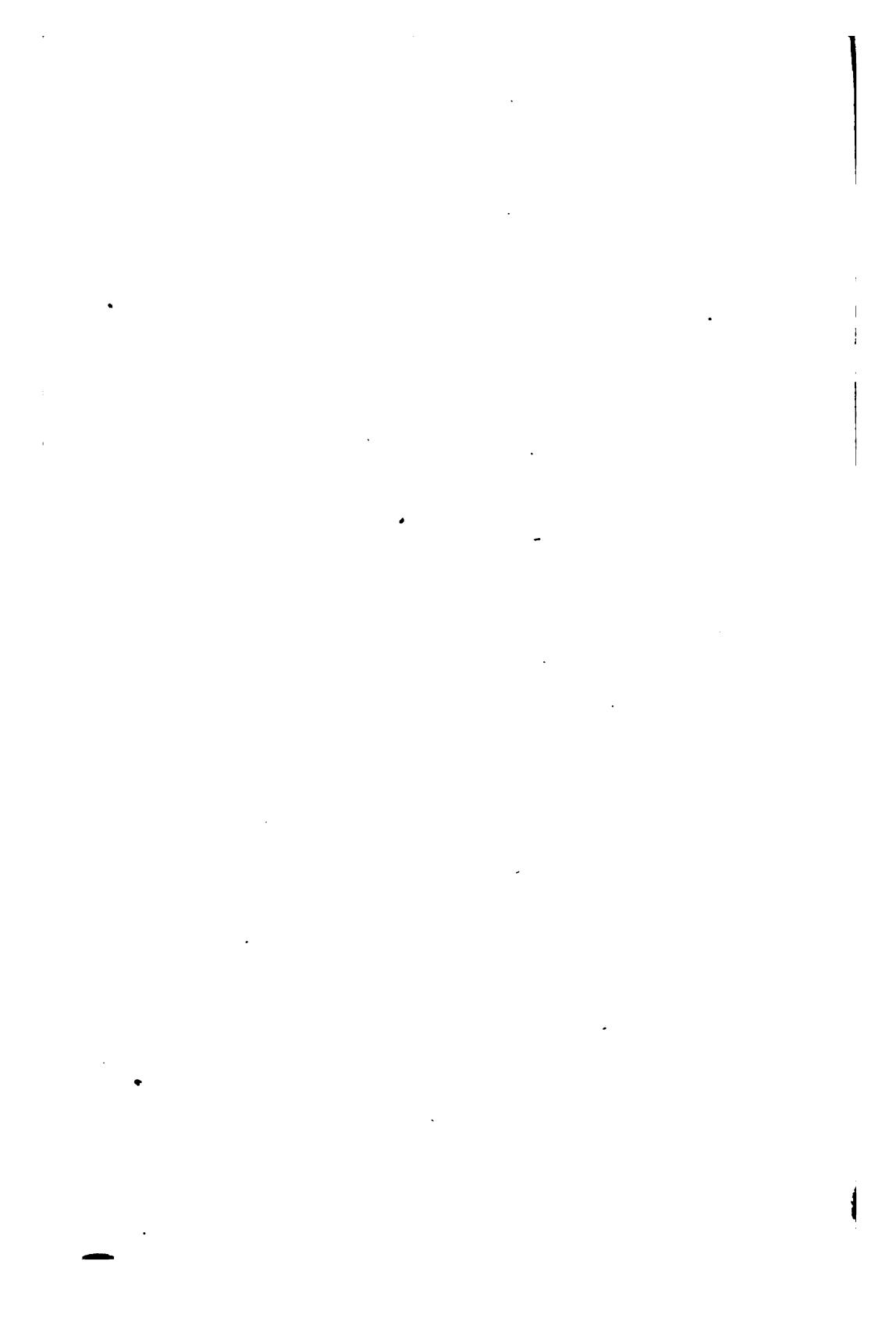












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TRANSLATED FROM THE ORIGINAL GERMAN OF  
DR. (FRED) AUG. GOTTTREU THOLUCK,  
PROFESSOR OF THEOLOGY IN THE ROYAL UNIVERSITY OF HALLE, AND CORRESPONDING  
MEMBER OF THE ASIATIC SOCIETY OF LONDON.

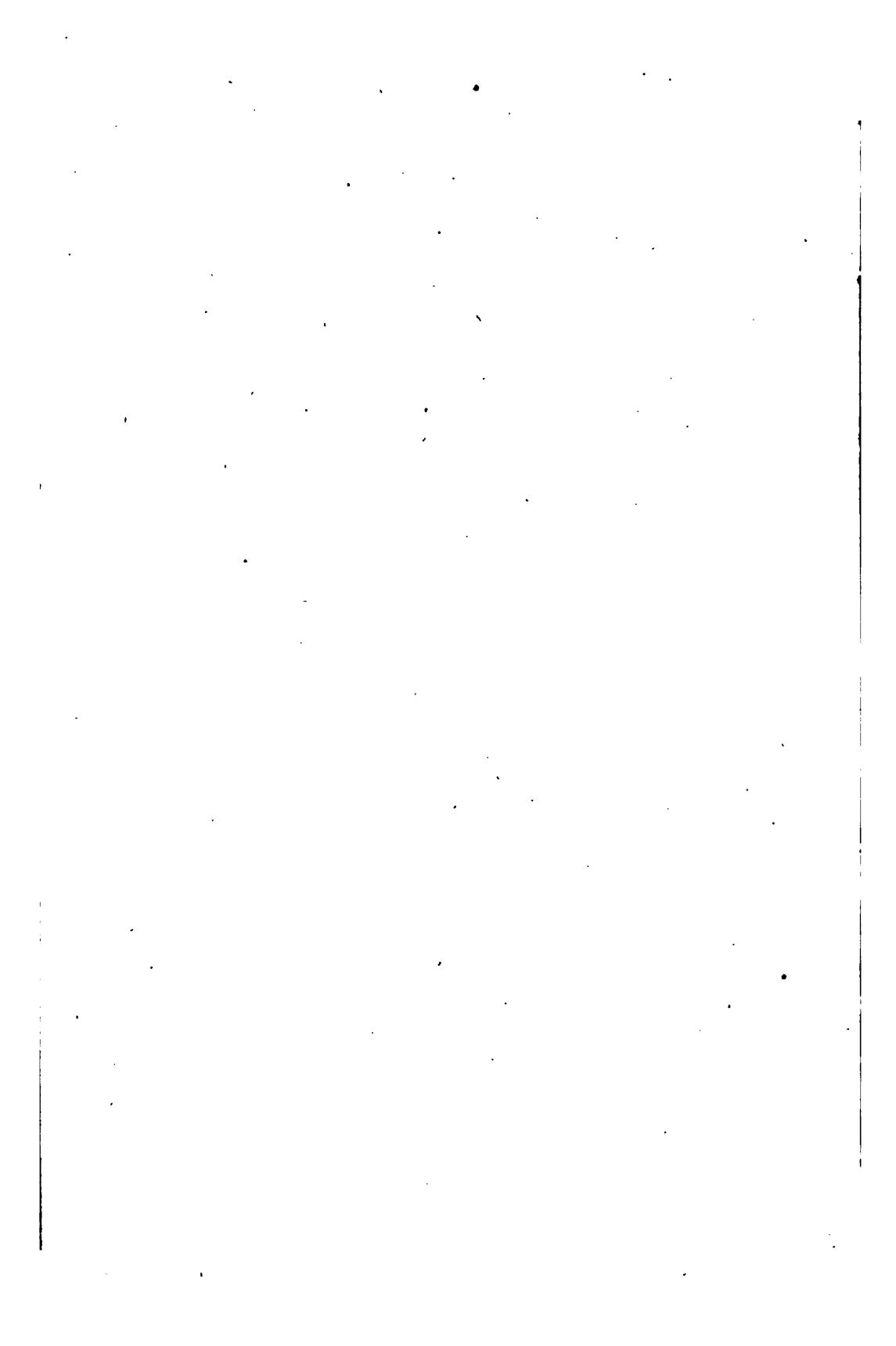
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PHILADELPHIA:  
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1844.



## P R E F A C E.

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THE Translator is happy in being able to prefix to this volume the following testimonial from Dr. Tholuck, in favour of the general design of the **BIBLICAL CABINET**.

" The attempt to transplant a portion of the theological literature of Germany into the soil of England, is doubtless cheering, provided that such works shall be selected for translation as are really calculated to promote, in the lands where the language of that country is spoken, the growth of pure evangelical theology. How glorious it would be, if the Protestant churches, of all nations, were thus, like sisters, to join hand in hand, in order, with one accord, to advance the great work of building up the kingdom of God! To Great Britain, in these modern days, we Germans are already under no small obligations. The serious practical Christianity of your island, which has manifested itself since the beginning of the present century, in its numerous philanthropical and religious undertakings, has afforded us a model for similar institutions; and in our country also, Bible, Missionary, and Tract Societies have sprung up. In like manner, the practical theology of England, more especially in the branch of biographical literature, has yielded fruits which have had a blessed influence among the people of Germany.

" It hence could not be otherwise than pleasing to us, if Britain, on her side, were not to despise what we have it in our power to offer her in return. And, indeed, it cannot be denied, that while the revival of the true faith among us has, as yet, in the domain of practical life, operated incomparably less beneficially than in England and Scotland, the fruits which it has produced in the field of science have been so much the more abundant. The day has been when Germans were wont to look for instruction from the great men of

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the English church, such as Pococke, Lightfoot, Usher and Selden; and I know not to what cause it is to be ascribed, that, at present, in the department of theological literature in England and Scotland, few works appear worthy of general attention. In this respect, our country may now, perhaps, lend yours a helping hand, in brotherly love, according to the precept of the Apostle, Eph. iv. 16, and in this manner the bond between the Christian churches of Britain and Germany be more closely cemented."

It is scarcely to be hoped, however, that these happy effects will be speedily realized. The undertaking has many obstacles to encounter. One of the most formidable of these is the strong prejudice which exists in this country against whatever bears the name of German theology, and which disposes so many to view with alarm and suspicion, every production that comes from the infected regions of rationalism, as necessarily tainted with heresy and error. It would be absurd to deny, that, to a certain extent, this feeling is well founded. There are numerous theological works, of high reputation in their own country, which it would be dangerous and unjustifiable to introduce by translation into ours, as they would certainly have the effect of unsettling the faith of the weak, and would only serve to engage those, upon whom their influence might be innocuous, in an unnecessary contest with error, which is already beginning to perish in the land in which it grew, and never, it is to be hoped, will reach us, except in the history of its refutation.

At the same time, it can as little be denied, that the danger is greatly exaggerated, and the prejudice to which I allude, carried to an excessive and unjust extent. The offspring of ignorance, how, indeed, can it be otherwise? To moderate and correct it, the best means probably is, to make known the real extent of the evil; and for this purpose, let the reader accept of the following brief, but accurate sketch of the past and present state of theology in Germany, from the pen of one, than whom, there is certainly no higher authority upon the subject.

"The prodigious schism which divides the theologians of our German church," says Tholuck, "is not unknown to your countrymen. The rationalism of Germany is the terror of the greater part of Christendom where the English tongue is spoken; although, if I am accurately informed, there is in England, Scotland, and North America, a number of persons who are casting longing eyes towards German rationalism, as towards a forbidden tree of the knowledge

of good and evil, desirous themselves to taste its fruits, and therewith also to make their countrymen wise. Permit me, then, to present you with a brief compendium of this system: The majority of the books of the Old Testament do not proceed from the authors to whom they are ascribed. Several, such as Daniel, have been, by a pious fraud, fathered upon the prophets. Christ and the Apostles were fallible men, who, though possessed of many good moral principles, were swayed by gross Jewish superstition. Our accounts of the history of Jesus are full of *Mûsoe*, which a love of the miraculous tempted the Jews of the first century to frame. Even the declarations of Christ himself have not come down to us precisely in the form in which he delivered them; his disciples put much into his mouth which he never spoke. Besides, the gospels of Matthew and John are probably spurious. What Jesus of Nazareth really taught, can now no more be known with certainty; but it is unquestionable, that his originally simple doctrine has been greatly corrupted by Paul, who engrafted upon it the important articles of original sin and redemption, which he had borrowed from his own Jewish theology; and these came afterwards to be regarded as Christian doctrines, although nothing can be more contrary to the understanding.

“ Such is the relation in which the system stands to Christianity. Neither must it be supposed, that these opinions were only in a cursory manner enunciated or maintained. On the contrary, since the year 1770, in which Semler, the true father of this system, but who yet was far from going the length of the rationalists of the present day, first propounded it, the strenuous industry of the greatest part of the theologians, philosophers, historians, and even naturalists of Germany, has been engaged in strengthening and establishing it. Whoever knows what German industry can do, may form some conjecture of the success which has attended his efforts, when once enlisted in the cause of infidelity.

“ It required the ploughshare of Napoleon’s wars, to break the soil, and again prepare the heart of the Germans for the seed of the Word of God. At that period, there awoke among us an earnest longing after the faith of our fathers, and that in several places has been followed by a revival of the faith itself. Naturally, however, this could not be the case with those who had received a liberal education, without their being able to assign reasons for their belief, and justify it scientifically in a conflict with the doubts which had been

raised on every side against it. And thus, after a long period, in the early part of which the Theological Faculty of Tubingen alone had maintained a determined and scientific resistance against the infidelity of the age, there arose, about the year 1817, a fresh endeavour, in opposition to the rationalists' objections, and with a continual reference to these in all the departments of the science, to lay again the foundations of evangelical theology. On the domain of doctrine, this was a comparatively easy task, as that has always been the weak side of rationalism, from which the gift of speculation seems to have utterly departed. So much the more arduous and stubborn, however, has been the struggle on the field of history and criticism, where innumerable inquiries required to be prosecuted afresh in a new spirit. In that new spirit of the German theology, much, it must be confessed, has not as yet been accomplished. In the several branches, we can speak only of a beginning, but, with the help of God, this beginning shall surely have a progress."

From this account of Dr. Tholuck, it appears, that however gloomy the retrospect of the past, a better day has begun to dawn upon the church of Germany. The sun of Divine truth, which is destined to chase away the midnight horror of neology, has arisen, and already sheds her bright and cheering rays. The strongholds of infidelity and error have been assailed by a noble band of champions for the faith once delivered to the saints. In the arduous struggle in which they are engaged, surely they have a claim upon the sympathies and favour of all to whom the gospel is dear. With what other feelings than complacency and approbation should we view and receive their labours? When right in the grand essentials, is it just to treat them with fastidious disdain, if on some minor points they have not been able to shake off completely the influence of the school in which they were nurtured, and diverge some hair's-breadth perhaps from the straight line of orthodoxy among us? But in many instances even this cannot be objected to them. And, as has often been done in the former history of the church, they have exemplified how the clearest statements, and most powerful defences of Truth, have issued from amidst the hottest opposition.

Duris ut ilex tonsa bipennibus  
Nigræ feraci frondis in Algido,  
Per damna, per cædes, ab ipso  
Ducit opes animumque ferro.

Men are at the pains to sift opinions which it costs them dear to maintain; they seize with so much the firmer grasp that of which they see others anxious to rob them; and muster their strength, and select their arms, when they have to encounter a formidable foe.

In this conflict Dr. Tholuck is universally allowed to stand foremost among the defenders of ancient orthodoxy; and his Commentary upon the Epistle to the Romans is the most important work which has as yet proceeded from his pen. The universal approbation it has received from the friends of evangelical truth, and the fierce hostility with which it has been assailed by the rationalists' party in Germany, afford the most satisfactory evidence of its distinguished worth. No less decisive is the fact, that three editions of it have already been exhausted, and that an anxious demand is now expressed for a fourth. Among other testimonies that might be quoted to its excellence, it were unfair to withhold the opinion of such a distinguished Biblical critic as Professor Stuart of Andover, who, in his work lately published on the same Epistle, has not only expressed, in the highest terms, his approbation of Dr. Tholuck's previous labours in the field, but availed himself, to no small extent, of that writer's views and researches.

Nor will the effect of these testimonies surely be diminished, by the modest estimate which the author himself seems to have formed of his own performance, as expressed in the following paragraph, which he has desired should be prefixed to the translation.

"I wish especially to remark, that the work is to be regarded as the production of an earlier period of my life, and as having been intended for a particular purpose. I composed it in my twenty-fifth year, with the special view of commanding to the hearts of my countrymen the doctrine of justification by faith, which, at the time, I perceived to be greatly misunderstood. Other points are hence laboured with less care; and at this time, I believe, that upon the 9th chapter I should be able to give some more profound views. Accordingly, it by no means presents what I now consider as the beau ideal of a theological commentary. I am occupied at present with the publication of an extensive commentary upon the Sermon on the Mount,\* and it is to this I must refer, if your countrymen should wish to read

\* This work Professor Tholuck has kindly offered to transmit in sheets to the Translator; and at no distant day it may be expected to form a number of the Biblical Cabinet.

a more mature work from my pen. It contains many expositions of the doctrines, and might serve to render the dogmatical part of our theology more accessible to English divines. At the same time, I am persuaded, that none of them would there meet with any thing at all contrary to the pure orthodoxy of your church. Even in early boyhood infidelity had forced its way into my heart, and at the age of twelve I was wont to scoff at Christianity and its truths. Hard has been the struggle which I have come through, before attaining to assurance of that faith in which I am now blessed. I prove, however, in myself, and acknowledge it with praise to the Almighty, that the longer I live, the more does serious study, combined with the experiences of life, help me to recognize in the Christian doctrine an inexhaustible fountain of true knowledge, and serve to strengthen the conviction that all the wisdom of this world is but folly when compared with the glorious gospel of Jesus Christ."

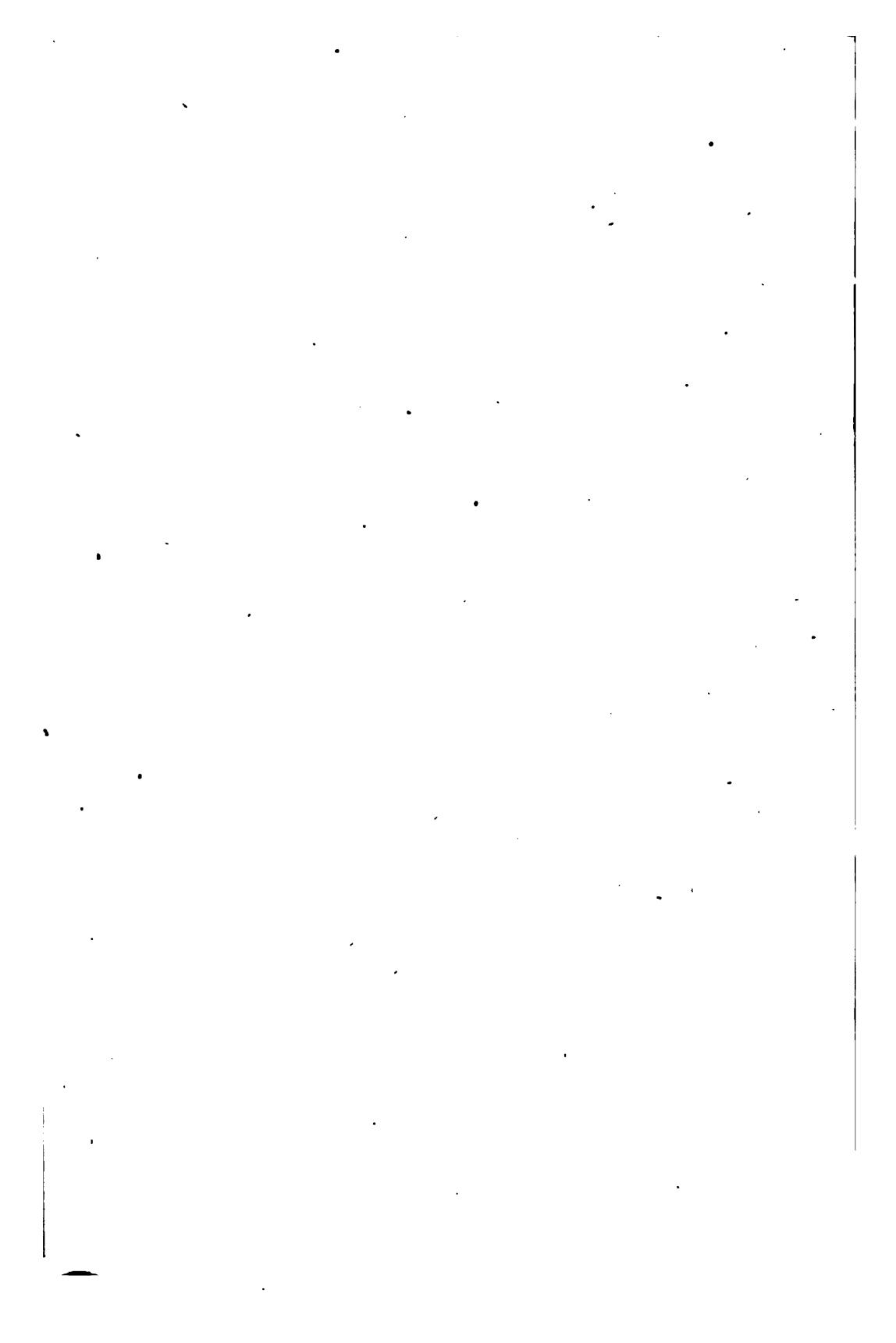
With regard to his own labours the Translator has only to say, that it has been his anxious study to render the meaning of the original with the utmost possible fidelity; and that while with this view he has been scrupulously conscientious, in recasting the thoughts of the author, to preserve unchanged their substance, order, and connection, he has used the common license of an interpreter, to make such slight changes in their verbal form, as was necessary to adapt them to the genius of our language, and secure symmetry and cadence to the expression. Some emendations, the result of more matured study, he has already received from the author, and hopes that he may still receive more. By far the greater part of the quotations have been collated with the best editions of the originals. The translation of the extracts from the Greek Fathers he has appended, in deference more to the suggestion of others than to his own opinion, deplored that this should have been deemed necessary by the prevalent neglect of a language which our ancestors were wont to regard as one of the eyes of theology. Much pains have been expended, both by himself and the printer, upon the accentuation of the Greek, and although he dares scarcely hope that a faultless degree of accuracy has been attained, he is persuaded that the blunders are neither so numerous nor so gross as greatly to offend even the most fastidious scholarship.

On his own part, let him be permitted to say, that he would deem himself amply compensated for all the toil which this work has

already cost, and may still entail upon him, could he but indulge the hope that, like the grapes and pomegranates of Canaan, it may serve to his fellow-students as a specimen of the riches and fertility of what is, alas to us, almost a *terra incognita*,—the ancient literature of the church,—allure the steps, though even of but a few of them, into a field which the Germans have begun to cultivate afresh, with unspeakable benefit to the cause of evangelical truth, and tempt them to extend their inquiries beyond the commentaries of Henry and of Doddridge, into the rich mines of thought which lie hidden and unexplored in the works of Chrysostom, Augustine, St. Bernard, and Calvin, in search of some new and quickening element to infuse into their ministration of the word.

On the part of the author, he has to express the wish, in which he cordially joins, that in Great Britain also this book may, by the blessing of God, be made the means of awakening some few to the faith of the gospel, and of deepening the blessed impressions of that faith in those breasts where it already exists!

EDINBURGH, 31st Aug. 1833.



## TRANSLATOR'S PREFACE.

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THE Translator, with the most unfeigned regret, begs to apologize for the protracted delay of this work, as well as for all the vexatious consequences which it has entailed, both upon the Publisher and the Public; although he scarcely expects to be excused, except by those who have some experience of the cause that has occasioned it, viz. the manifold and absorbing avocations connected with entering upon the pastoral charge of a parish. The long interval which has elapsed since the publication of the former volume, has afforded him an opportunity of hearing the opinion entertained of its merits, and he is gratified to find that it has been read and judged of by many, with minds unbiassed by prejudice, and whose perceptions were neither dimmed nor perverted by the terrors of German Neology. Indeed, several of the ablest divines in our Church, so far from apprehending any baneful consequences from its publication, have expressed their conviction, that such a specimen of penetrating exposition, enriched with the stores of a boundless and sanctified erudition, guided by a love of truth the most sincere, and animated by a faith so strong, and a piety so ardent, could scarcely fail to exercise a beneficial influence upon the theology of the land.

A different opinion has, however, been expressed. Mr. Haldane lately published a work upon the same Epistle, excellent, doubtless, in its way, as the gifts and graces of its author would ensure, but certainly not calculated, like the present, for the scientific theologian. In this work he makes a strange attempt to depreciate Dr. Tholuck's character as an expositor, by fastening upon him a charge of want of reverence for the Holy Scriptures. The injustice of the imputation is only equalled by the futility of the grounds upon which it is based. It is not true, that, " respecting the quotation from Habakkuk, Rom. i. 17, Dr. Tholuck charges the Apostle with using vio-

*lence* in adapting it to his subject." No one can attentively read the passage alluded to, (BIB. CAB. vol. v. 77,) without perceiving that Mr. Haldane has egregiously mistaken and misrepresented Dr. Tholuck's words, in a manner unworthy his usual acuteness, and not a little discreditable to one who assumes the task of expositor. It is, moreover, equally false, that Dr. Tholuck "refers to Acts xxviii. 25, as an example of a passage which the Apostle quotes as *prediction*, when it is not prediction." An imputation so grave ought not to be made except with extreme caution, and upon the surest grounds. It becomes otherwise uncharitable and slanderous. In the present case, no more gratuitous assertion was ever uttered. So far from referring to the text as a passage which the Apostle "quotes as prediction," Dr. Tholuck, without delivering any opinion as to what may be its character elsewhere, refers to it as a passage, which, on the particular occasion in question, is certainly *not quoted as prediction*; a fact of which a single glance will be sufficient to convince the reader.

A few notes have been introduced, containing the Author's maturer views upon certain verses of the 9th chapter. They appeared in Nos. 56 and 57 of the Litterarischer Anzeiger, 1834, where Dr. Tholuck reviews an able exposition of Rom. ix., by J. T. Beck, Stuttgart, 1833, and refer to the grand mystery of predestination, on which his sentiments have certainly not been learned in the school of Calvin. This is the only part of the work, with respect to which the Translator feels it incumbent upon him to put the young theologian upon his guard.

MANSE OF HODDAM,  
Sept. 1836.

## PREFACE TO THE AMERICAN EDITION.

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IN presenting this first American edition of Tholuck on the Romans to the religious public, the publishers deem it proper simply to state, that they have endeavoured to furnish an accurate reprint of the Edinburgh edition. It is hoped that the intrinsic merit of the work will insure for it a kind reception with all Biblical students and lovers of sound learning, whatever may be the distinctive peculiarities of their theological views or ecclesiastical institutions.

Should this work be favourably received, it is the design of the publishers that it shall be followed shortly by Tholuck's celebrated work on the Hebrews, and other works from the German Divines, both English and original translations.

PUBLISHERS.

*March 12, 1844.*



# INTRODUCTION.

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## CHAPTER I. OF THE CHURCH AT ROME.

### SECTION I.

#### OF ITS FOUNDATION.

ACCORDING to the opinion of the Roman Catholics, the first Christian Church at Rome was established by St. Peter. This Apostle, it is maintained, came to Rome in the second year of the Emperor Claudius, (the forty-third after Christ,) where he contended with Simon Magus, and after filling the office of Bishop for twenty-five years, at last suffered martyrdom. These assertions, however, contain much that cannot be supported, as several members of the Romish Church, viz. Valesius, Antonius Pagi, and Stephen Baluz have themselves shown. Among Protestants their incorrectness has been demonstrated, particularly by Samuel Basnage, in the *Annales Politico-Ecclesiasticæ*, p. 522, sqq. Some Protestants, however, have gone too far on the opposite side. Salmasius, and Spanheim, (*De temere credita Petri in urbem Roman profectione*, Opp. T. II. p. 331,) contends that Peter never was in Rome. That the Apostle, however, did visit that city, and that it was even the scene of his death, cannot, with due regard to historical evidence, be doubted. Origen, who is distinguished for his critical judgment, and whose authority has peculiar weight, bears testimony to the fact, (Euseb. *Hist. Eccles.* I. iii. c. 3.) It is also attested by the fragment of a letter of Dionysius, Bishop of Corinth, in the year P. C. 117, preserved in the same work, (Euseb. *Hist. Eccles.* I. ii. c. 25.) Lastly, it is confirmed by the presbyter Caius, who, at the commencement of the third century, saw in that city the graves of Peter and Paul, (Euseb. *Hist. Eccles.* I. ii. c. 25.) Although, however, the fact be admitted, the Apostle's presence at Rome must by no means be placed anterior to the composition of Paul's Epistle to the Romans. This is evident from the following reasons: 1st. In *Acts* xii. 4, we read that Peter was thrown into prison by Agrippa, in the last year of his reign. Now that year was the fourth of the reign of Claudius.

It is, consequently, impossible that Peter could have visited Rome in the second year of Claudius. This is admitted even by Valesius, (Annot. ad Euseb. Hist. Eccles. l. ii. c. 16, p. 30.) 2d. According to Acts xv. 7, Peter attended the Synod of the Apostles at Jerusalem in the ninth year of Claudius. In the year after he travelled from thence to Antioch. 3d. Paul came in the seventh year of Nero to Rome, and there called together the Jews, without any notice being taken of Peter. 4th. Amidst the many salutations at the end of the Epistle, would Paul have forgotten Peter if he had been at Rome? 5th. From St. Paul's delicacy of feeling, we may conclude with certainty, that he would not have used the liberty of writing to the disciples of another Apostle, in the tone of this Epistle. 6th. If Peter had at so early a period quitted the East, where he behoved to announce the Gospel to the Jews, he would have been unfaithful to his commission.

A variety of considerations renders it much more probable, that the Gospel was first established at Rome by disciples of Paul. Paul must have stood in some sort of intimate connection with the Roman Church, before he would have addressed himself with such emphasis and concern to them. He evinces a perfect acquaintance with their condition, and the simplest manner of explaining this circumstance is to suppose, that his own scholars, as overseers of the church, furnished him with intelligence respecting it. The greetings which he sends, are for the most part to his fellow workers or disciples, to Epenetus, c. xvi., v. 5, to Aquila and Priscilla, v. 3, to Andronicus and Julius, v. 7. These persons, it is probable, were teachers at Rome. It was in the house of Aquila and Priscilla that the Church assembled. In saying this, however, we do not mean to contend, that these disciples of Paul brought the first seeds of the Gospel to Rome. It is more likely, that they merely contributed to a wider diffusion of it, and more especially to the formation of a church. The first seeds may have been brought by the Jewish residents at Rome, who were present in Jerusalem at the feast of Pentecost, Acts ii. 10, or by the Hebrew Christians, who, after the martyrdom of Stephen, were scattered abroad, Acts viii. 1, or, perhaps, by the general concourse of strangers, that was ever streaming from the provinces to the capital. Bertold (Einl. B. vi. s. 3271) is inclined to believe, that even during the lifetime of our Saviour, intelligence of his doctrine had been conveyed to Rome, a supposition which is at least not incredible.

## SECTION II.

### OF THE MEMBERS OF THE ROMAN CHURCH.

IT was composed, partly of Hebrews, partly of Heathen Christians, c. i. 13; xv. 15, 16. The former are particularly addressed

c. iv. 1, vii. 1, and the latter c. xi. 13. Generally, indeed, the reasoning of the Apostle applies to the mutual relations of a community made up of Jews and Gentiles. The Jews at Rome were very numerous. Josephus, in his Antiq. l. xvii. c. 11. § 1. relates, that on one occasion, in the time of Augustus, 8000 Jews, resident in Rome, joined themselves to an embassy. The most of them were prisoners of war, taken by Pompey, to whom Augustus had assigned a particular quarter of the city beyond the Tiber (Philo Leg. ad Caium, p. 1014, ed. Frkf.) Again, that numbers of the Gentiles in the capital were converted to Christianity, might be inferred, if nothing else led to the conclusion, from the wide spread corruption of manners, and the unsatisfying nature of Paganism, which was unable to appease the wants of serious minds. Seneca informs us, (de Superst. Fragm. in Aug. de civ. dei, l. 7. c. 11.) that such numbers of Romans had embraced the Jewish (by which he also means the Christian) religion, "ut per omnes jam terras recepta sit. Victi victoribus leges dederunt." And Juvenal also bitterly scoffs at Judaizing Romans, (Sat. 14, v. 100.) It was natural that the same desire for a purer and more positive mode of divine worship, which made Gentiles become proselytes to Judaism, should induce them also to embrace Christianity; and, among the Gentile Christians at Rome, there were, probably, many who had been before Proselyti portæ. That numerous Gentiles were, in fact, converted to Christianity, we have the testimony of Tacitus, (Annal. l. xiv. c. 45,) "Repressaque in præsens exitiabilis superstitionis erumpebat, non modo per Judæam, sed per urbem etiam."

### SECTION III.

#### OF THE TIME AT WHICH THE CHURCH AT ROME WAS FOUNDED.

A modern scholar, Tobler (Theologische Aufsätze Zurich, 1796, Zweiter Aufs.) has made an attempt to prove from Acts xxviii. 17, that when Paul arrived at Rome, there did not as yet exist any Christian church there. According to the account given in the passage referred to, the Apostle, upon his arrival, calls the Jews together, and discourses to them of Christianity. At the 22d verse, they reply, that they had indeed heard of that sect, which was every where spoken of, and that they wished to learn his opinion with respect to it. From this the inference might be drawn, that there was then no Christian church in the city, for, otherwise, these Jews could not have been utterly unacquainted with the Christian doctrine. If, however, no Christian community had existed, Paul could not possibly have written his Epistle to them. That it was not written till after his imprisonment there, is in the highest degree improbable. Besides, it is expressly said, Acts xxviii. 15, that the brethren from Rome came to meet Paul, and these cannot, without violence, be sup-

posed to have been only stranger Christians then accidentally present in the city. It would hence appear, that the Jews, in the passage referred to, merely pretended that they knew nothing of the Christians. With respect to the date of the establishment of this church, we should gain a more definite point to settle it, could it but be ascertained whether Aquila and Priscilla were already Christians, at the time they were banished from the city by the decree of the Emperor Claudius, and when Paul became connected with them at Corinth, *Acts*, c. xviii., or whether it was he who first taught them Christianity. In the former case, we should have to adopt the supposition, that not only Jews, but likewise Jewish Christians were expelled from Rome; and thus, that so soon as the year forty-eight, the date of the Claudian edict, there were a considerable number of that nation in the city who had embraced the gospel. We have already observed, (sect. 1,) how probable it is that the first seeds of Christianity were sown in Rome at a still earlier period. That for a considerable time prior to the date of our Epistle, the church had already existed as a Christian church, may be concluded from the circumstance that, as the Apostle mentions, the fame of their graces had been universally spread abroad, c. i. 8. xv. 23, and that he had several times formed the resolution of going to see them. On this subject, see the *Treatise of T. F. Flatt, Nonnulla ad questionem de tempore quo Pauli ad Rom. Ep. scripta sit*, *Tub. 1798*, in *Pott Sylloge Comm. T. ii.* Only the author confines himself chiefly to the refutation of Tobler.

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## CHAPTER II.

### OF THE TIME AND PLACE AT WHICH THE EPISTLE WAS WRITTEN.

THESE particulars may be ascertained with considerable certainty from *Rom. xv. 25—30*, as Theodoret also notices in his Introduction. The plan which the Apostle there lays down for his journey, coincides with that given, *Acts xix. 21*, by St. Luke. He intimates, that, after gathering the contributions in Achaia, his intention was to go to Jerusalem, and from thence to proceed to Rome. Now, from this it may be gathered, that the Epistle was written at the close of the Apostle's second residence at Corinth, according to Usher and Eichhorn in the year sixty, according to Pearson, Dupin and Lange, in the year fifty-seven; for Corinth, as the capital city of Achaia, was the place where the collection was made. That the Epistle was written at this place, is likewise clear from the following circumstances. It was sent by Phœbe, a deaconess of the Church of Cenchrea, a suburb of the city of Corinth, c. xvi. 1. The Apostle sends a greeting from Gaius, whom he designates, "mine host, and of the

whole Church," xvi. 23, and Gaius was by birth a Corinthian, whom he had himself baptized. He likewise sends a salutation from Erastus and Timothy, the former of whom he entitles ὁ οἰκονόμος τῆς ρόλως, c. vi. 21 and 23. The πόλις here meant must be the city in which Paul was at the time residing, and as nothing further is said to characterize it, it must have been a city of some note. Moreover, we find that three years afterwards, Erastus is still at Corinth, 2 Tim. iv. 20. In fine, Corinth is marked out as the place of composition, by this circumstance, that at the time the Epistle was despatched, Aquila and Priscilla were staying at Rome. For at the date of the first Epistle to the Corinthians, which Paul wrote towards the termination of his abode at Ephesus, Aquila and Priscilla were still with him. From Ephesus the Apostle journeyed to Macedonia and Achaia, and in the interval, these his two fellow-workers might have again returned from that city to Rome.

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## CHAPTER III.

### OF THE LANGUAGE OF THE EPISTLE.

SOME Roman Catholic interpreters of an older date, Bellarmine and Salmeron, hold that the Epistle was originally written in Latin. Bolton and Bertholdt maintain that the Apostle wrote all his letters, and this among the rest, in Aramaic. Both assertions, however, are destitute of internal, as well as external evidence. Paul, as a native of Tarsus, must have learned the Greek tongue, and his having used that tongue in a letter to the Roman Church, which was composed of heathens who spoke Latin, and countrymen of his own, ought not to surprise us, when we take into consideration the well known facts, that Jews resident in foreign countries universally made use of Greek as the language of ordinary intercourse, and that almost all Romans who had received any tincture of education, spoke it in addition to their mother tongue.

The following authorities are vouchers for the latter fact:—

Tacitus de Orat. c. 29. "Nunc natus infans delegatur Græcæ ancillæ."

Ovid De Arte Amor. l. ii. v. 121.

Nec levis ingenuas pectus coluisse per artes  
Cura sit, et linguas edidicisse duas.

Mart. Epig. l. xiv. Ep. 58.

Rusticus es, nescis quid Græco nomine dicor,  
Spuma vocor nitri, dicor et aphronitum.

Lastly, what Juvenal says of the Roman ladies, Sat. vi. v. 184.

*Se non putat ulla  
Formosam, ni quæ de Tusca Græcula facta est.  
Hoc sermone pavent, hoc iram, gaudia, curas,  
Hoc cuncta effundunt animi secreta. Quid ultra?*

Compare also Suet. Vita Claudii, c. 4.

## CHAPTER IV.

### STYLE AND DICTION OF THE EPISTLE.

As every man has a peculiar cast of countenance, so has he also a peculiar style, and the latter, like the former, bears the impress of his mind. To describe the style of an author, is hence, to describe his character, especially in those cases, *Ubi oratio indicat se in pectore, non in ore, nasci.* The Apostle Paul appears to us as a man of a highly serious and impassioned mind, who devotes all his energies to the object that engages him for the time, and yet feels that these are not sufficient. This is plainly indicated by his style. It is forcible, brief, rapid, abounding in sentences, in which he seems to be always labouring for some new expression still stronger than the preceding, and the words press like waves upon each other. But besides the natural qualities of the man, his education must likewise be taken into account. He was brought up in a Rabbincal school. The method of instruction pursued in these seminaries may, even yet, be learned with some certainty, from the older portions of the Mischna, and the Hierosolymitan Gemara. In the style of the Talmudists, the most striking features are,—abruptness, harsh transitions, brief allusions, sometimes a mixture, and sometimes an unnatural disruption of cognate ideas, frequently formal argumentation on particulars of no importance, and abundant interweaving of Old Testament quotations in the body of the discourse. Although, undoubtedly, the Christian spirit, that dwelt in the Apostle, kept him from the extremes into which, by the nature of his education, he might otherwise have been betrayed, still it is impossible not to perceive certain traces of its influence.

From what has been said, it may easily be inferred, that the style of the Apostle presents difficulties, of which we find that all commentators, from Origen to Erasmus, and from Luther to the present day, have loudly complained. Sometimes a dearth of words, and abruptness of expression, and sometimes the ambiguity of particular terms, make it difficult to seize the meaning; while, on the other

hand, the same effect is likewise occasioned by a perplexed involution of the periods—by numerous co-ordinate and subordinate clauses—by the different predicates applied to the same thing, and the various points of view from which the author contemplates his subject. Not unfrequently, also, his peculiar mode of proof obscures the sense, for he often lays a weight upon particular words and phrases, such as the reader is not at once prepared to admit. An indispensable requisite for the exposition of such a writer is, that the expositor should be familiar with the state of mind and the tone of feeling from which the composition emanated. It is only when possessed of this qualification, that it will be possible for him to find within his own mind the unity and concatenation of the Apostle's impetuous, and, as it will otherwise appear, desultory train of thought, and that he will be able to explain the transitions. We shall only further quote two fine passages from the ancient Fathers, on the eloquence of Paul. Hieronimus (Ep. 48 ad Pammachiam, c. 13. ed. Vall) thus expresses himself: “Paulum proferam, quem quotiescumque lego, video mihi non verba audire sed tonitrua. Videntur quidem verba simplicia, et quasi innocentis hominis et rusticani, et qui nec facere nec declinare noverit insidias; sed quoquaque respexeris fulmina sunt. Hæret in causa; capit omne quod tetigerit; tergum vertit ut superet; fugam simulat ut occidat.” Chrysostom De Sacerdotio, l. iv. c. 7. “Like a wall of adamant, his writings form a bulwark around all the churches of the world, while himself, as some mighty champion, stands even now in the midst, casting down every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

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## CHAPTER V.

### ON THE GENUINENESS OF THE EPISTLE.

THIS has never been questioned, except upon certain doctrinal grounds, by some heretical sects of antiquity, the Ebionites, Encratites and Cerinthians. (Irenæus, ad Hær. l. i. c. 26. Epiph. Hær. xxx. Hæron. in Matth. c. 13, v. 2.) Their doubts are, therefore, wholly destitute of critical weight. Even at so early a period as that of the Apostolical Fathers, repeated quotations are made from this Epistle. Thus Polycarp ad Philipp. c. 6, cites the 17th verse of the twelfth chapter; and Clemens Romanus in his First Epist. ad Corinth. c. 35, the 32d verse of the first; Comp. De Wette, Einl. s. 140. Testimonies for its authenticity, founded on the historical allusions of the Epistle, are to be found in Paley's *Hære Paulinæ*.

## CHAPTER VI.

OCCASION, DESIGN, CONTENTS, AND INTERNAL DISPOSITION  
OF THE EPISTLE.

## SECTION I.

## OF THE OCCASION AND DESIGN OF IT.

SEVERAL modern Theologians assume this Epistle to have arisen out of circumstances, and to have been designed for ends connected with the special relations of the Roman Church. Eichhorn's opinion, (Einleitung in N. T. B. iii. s. 214, ff.) is as follows: "A partiality for new religions, and, in general, for whatever was strange, had seduced many among the Romans to connect themselves with the Jewish synagogues. When, however, the doctrine of Paul was brought to Rome, and the proselytes were presented with an opportunity of obtaining deliverance from the burdensome ceremonial service, they embraced that doctrine with double alacrity. The Jews, on the other hand, indignant at losing their proselytes, contended, in opposition, that Judaism was sufficient for salvation. Paul had received intelligence that the converts were beginning to waver, and accordingly he endeavoured by this Epistle to confirm them." Hug assigns to it a different purpose and occasion. (Einl. ins. N. T. B. ii. s. 361, 2te Ausgabe.) "Under Claudius it was only the Jewish Christians who were expelled from the city; those of Gentile origin were permitted to remain. Upon the return of the former, in the reign of Nero, there arose in the church many misunderstandings and schisms, and to settle these is the design of the Apostle." As to the hypothesis of Eichhorn, it is founded upon a view common to a great many of the commentators, viz. that Paul, in this Epistle, contends solely against Judaism. The view, however, is much too restricted. In chapter 1st and 2d the Apostle likewise speaks with great emphasis against the pretensions of the heathen. Hence Erasmus has observed with much truth, "Miro consilio singularis artifex sermonem temperat inter Judæos et Gentes, dum studet omnes omnibus modis ad Christum pellicere, neque vult, si fieri possit, quemquam omnino mortalium perire suo duci, cui militabat. Itaque nunc hos objurgat, nunc illos, nunc rursus erigit, ac sublevat. Gentium supercilium deprimit, ostendens nihil illos profuisse, neque naturæ legem, neque philosophiam, cuius professione tumebant, quominus

in omne scelerum dedecus prolaberentur. Rursus Judæorum arrogantiā coercet, qui legis fiducia perdidissent id, quod erat totius legis caput, fidem in Christum Iesum.—Et ad eum modum, detracto utrisque supercilio, adempta utrisque fiducia, omnes sequat in negotio fidei Evangelicas." Augustine (*Inchoata Expositio*, § 1.) describes in a similar way the procedure of Paul in this Epistle, and then concludes,—“auserens utrisque omnem superbiam meritorum, et justificandos utrosque per disciplinam humiliatis associans.” The whole disposition of the letter shows, that the author had a much more comprehensive design than merely to demonstrate, in a conflict with its teachers, the insufficiency of Judaism. There is much more likelihood in the supposition of Hug, that the Apostle seeks to reconcile the differences between the Jewish and Gentile Christians, and animadvert upon the arrogant pretensions which they respectively made. In fact, similar discords between Hebrew and Heathen converts happened in most churches during the infancy of Christianity. And this view, accordingly, in itself so natural, is the one which the majority both of ancient and modern interpreters of the Epistle have embraced. There is not the same ground, however, for acquiescing in the particular conjecture of Hug, that it was the return of the Jewish Christians to the capital in the reign of Nero, which gave rise to the disputes in question, and hence, indirectly to the Epistle. In the first place, it is by no means probable, that, at the banishment of the Jews (among whom Christians seem to have been included,) the Gentile converts were spared. We do not find under any of the persecutions, that these experienced milder treatment than their brethren. On the contrary, they must have appeared peculiarly criminal, as having renounced the religion of the state for a religio illicita. The ground of persecution, in every case, was the refusal to join in the worship and sacrifices of the pagan gods, and in this respect, all Christians, whether of Jewish or heathen origin, were on a level. Moreover, many of the former, by becoming proselytes, in the first instance, to Judaism, had already exposed themselves to suspicion. And even although, in the face of all this, we were to admit that the Jewish Christians alone were expelled from the city, and that they afterwards returned, still it would not be natural to seek, in that circumstance, the occasion of the discord between them and their Gentile brethren, considering that such misunderstandings were wont to arise far less from the external circumstances in which the parties were placed, than from the doctrinal views which they respectively entertained; and hence, as we find, they universally more or less occurred. To which, it must be added, that the argumentation of Paul is much less calculated to refute Jew and Gentile Christians, than to display the insufficiency of Paganism and Judaism. Nor is there, moreover, any competent reason for supposing that Paul only endeavours in this Epistle to compose local differences. What he says regarding the local relations of those to whom he wrote, is limited to the admonitory part at the end. The whole

disposition of the first doctrinal section rather announces the more comprehensive design of exhibiting generally the importance of the Christian doctrine, and of demonstrating that it alone can do (what is beyond the power both of the Jewish and Pagan religion,) satisfy the wants of human nature. As will appear from the summary of the matter to be exhibited in the following Section, the Epistle is written according to a grand and systematic plan, and, more than any other book of Scripture, may be styled a doctrinal treatise. This general view of its design, has been embraced by the reformers, Luther, Calvin, Melanchthon, and Bucer, and is stated in the prefaces which they severally wrote for it; and among the moderns, particularly by Michaelis, in his introduction.

But if the design of the Epistle is thus universal, and not founded on the peculiar circumstances of the Roman Church, the question arises, what could have induced Paul to send to them such a general and comprehensive discussion upon Christianity? He himself states, what his motive was, Rom. xv. 15. He had been called to be a minister of Jesus Christ to the Gentiles, and wished to impart some blessing to the Romans among the rest. At the commencement of the letter, c. i. 15. he expresses no less strongly his desire to teach Christianity at Rome by word of mouth. And, indeed, to the great Apostle of the heathen, what else could it be but highly desirable to make the gospel resound in the capital, above all other places in the world. When we also take into consideration, that the church there was, probably, conducted,—had even, perhaps, been originally founded,—by Paul's scholars, and that they gave him intelligence of its state, it appears a very natural thing, indeed, that he should have addressed to them a letter. As he had few local relations, however, with which to connect his remarks, and yet felt impelled by his affection to write at some length, he takes up an explication of the entire scheme projected by the Divine Being for the salvation of mankind, according as it is revealed to us in the gospel; and afterwards, as an appendage to this, which is the larger portion of the letter, proceeds to the peculiar circumstances of the church, in as far as they were known to him.

## SECTION II.

### CONTENTS AND INWARD DISPOSITION OF THE EPISTLE.

IN contemplating the Epistle, the last portion of it, from chapter xii. to the end, seems to stand apart from the preceding, inasmuch as, without being connected by any definite bond of union, it consists in a collection of multifarious admonitory lessons. In the first and doctrinal part again may be distinguished two larger sections. The first eight chapters are purely doctrinal, to which the following three form an historical and closely connected corollary. The theme of

the doctrinal part is properly to be found in the 10th verse, which is skilfully woven into the exordium, and is resumed afresh, ch. iii. 21, 22. The course which the Apostle takes is as follows: "The gospel is a message of salvation—of such a message of salvation all men stand in need; because all are sinners. The heathen are so, because they have allowed the knowledge of God, which they bring into the world, to be suppressed, by their criminal lusts, and, in consequence thereof, have dishonoured God, and, as the reflex influence of their unworthy knowledge of God, have abandoned themselves the more as a prey to sin, c. i. The Jews are equally sinners, nay, favoured as they were with a clearer knowledge, and more peculiar tokens of the Divine favour, they are doubly criminal, chap. ii. True it is, that the Jews possess certain privileges above the heathen, in so far as God has furnished them more amply with the means of salvation. Contemplated, however, *per se*, they stand precisely on the same level, and are in an equal degree, incapable of showing in their works that they have satisfied and fulfilled the law. From this it is evident how absolutely necessary the Gospel scheme of salvation is; inasmuch as it is a scheme which insures justification to man without proportioning it to his own righteousness by works, chap. iii. This way of justification was known under the Old Testament. In the case of Abraham and David we have examples of the same kind of righteousness as the gospel inculcates, chap. iv. The fruits of this divine scheme of justification are peace and joy, nor does the latter solely spring from the hope of future felicity, but is experienced even in this present life. How great and adorable appears from hence the entire economy of our salvation! For as by the first man we lost all, so by the second Head of our race has all been retrieved, c. v. Henceforth, however, it is also necessary, that with us holiness should be the consequence of forgiveness—not that holiness indeed, which consists in a mere servile observance of the law, but holiness as a natural fruit of the sense of pardon, now become vital and operative within us, chap. vi. The law for us is as good as dead, and we are also as good as dead with respect to the law. For the course which spiritual life pursues, is as follows: At first man is conscious of no law, and deems himself happy amidst his sins. He then comes to the knowledge of the law, seeks to obey it, strains and struggles, but still succumbs, exhausted at every fresh trial. It is only through Christ that he acquires the capability of fulfilling its requirements, which depends upon a new principle of life implanted within him, through faith in the free grace which Christ offers for our acceptance, chap. vii. Hence a regenerated man is able to accomplish what exceeds the power of any other. And the final issue of his life is glory. Whatever he may have to suffer here below, an eternal unspeakable weight of glory is in store for him, and of that nothing on this earth can deprive him, chap. viii. How much should I rejoice to know, that my brethren, according to the flesh, were brought to a participation of the blessings of the glorious Gos-

pel. But their stubborn refusal to believe on Christ, shuts up for them the way to it; and they imagine they may safely trust to a righteousness by works. And yet it belonged to God, as absolute Sovereign, to propose such ways of justification as he thinks fit, and so as he now does, in the exercise of his good pleasure, to set up faith in Christ as the one only condition of salvation, chap. ix. If possessed of faith, therefore, Israel would be accepted, chap. x. But although that be not the case for the present, this mighty nation of the theocracy is not rejected forever. In the first instance, indeed, the heathen shall be converted. But the day is also coming when Israel shall be fully brought in; and thus it shall be manifested to the glory of God, that by ways the most diverse, he knows how to guide all, who were once involved in sin, to a participation in his great scheme of salvation," c. xi. Such is the tenor of the Epistle.

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## CHAPTER VII.

### OF THE OUTWARD DISPOSITION OF THE ADMONITORY PART OF THE EPISTLE.

We have here to notice two hypotheses, which, though equally arbitrary, must not be passed over in silence. Heumann contends, that chap. xii.—xv. is a separate letter, written at a subsequent date, and that chap. xvi. is a postscript to chap. xi. He supposes that Paul had written chaps. i.—xi. with chap. xvi., and prepared it for Phebe's departure. But that that event being for a while retarded, he received letters from Rome during the interval, which informed him that a dead faith would be less burdensome than works to the Christians there. Hence the motive which led the Apostle to add this appendage upon the duties, to the preceding part of his Epistle upon the doctrines. This account, however, is untenable. For although it cannot be denied, that a new section begins with chap. xii. the subject of which is entirely different from what goes before, it does not by any means stand in real opposition to it. Our Apostle seems not to have made any very broad distinction between doctrine and morals. His doctrine is uniformly a vital, fervid, breathing, moral discourse. Besides, the manner in which, chap. xii. 1, he connects the admonitory with the previous part of the Epistle, shows that he intends morality to be but the consequence and the fruit of faith. Were there nothing more, even the *ōw* would prove this, and, in like manner, the appeal to the mercy of God, which had been the theme of the entire previous section of the discourse. Comp. Comm. on chap. xii. 1.

Still more groundless is the hypothesis started by Semler with

respect to chap. xv. and xvi. It is developed in his *Diss. de duplicitate Ep. Pauli ad Rom.* Hale 1767, and is as follows: On evidence both external and internal, chap. xv. and xvi. are to be considered as a heterogeneous supplement, which did not originally belong to the Epistle. With respect to the external proofs against the authenticity of these chapters, in the first place, Origen tells us that Marcion did not read them, and he cannot be supposed to have lopped them off, seeing that even Epiphanius, who censures his other violations of the text, is silent as to this. Besides, Euthalius, in his *Elenchus Capitulorum*, omits the xvi. chap., and lastly, Tertullian quotes the text xiv. 10, adding the words *in clausula Epistole*. With regard, again, to the proofs of an internal kind, it must be admitted, that chapter xv. contains matter, which by no means agrees with the preceding: the Apostle, there speaking exclusively of the events of his private history. The xvi. again, when regarded in the common view, contains various improbabilities. Greetings are sent to persons whose presence in Rome cannot be proved, and is even improbable. Meetings are mentioned in the house of Aquila, and also in the house of the persons named in verses 14 and 15. Now it is not likely that at that time the Roman church had three different places of meeting. Nor, would one be justified in expecting such false teachers, as are described in verse 17. Considering all this, the most probable supposition is, that Paul gave the entire letter to the Christians, returning home from Corinth to Rome, but that he commissioned them to visit various brethren at different stations, whose names he wrote out in a catalogue, which is what we see in our xvi. chapter. As they required first to pass through Cenchrea, he addresses them first of all to Phebe, whom he recommended to the succour of the travellers(!) After that to Priscilla and Aquila in Ephesus, and so on. Chap. xv. was not written by Paul to the Romans, but was a sort of private missive intended to be communicated by the brethren, to all whom they visited on the way. There is so much in this hypothesis of Semler that is forced and unnatural, that it scarcely deserves a refutation. Who that reflects upon the 15th and 23d verses of chap. xv. and compares with the latter the 13th of chap. i. can doubt that the xv. chap. was addressed to the same persons as the rest of the Epistle? Who could determine in c. xvi. 1, to explain *τὰ αὐτὴν προσδίκησθε, "that ye support her in her office as deaconess?"* The internal proofs, as they have been called, are brought by violence to bear upon the point; the external are destitute of all weight. *Clausula*, as used by Tertullian, proves nothing, for even we, especially if quoting from memory, would call the xiv. chap. *the end of the Epistle*. It is true that Euthalius does not state the contents of chap. xvi., he omits it, however, only because it was not publicly read on account of the many names. His acquaintance with it is proved by the fact, that the verses of it are included in the sum which he gives of those contained in the Epistle. In fine, as regards Marcion, Origen does not say that he really rejected the xv.

Erasmus (died 1536).—He wrote a paraphrase upon this Epistle, last published in Erasmi, Paraph. in N. T. Berlin, 1777. And also Annotations in the Critici Sacri, t. vii. The paraphrase is distinguished for its elegant Latin style, and often also by a clear perception of the connection. The more peculiar Christian element, however, is frequently generalized; and, what is especially hurtful in the Epistle to the Romans, the distinction between works and free grace is not understood. The annotations are generally critical, but several of them furnish valuable hints for the grammatical interpretation.

Luther (died 1546) did not expound the Epistle to the Romans, but composed an admirable preface for it, which breathes the very spirit of St. Paul. See Walch's Ausgabe, B. xiv. s. 109.

Calvin (died 1564).—His Commentary on this Epistle is to be found in vol. vii. of the Amsterdam edition of his works, and in the separate edition of the commentary to the Epistles, Genevæ, 1565. Here are united a classical style, solid grammatical, and historical exposition, profound thinking, and vital Christianity.

Melancthon (died 1560).—This reformer has left us an expository work upon the Epistle to the Romans, in two different shapes. The former appeared in 1532, under the title of Annotationes; the latter in 1532, with the name Commentarii. They consisted of his lectures, and afterwards gave rise to the Loci Communes. Melancthon delivers mere scholia, and as these are generally rather doctrinal than expository, they refer chiefly to the passages in which the doctrines are stated. Their chief excellence lies in the fine development which the author gives of the importance and nature of the doctrine of free grace without the merit of works. Of Melancthon's partiality for this Epistle, his contemporary Mylius thus speaks: Chronol. Script. Mel. Gorlic. 1582. In theologicis observavi, plurimum eum fuisse occupatum in explicanda clave et methodo universæ Scripturæ, id est Epistola scripta ad Romanos, quam solebat vocare lumen propheticarum concionum. Hujus Epistolæ doctrinam ut penitus imbibaret, et instar architecti totam ædificii formam in animo inclusam haberet, et certam perspicuum ac simplicem sententiam investigaret, omnium eam sæpiissime præ cæteris Nov. Test. libris publice enarravit, et commentariis illustravit; Juvenis etiam aliquoties, ut Demosthenes Thucydidem, descriptsse dicitur.

Zuinglius (died 1531).—Of him there are extant only brief scholia, like those of Melancthon; affording specimens of just and natural interpretation, but otherwise containing nothing remarkable. They are to be found in his Opp. Tiguri, 1581, t. iii.

Beza (died 1605).—Novum Testamentum, 1598. In a grammatical point of view, his annotations are valuable. They contain occasionally deep perceptions of the sense and of the connection of passages, but are not so rich in profound thought and evangelical sentiment as Calvin's.

Bugenhagen.—Joh. Pomerani in Ep. ad Rom. Haganoæ, 1521.

This work consists in notes of lectures, taken by Moibanus, and is more of an ascetic and doctrinal than exegetical character.

Bucer (died 1551.)—*Metaphrases et Ennarationes Epp. Paul. t. i. Argentorati, 1536.*—Shows high exegetical talents, simple unconstrained exposition, free and original, sometimes most ingenious views.

Hunnius (died 1603.)—*Expositio Ep. ad Rom. Marp. 1587.* Strictly Lutheran, and destitute of originality.

Justinian—*Explanations in omnes Epp. Pauli. Lugd. 1612.* Not without exegetical ability, and extensive and solid acquaintance with the Fathers.

Cornelius a Lapide (died 1637.)—*Comment in omnes Ep. Pauli. Antw. 1614.* Some of his quotations from the Fathers may be useful. Here and there, but very rarely, he shows originality of conception.

Baldwin.—*Comment. in omnes Epp. Pauli. Frankf. 1644.* The commentary on the Epistle to the Romans appeared first in 1611, in a separate form. The exposition is learned, orthodox in the Lutheran sense of the word, but not without originality.

Grotius (died 1645.)—*Comm. in Nov. Test. Parisiis, 1644, 2 vols.* The commentary upon the Epistles is far inferior to that upon the Gospels. True, it exhibits much valuable philological, historical, and antiquarian knowledge, and sometimes an acute judgment. But there are also apparent a defective acquaintance with the Christian doctrine of salvation, as revealed by Paul, a want of insight into the distinction between the law and grace, Pelagian views of the state of human nature, and, consequently, an exegesis, often languid, and often totally false.

Cocceius (died 1669.)—His commentary upon this Epistle is contained in the fifth volume of his works. It is too exclusively doctrinal, and is but seldom available in a grammatical and historical point of view.

Calov. (died 1688.)—*Biblia Illustrata, 1672, 4 vols.* The 4th contains Paul's Epistles. He first gives the commentary of Grotius, which he then, sentence by sentence, refutes; appending, also, his own observations. Grotius is often very justly attacked, but a stiff Lutheran exposition is substituted for the simple biblical one. Useful notices for the history of the exegesis are given.

Critici Sacri.—A collection of various valuable and mostly grammatical and historical expositions. It embraces the whole of the Old and New Testaments, and was published in 1698, at Amsterdam, in 9 vols. The Epistles of Paul are contained in the 8th volume. The writers are Valla, Revius, Erasmus, Vatablus, Castalio, Clarius, Zegerus, Drusius, Casaubon, Gualterius, Cameron, James and Lewis Capellus, and Grotius. The most valuable among the annotations are those of Erasmus, Grotius, Clarius, Cameron, and J. Capellus.

Seb. Schmidt.—His *Comment. in Ep. ad Rom. Hamb. 1644,* reaches only to the 6th chapter. In the manner of that age, the

exposition is full of logical distinctions, and doctrinal and polemical subtleties. This method, however, helps to place many a subject in a clearer light. This commentary is one of the best of the sort, and is likewise distinguished for learning.

Limborch (died 1712.)—*Comm. in Acta Apost. et in Ep. ad Rom. et ad Heb.* Roterd. 1711. Shows talent for exegesis, independent thinking, but occasionally also that shallowness which so frequently characterizes Arminians, and a deficiency of solid philology.

Alp. Turretin (died 1737.)—*Prelectiones in Ep. ad Rom.* Lausannæ. Exhibits artless, natural and free interpretation, but a want of thorough philological grounding.

Siegm. J. Baumgarten (died 1757) wrote *Auslegung des Briefes an die Römer*. Halle, 1747. Its chief feature is a deficiency of philological knowledge. It is valuable on no other account than that the tabular method in which it is composed, with its endless divisions, sometimes enables us to form more distinct ideas.

Bengel (died 1752.)—The *Gnomon Novi Testamenti* of this author, second edition, 1759, contains acute and ingenious observations, mingled with many that are futile. The train of thought is sometimes indicated with great acuteness.

Joh. Bened. Carpzov (died 1803) wrote *Stricturae Sacre in Ep. ad Rom.* second edition, 1758. Available contributions from Philo.

Wolf. (died 1739.)—*Curæ Philologicæ.* Basil, 1737. The Epistle to the Romans is in the third vol. It contains useful antiquarian and philological remarks, together with much confused stuff.

Heumann. (died 1784.)—His *Commentary* on this Epistle is in the seventh vol. of his *Erklärung des N. T.* It exhibits great industry in the collection of materials, occasionally soundness, but more frequently perversity of judgment, with considerable originality. The chief deficiency is in philological knowledge.

Chr. Schmidt (died 1778.)—*Adnott. in Ep. ad Rom.* Lips. 1777. This commentary is distinguished for sound and unprejudiced judgment and grammatical knowledge. It is not sufficiently extensive.

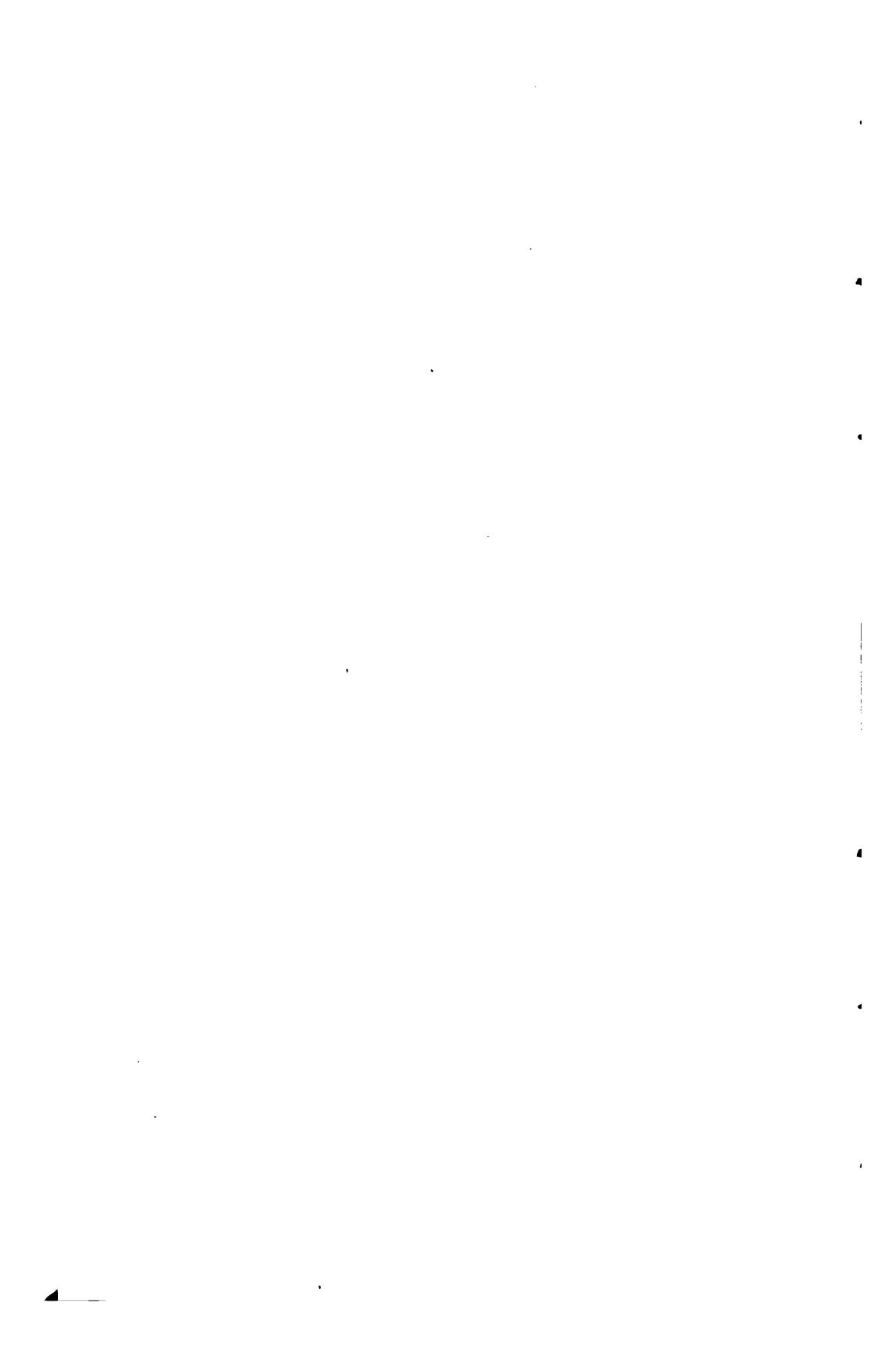
Koppe (died 1791.)—His *Commentar zum Brief an die Römer*, which first appeared in 1783, was edited afresh by Ammon in 1808, and finally in 1824. The interpretation is for the most part unconstrained, but does not always rest upon solid research. He is unacquainted with the true spirit of Paul, and misapprehends the more profound Christian doctrines.

Joh. Fr. Flatt published in 1825 *Vorlesungen über den Brief an die Römer*. Tübingen. He shows a good acquaintance with the exegetical writers of the last decennia of the eighteenth and the first of the nineteenth century, but wants accurate philological grounding, and does not enter deeply enough into the doctrines.

After these proper commentaries, there exist for the use of the student, multifarious *Observationes* and *Annotationes*. The most profitable to consult are Stephen de Brais *Analysis Paragraphistica Ep. ad Rom. cum ejus notis, curante Venema qui suam Observ. adjecit.*

Leov. 1735. Venema's observations are, in a philological view, highly precious. Schöttgen, *Horæ Talmudicæ*, t. ii. He gives numerous instructive parallels from the Rabbins. Elsner, *Observatt. Sacræ*, *Traj. ad Rhenum*, 1720—28, t. ii. and Kypke, *Observatt. Sacræ*, *Bresl.* 1755, t. ii. offer valuable philological contributions from various profane authors. Bauer, *Philologia Thucydideo-Paulina*, *Halle*, 1773, contains some good remarks from Thucydides. Raphelii Annott. *Philol. in N. T. ex Xenophonte, Polybio, Arriano, Herodoto*, *Lugd. Bat.* 1747, 2 vols. A very rich philological collection. The following are works which will less reward consultation. Krebs *Observatt. e Josepho*; Lössner, *Observatt. e Philone*; Palairé, *Observatt. Phil. in N. T.*; Münthe, *Observatt. e Diodoro Siculo*; Keuchen, *Observatt. in N. T.*; De Prado, *Observatt. et Annott. in N. T.*; Ernesti *Anmerkungen zum N. T.*

As introduction to this Epistle may be used the admirable work of Rambach, written with a thorough knowledge of the subject, *Introductio Historico-Theologica in Ep. Pauli, ad Rom.* *Haleæ*, 1730. Usteri has developed the doctrinal idea of the Epistles of Paul, and of this among the rest, in his *Entwickelung des Paulinischen Lehrbegriffs*, *Zürich*, 1824. In the first part of this treatise there is an able evolution of the idea of the *ρόμας* and of its antithesis to *πνεῦμα*. In general he walks in the steps of his great master Schleiermacher, not only in his ingenious conception of the doctrines, but likewise in the artificial exegesis with which the latter is chargeable.



# EXPOSITION

ON THE

## EPISTLE TO THE ROMANS.

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### CHAPTER FIRST.

#### ARGUMENT.

AFTER the Salutation, the Apostle assures the Romans of his affection, and tells them how he had often proposed to visit Rome, for the purpose of preaching the Gospel there, seeing that all men stand in need of the Gospel, and need it in an equal degree. In the first place, the heathen do so, inasmuch as they lie under the threatenings of God's penal justice, for having, contrary to the dictates of the Divine revelation within them, denied the true nature of God, and sunk, in consequence of their knowledge of God being thus obscured, into the most abominable vices.

#### DIVISION.

1. The Salutation, V. 1—7.
2. Introduction, V. 8—16.
3. Thesis, V. 16, 17.
4. Exposition of the Thesis in the case of the Heathen, as respects the speculative errors into which they were led by their practical depravity. V. 18—23.
5. Exposition of the Thesis in the case of the Heathen, as respects the practical depravity, into which they fell, in consequence of their speculative errors. V. 24—32.

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#### PART I.

##### THE SALUTATION. v. 1—7.

V. 1. THE Apostle, penetrated as he so deeply was, with the thought of the high honour which God had conferred upon him, by calling him in an extraordinary manner, to be a preacher of the gospel, cannot abstain from making allusion to this, at the beginning of all his Epistles, a circumstance which, in the present case, should naturally heighten the impression upon the mind of the reader.

**Παῦλος.** The Apostle was properly called Saul. But along with this Jewish name, he had another as a Roman citizen. It was thus that many Jews, who lived among the Romans, besides their native Hebrew appellations, assumed others of Latin origin, as Dostai, *Dositheus*, Tarphon, *Trypho*; while those again, residing among the Greeks, took names from their language, as Jesus, *Jason*, Joakim, *Alkimos*. In such cases, the Roman and Greek had generally some similarity in sound with the Jewish words; as Paul has with Saul. This is the most natural way of explaining the origin of the double name of the Apostle, and is given so early as by Origen, (*Præf. ad Comm. ad Rom.*)

**δοῦλος**, connected with the name of God, is found in the Old and New Testament, bearing a twofold signification. It designates, in the former, generally *all pious Israelites*; in the latter, *all Christians*; *e. g.* Ps. cxiii. 1. Eph. vi. 6, inasmuch as the true worshipper of God should always maintain upon his mind a sense of his dependence upon the Divine Being. Still the designation is found more rarely, in this sense, in the New Testament, because, under it, the feeling of love, more than the feeling of subjection, ought to reign. More frequently are Christians spoken of as the *children of God*; and Christ himself called *his disciples*, not *servants*, but *friends*, John xv. 15. On the other hand, however, in the Old Testament, extraordinary messengers of God are styled *servants of God*, *תְּנִתְנִית בָּבָר*, Deut. xxxiv. 5. Josh. i. 1. Neh. x. 29; and in the New, the superior officers of the church of Christ, Gal. i. 10. James i. 1. Col. iv. 12. This last is the sense in which it here stands.

**κλητός.** Melancthon: *Necessaria causa est, cur officiū mentionem faciat, ut ecclesia sciat doctrinæ Pauli credendum esse.* **καλέω**, like **κατέβασιν**, *to choose or select*. The vocation of Paul is related in Acts xxvi. 17. As this Apostle uses the word, **καλέω** *comprehends*, no less the *outward call* to belief, by the instrumentality of events and circumstances, than the *inward call*, by the motions of the Holy Spirit. Erasm. *Hæc vox peculiaris est Paulo, cui studium est omnibus adimere fiduciam operum humanorum, totamque gloriam transferre ad vocantem Deum, cui vocanti qui auscultat salvis est.* Theophylact: *Ταπεινοφροσύνης τὸ δῆμα, δείχνωσι γάρ ὅτι οὐκ αὐτὸς ζητήσας εὑρεν, ἀλλὰ κληθεὶς παρεγένετο.*\*

**ἀφωτισμένος** is an *apexegesis*. Origen: *Secundum id quod in eo prævidet aut eligit Deus, aut Apostolos quisque vocatur, aut Propheta.* In like manner does God speak to the prophet, Jer. i. 5. “*Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.*” St. Paul uses similar language of himself, Gal. i. 15. Hesychius explains **ἀφωτισμένος** as synonymous with **επαναγμέ-**

\* An expression of humble mindedness, intimating that he had not found because he had sought, but that he had come because he was called.

*τος διακεχειρίσος*, in which sense it is used, *Acts*, *xiii. 2*. Radically it means, not to *destine*, but to *separate*.

*εὐαγγέλιον* employed, per metonomē, for the *publication of the doctrine*, which the word also signifies in *1 Cor. iv. 15*; *ix. 14*. So ver. 5, there stands *εἰς ἀπαρχὴν κινέσθε*, instead of *εἰς τὸ ἀπαρχόντα τὴν κίνησιν πάντα τὰ ἴθην*.

*Θεοῦ*. Chrysostom takes this up falsely as the *genitivus objecti*, *the gospel concerning God*, supposing an allusion to the heathen not having acknowledged him as the one God. The *objectum* does not follow until the 3d verse. *Θεοῦ* is here the *gen. subjecti*. Theophylact explains it correctly *ὡς διαγνοῖν παῖδα τοῦ Θεοῦ*. It is the Son who founds the entire plan of salvation upon earth. But he who sends the Son is the Father, and to him accordingly the whole is referred back.

V. 2. The thought that he had been sent forth to proclaim a new doctrine suggests to the Apostle the recollection that Christianity could not be said to be altogether new, nor had come, at unawares, into the world. Theophylact *εἰπεῖν ὡς ταῦτα διέβαλον τὸ κήρυγμα, διέκπειν αὐτὸν περισσύτερον ὃ τὸν Ἑλλήνων*.<sup>\*</sup> In like manner, when before Festus, *Acts xxvi. 22*, Paul appeals to the fact, that he was not an innovator, and that the message of salvation which he brought was nothing else than that which all the prophets had foretold. Emanating from Judea, at this time, a rumour had widely spread among the Gentile nations, that the king for whom Israel had long so fondly looked, was soon about to come, and would subject the whole earth to his sway. Tacitus, *Hist. L. v. c. 13*, takes notice of this rumour, “*Pluribus persuasio inerat antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valesceret oriens, prosectique Iudea rerum potirentur.*” So also Suetonius, in *Vesp. c. 4*, “*Percrebuerat Oriente toto, vetus et constans opinio, esse in fatis, ut eo tempore Iudea prosecti rerum potirentur.*” If, then, they did not rejoice, how deeply at least must it have roused the curiosity and attention of the heathen, when they were told that at this time there had arisen men in Judea who proclaimed aloud the long expected Prince, and sacrificed their lives for his sake!

*προεκπρύγειστο*. Immediately upon the fall of the first man, the promise of a deliverer was vouchsafed, in what has been called the *protoevangelium*, *Gen. iii. 15*. The holy men of the old world strengthened their hearts, by looking forward to the time of restoration, and the nearer the era appointed for the arrival of the promised Saviour approached, the clearer became the intimations of the prophets with respect to him, down to *Zecharias ix. 9, xi. 13*, and at last *Malachi*, with whom the Old Testament closes. The final announcement of the latter, *c. iii. 1*, and *Mark i. 3*, form the connecting links of the two economies.

*ἐν γενεφαῖς ἀγίαις*. The plural, equivalent to the more ordinary *τ*

\* He answers the objection that what he preached was new, by showing that it was more ancient than the Greeks themselves.

γαφή, and found in the Fathers, who have *αἱ πνευματικαὶ γαφαὶ*. Erasm. Promissus fuit non a quovis, sed ab ipso Deo, nec per quosvis, sed per prophetas suos h. e. veros ac divinos, nec id quibuslibet instrumentis, sed in scripturis sacris.

V. 3. Here follows the subject of the glad tidings; they treat of Christ and his dignity.

*περὶ τοῦ νιοῦ.* It is a question with what this *περὶ* is to be construed, whether with *προεπηγγείλατο* in the second verse, or with *εὐαγγέλιον Θεοῦ* in the first. Chrysostom notices the difficulty attending a proper arrangement of the clauses, and says *ἀσαφὲς τὸ εἰρημένον ἀπὸ τῆς τῶν λογέων πλοκῆς γέγονε.*\* Modern commentators make two or three parentheses. Almost all agree in enclosing verse second in brackets. But besides this, several do the same with the words, from *τοῦ γενομένου* as far as *νεκρῶν*, and some also with *Ἰησοῦν Χριστοῦ τοῦ Κυρίου ἡμῶν*. The two last parentheses are totally unnecessary. The first might, perhaps, be admitted, inasmuch as the *περὶ* would then connect itself with *εὐαγγέλιον* more closely than it otherwise does with *προεπηγγείλατο*. But even that ought to be rejected. The ancients, in general, seldom made parentheses; more rarely still the Hebrews, and least of all Paul, with the glow of whose diction the practice was scarcely compatible. The least credible of all, is the supposition of Heumann, that the Apostle inserted these three passages upon a subsequent perusal of the Epistle. Accordingly we connect *περὶ* with *προεπηγγείλατο*.

V. 3, 4. *τοῦ γενομένου χρίσιον ἡμῶν.* We find here, what often occurs in the writings of this author, a large group of co-ordinate clauses. With reference to these, we remark, that Paul's peculiar mode of thinking, and, consequently, also of expression, is most aptly compared to a throng of waves, where, in ever loftier swell, one billow presses close upon the other. Like all men of lively temperament, he ever seeks to heighten the impression of his words, by appending new explanations or definitions. For a striking example, see the opening of the Epistle to the Ephesians. Such is the case in the present instance. Not content with having, in the first verse, described the Gospel as a new and joyful message, he cannot choose but describe it also, in the second, as having been the object of long and ardent expectation. Here, likewise, he is not satisfied with having simply named the Son of God; but figuring to himself, at once, all that is implied in this appellation, he proceeds to unfold it, in opposition to the Judaising teachers, who denied so lofty a title to the Saviour. The following is a just observation of Wolle, (Comm. de Parenthesi Sacra, p. 63:) *Hic vides sanctissimum παθός Pauli, sigillatim affectum erga Iesum Christum ardentissimum, quo divinum ejus pectus ita abundavit, ut suavissimi hujus servatoris mentionem injiciens, sibi temperare non posset, quominus summam ejus personam maximis in cœlum laudibus extolleret.*

\* The complication of the words makes what he has said obscure.

No sooner does Paul mention the name of Christ, than the whole import of the title flashes upon his mind. He describes him as the royal son of David. This, however, was nothing above what the Judaising teachers allowed him to be. Paul knows him no more *καὶ σάρξ*, 2 Cor. v. 16. Before his eyes the Saviour is ever present as a glorified being, and therefore, he immediately adds, that, besides being son of David, he is of a still loftier nature, having been manifested as *υἱὸς Θεοῦ*. According to this view, we have here a climax, such as the Apostle often uses, and which is generally expressed by an *οἰ μόνον δι*. Rom. v. 3. 11, viii. 23, or a *μόνος δι*, Rom. viii. 34. Older expositors, wishing to put into these words the doctrinal view they held of the Divine and human nature of Christ, suppose here not a climax, but a decided antithesis, betwixt the clauses, the one beginning with *γενόμενον*, and the other with *δημοσθενος*. The climax consists in this, that Christ who, *καὶ σάρξ*, is a scion of the royal stock of David, has also been manifested as the partaker of a still loftier dignity.

*Σάρξ*, as used by Paul, signifies in general *the human nature* according to its ordinary constitution here below, and hence involves the inherent idea of weakness. See this idea more fully developed, c. vii. 14. When applied to Christ, it denotes all that he had in common with other men, 1 Tim. iii. 16, 1 John iv. 2, 2 John vii. comp. Heb. ii. 14, and forms the contrast to the divine element in his person.

*Ἐπι οἰκισμοῖς Δαβὶδ*. Even this was an honour. His royal extraction, acknowledged as it was by the Judaising teachers themselves, elevated him high in the scale of rank. But Paul has a still higher dignity to specify. Jesus Christ was also *υἱὸς Θεοῦ*. As used in the New Testament, this expression primarily denotes one who stands in a near and special relationship to God, and upon whom, betokened either by the outward distinction which he enjoys, or by the rich manifestation of the Spirit within, the action of a peculiar divine influence is discernible. Hence, it is bestowed as an appellation upon celestial beings, Gen. vi. 2, Job i. 6, upon rulers and kings, Ps. lxxxii. 6, Ps. ii. 6, and upon men, who live according to the will of God, Deut. xiv. 1, 2 Sam. vii. 14. It was even assumed by Christ himself. As the general idea which the title implies, viz. *that of a more close relationship to God*, is indefinite, the expression admitted of a great variety of applications, and accordingly we find it has been used by Christ and the Apostles, in manifold and various senses; of which, however, the one does not usually exclude the other. Sometimes the prominent conception is that of *a theocratical King*, or the Messiah, Matt. xxvi. 63, Luke iv. 41, John i. 49, vi. 69, x. 36, xi. 27, Matt. xvi. 16, comp. with Luke ix. 20, Matt. xxvii. 40, comp. with Luke xxiii. 35. In these passages, however, we must beware of forthwith translating it the Messiah; for although such be its proper import, the general signification, viz. *the chosen*

of God (ὁ ἐξαρτός τοῦ Θεοῦ, also a name of the Messiah,) or *one near to God*, is still retained. Hence, in these instances, other references of the title are not altogether excluded, and that, for the following, if for no other reason, that according to many Jewish theologians, it behoved the Messiah to be of exalted and divine nature, a fact at which the Saviour himself hints, Matt. xxii. 43. Sometimes the expression refers to the miraculous generation of Christ by immediate divine agency, Luke i. 35, comp. with iii. 38. Occasionally Christ appears to assume it, in virtue of that higher relationship in which he stood towards God, and from the consciousness of a participation in the illimitable divine nature, Mat. xxviii. 19, xi. 27. So frequently in John. In so far as the writings of Paul are concerned, the first of these special acceptations seems to predominate, in such a manner, however, as that he likewise meant to express the divine nature in Christ, according to those loftier views of the Messiah, entertained by the Jewish theologians to which we have above adverted.

ἀριζειν, to *mark off*, *define*, and hence, to *appoint*, *declare*. Even classical authors have the phrase ἀριζειν τινὰ θεόν. Hence Chrysostom and Theodoret here rightly expound ἀποδειχθέντος. “The same who κατὰ σάρκα was only known as the descendant of David, is now declared to be the Son of God.”

By what means? The answer to this question, the majority of commentators seek in ἐξ αναστάσεως νεκρῶν, a phrase which must be resolved into ἀνάστασις ἐκ τῶν νεκρῶν, the resurrection of Christ from the dead, and his victory over death, having, as it were, demonstrated his superior nature. Now, the resurrection, *per se*, does not suffice to demonstrate this, seeing that other men, as Lazarus for example, have been restored to life. Still, in the mind of the Apostle, with the resurrection of the Saviour, there is always coupled the idea of dominion, with which he was then invested, over the human race. The ανάστασις, in his view, denotes the *whole period of exaltation from the time when he arose from the dead*, and when death ceased to have any more dominion over him, see chap. vi. 10. For the same reason he also represents the δικαιώσις of men as a consequence of the ἀνάστασις, chap. ix. 25. Thus, he divides the life of Christ into two sections, that in which the εὐθίνεια reigned, and that in which the δυνάμις Θεοῦ. But if the idea attached to ἀνάστασις must be thus widely extended, then the import in which we are to take up ἐξ αναστάσεως, resolves itself into the other, sanctioned by Theodoret and Grotius, in which ἐξ like ἀπό, Luke viii. 27, Acts ix. 33, denotes the point of time. In this case, the sense would be, “he has been declared the Son of God since the time when, having arisen from the grave, he was exalted to divine glory.” But how is *ἐν δυνάμει* related to this passage, and with what particular word is it to be construed? It is used adverbially, *בְּכַפְרִירָה*, and signifies, according to Beza, *potenter*. If we compare the passage already quoted, 2 Cor. xiii. 4, we might be inclined to join it with ὑπό Θεοῦ, “he has been

declared as the mighty glorified Son of God." At the same time, it may equally well be joined with the verb διέγειτο, "he has in a glorious manner been declared as the Son of God."

There now remains only the phrase *κατὰ πνεῦμα ἀγιωσύνης*. This seems to answer as a contrast to *κατὰ σάρξα*, and hence denotes the *divine nature in Christ*, whatever is not referable to the ordinary, humble, and human form, in which he appeared. More frequently is this same idea, with less precision, spoken of as *a being full of the πνεῦμα ἄγιον*, Luke iv. 1, 18. John iii. 34, Acts x. 38. Comp. Heb. ix. 14, διὰ πνεύματος αἰώνιον. "By virtue of his divine nature, has he, after overcoming bodily death, been made manifest as the Son of God." Wetstein aptly illustrates, as regards the sense, the contrast between *κατὰ σάρξα* and *κατὰ πνεῦμα ἀγιωσύνης*, by *humilitas* and *majestas*. Michaelis goes far astray, when he renders the phrase, "according to the declarations of the Holy Spirit." The expression *πνεῦμα ἀγιωσύνης*, instead of *ἄγιον* may appear strange. Bengel tries to distinguish between *ἄγιότης*, *sanctitas*, *ἀγιωσύνη*, *sanctimonia*, and *ἀγιασμός*, *sanctificatio*. But the distinction is arbitrary. Even so in the Latin, there is no shade of difference between *sanctimonia* and *sanctitas*, see Forcellini, s. h. v., and in the Greek *ἀγιωσύνη* is as much like *ἄγιότης*, as *ἅγιασσον* is to *ἅγιαστης*. Here the substantive in the genitive case stands, as in the Hebrew, by circumlocution for the adjective, so that *πνεῦμα ἀγιωσύνης* is equivalent to *πνεῦμα ἄγιον*. Paul may, perhaps, have chosen the less ordinary expression, as *πνεῦμα ἄγιον* might have too easily led the reader to think of what that expression generally implies, the *derivative gifts of the Spirit*.

We have only farther to observe, that others arrange the clauses in a different way. Chrysostom and Melanethon construe the three phrases, *κατὰ πνεῦμα ἀγιωσύνης*,—*ἐν δυνάμει*,—and *ἐξ διατάξεως τεκτῶν*, as co-ordinate, and find in them three proofs of the divinity of Christ: 1st, By power, i. e. *by miracles*; 2d, by the *communication of the Holy Ghost*; 3d, by the *resurrection from the dead*, was he demonstrated to be the Son of God. The Syrian interpreter construes together only *ἐν δυνάμει*, and *κατὰ πνεῦμα ἀγιωσύνης*. To say nothing of other objections, however, the very change of the prepositions makes this arrangement of the clauses improbable.

V. 5. The mention of the Saviour's exaltation makes the Apostle reflect on what he himself had obtained through this glorified *Messias*. In his conversion and illumination, he had received tokens of grace, 1 Tim. i. 13, but more especially in being called to preach the word. Strictly considered, therefore, it is wrong to say, with Chrysostom, Grotius, and others, that *χάρις* and *ἀποστολή* constitute a *Hendiadis*, and stand for *χάρις τῆς ἀποστολῆς*. Augustine: *Gratiam cum omnibus fidelibus accepit, apostolatum non cum omnibus.*

*τῆς ἀποστολῆς πίστεως*. The Apostle specifies the end and aim of his office. *πίστεως* may either be considered objectively or subjectively. Objectively, it means the same as *εὐαγγέλιον, the doctrines of the faith*. In this signification, Theodoret takes it up, as also Beza,

Bengel, Wolf, and others, and a parallel passage is found in 2 Cor. ix. 18,—*ἐποταρῆ τῆς ὁμολογίας εἰς τὸ εὐαγγέλιον*. Still, it is not unlikely that St. Paul here used *πίστεις* in the subjective sense, and designs by it *the immediate conviction of the truth*, laying hold upon the consciousness, and subjecting the understanding of man. It may, perhaps, be his object to set in a strong light, how all depends upon the personal *πιστείν* *compliance with the divine call*, on the part of the individual. In this case, the substantive *πίστεως* in the genitive, according to the Hebrew idiom, stands in the place of the adjective *πιστεις* or *πισθημάτων*. Such is Chrysostom's view of the passage: *τῶν ἀποστόλων γὰς ἦν τὸ περιέναι καὶ κηρύγγειν, τὸ δὲ πιθεῖν, τοῦ ἐνεργοῦντος ἐν αὐτοῖς Θεοῦ. καθὼς καὶ ὁ Λουκᾶς φησιν, οὐς διέριξε τῷρια καρδίαν αὐτῶν· καὶ πάλι, οἰς ἦν δεδομένον ακούσαι τὸν λόγον τοῦ Θεοῦ. Οὐκ εἰπεν, εἰς βῆτης καὶ κατασκευὴν, ἀλλ', εἰς ὑπακοήν· οὐδὲ γὰς ἐπιμφθημέν, φησι, συλλογίζεσθα, ἀλλ' ὅπερ ἐντελεῖσθημεν, ἀποδούμεν.*\* Such is also the view of Sebastian Schmidt,

*ἵνα πᾶσι ταῖς ἔθνεσι* is joined by Beza with *ἰλάζομαν*, in order to avoid the harshness of construction which arises, when it is united with the clause *εἰς ὑπακοὴν πίστεως*, even then too concise. Notwithstanding this harshness, however, the latter is the true manner of construing it. The Apostle was led to adopt the construction with *ἵνα* by having in his mind a lively conception of this faith, as spread like seed among all nations. Hence, in place of the genitive *πάντων*, which was to have been expected, he substitutes *ἵνας* “in order that faith in the Gospel may be produced among all nations,” *πᾶς* is equivalent to the Hebrew *בָּ*, qualiscunque. The Apostles frequently give animated expression to the sentiment, that by the preaching of Christ, every wall of partition between nations even the most diverse, is done away.

*ὑπὲρ τοῦ δύναματος αὐτοῦ.* With what is this appended clause to be connected? Chrysostom joins it immediately to *πίστεως*, considering it as specifying the object of faith, and thus gives *ὑπὲρ* the signification of *περὶ*—*οὐχ ἵνα τὴν δύναμαν αὐτοῦ περιεγγασάμεθα, ἀλλ' εἰς τὸ δύναμα αὐτοῦ πιστεύσαμεν.*† In like manner, Theophylact, Erasmus, and Ammon. It is a still more violent procedure to connect it with *χάριν καὶ ἀποστολὴν*, as is done by Beza, Bengel, Limborth and others; the last mentioned of whom translates the words, *ut nomen ejus glorificetur*. The simplest, and at the same time the way most accordant with the genius of the Hellenistic dialect, is to refer it back generally to the words *εἰς ὑπακοὴν πίστεως*, according to the translation of Castalio: *Per quem gratiam sumus et apostolatum adepti, ut obediatur fidei ob*

\* The office of the Apostles was to go about and preach; to persuade was the part of God working within them. As says St. Luke: He opened their hearts, and, to whom it was given to hear the word of God. He does not say, for searching or demonstrating, but for *obedience*, meaning, we have been sent not to reason, but to impart that of which we have been put in charge.

† Not that we should pry into his nature, but that we should believe on his name.

ejus nomen apud omnes gentes. "Ονομα, οὐ, the *contents, compendium of the qualities*, and hence an emphatical circumlocution for the person. The sense is consequently as follows, "in order that by means of the propagation of the faith among all nations, Christ may be glorified." By thinking of all nations the Apostle's mind is next directed to those, whom he is at the time addressing.

V. 6. *εἰ οἰ.* Chrysostom: *εἴγε τὰ μὲν παλαιά περὶ θρονούς ἐν ἐγίγνετο, αὐτὴν δὲ γῆν καὶ θάλασσαν ἴστεσθατο.*\* Here the Apostle makes the transition. Having been called and appointed by Christ to be a preacher of salvation to all nations, in that lies my right to address myself to you Romans.

*πληγτοῖς Ἰησοῦ Χριστοῦ.* *πληγτός*, in the language of Paul, denotes *the person to whom God outwardly gives the opportunity of becoming acquainted with the Gospel, and whom, at the same time, he inwardly draws by his Spirit to embrace it.* As our Apostle elsewhere uniformly traces the *παλαιόν* to the agency of the Father, the ultimate source of the entire economy of salvation, it is probable, that here the genitive, *Ἰησοῦ Χριστοῦ* is equivalent to *περὶ Χριστὸν*, and the sense, "who have been brought to Jesus Christ." In another of the Homilies of Chrysostom, the import of *πληγέαν* is beautifully illustrated. *τί οὖν ἡμᾶς θεότεροι διδάσκατε (δ Πλάνος) διὰ τοῦ πληγτὸν ἱεροῦ κοινοῖας; δει τοις αὐτοῖς τῷ δεσπότῃ πρεστάλθε περίων; ἀλλὰ πληγέας θεόπουσσαν οὐκ αὐτοῖς ἐγένετο καὶ οὐδενὶ ἀλλ' εὐχέσθη πλανώμενος οὐκαντὸς περὶ τὸ φῶς ἀνίσθητο περών, ἀλλὰ τὸ φῶς τὰς οἰκείας δεξιῶν περὶ τὰς ὄψεις ἀφῆκεν τὰς ικανούς, καὶ τοὺς ἔξω πηγάδας ὅφθαλμούς τοὺς Ἰεροθεούς ποιεῖ.*†

V. 7. Here follows the proper salutation. All the inward and spiritual glory, which was one day to be manifested in the ghostly kingdom of regenerated Christians upon the earth, was in a bodily manner prefigured by the people of Israel; and hence the Jewish Theocracy, in respect of its outward typical institutions, was called, Ex. xix. 6, "A kingdom of priests, and a holy nation." Deut. xxiii. 1, "The congregation of the Lord." Is. xxxii. 19, "The sons and daughters of the Lord." With still deeper meaning, were all these appellations afterwards transferred to the invisible community of believers. With Ex. xix. 6, compare 1 Pet. ii. 9. With Deut. xxiii. 1, 1 Tim. iii. 15, and with Deut. xxxii. 19, Phil. ii. 15, 1 John iii. 1 and 2, v. 10. The members of this community enter it indeed defiled, but not merely by name are they held bound to be saints. The transforming Spirit of Christ must actually renew and brighten the Saviour's image in their souls. Augustine: *Non ita in-*

\* The former dispensation respected one people alone; this has attracted both earth and sea.

† What then does Paul mean to teach us, when he says that he was *called*? He means, that it was not he who first came to the Master, but that, having been called to him, he obeyed; that he did not spontaneously seek and find, but that he was found, when he was wandering; that it was not he who first looked up to the light, but the light which sent its rays upon his vision, and having closed his outward, opened his inward eyes.

telligendum tanquam ideo vocati sint qui sancti erant, sed ideo sancti effecti quia vocati sint.

*ἀγαπητός.* Subst. a *favourite, darling*, in the LXX. for יְהִי רֵוי. *πόστοις τοῖς οὖσι.* This expression is more comprehensive than if the Apostle had merely said τῷ ἐξαλησίᾳ τῷ ἐν Ῥώμῃ for it evidently embraces all the Christian strangers then present in the city, and who, for the period of their stay, might have joined themselves to the Roman Church. This must have been a very numerous class, owing to the extensive traffic which the inhabitants of the provinces carried on with the capital. In the time of Juvenal, for example, there were such a number of Greeks in Rome, that he calls it “*Græcam urbem.*”

*χάρις καὶ εἰρήνη,* supply *ἰστω.* Even the Christian greeting announces the peculiarity of the gospel, which while other systems summon to the combat and point to the prize from afar, first bestows the wreath of victory, and having thus animated the warrior, leads him forth into the field. By the coming of the Saviour, objectively, the relation of God to man is changed; subjectively, the believer is made to partake of the blessings which the gospel brings. Objectively *χάρις*, is the divine favour towards the believer; subjectively, it is the manifestation of that, in the communication of the *πνεῦμα τῆς οἰωνίας*, which is also a *πνεῦμα εἰρήνης*, Rom. v. 1. The Saviour himself employed the common Jewish form of salutation בָּרוּךְ לְבָרֵךְ, in this loftier and peculiar Christian sense. (Author's Comm. zu Joh. xx. 19.) *εἰρήνη*, it is true, is the common Hebrew salutation בָּרוּךְ, and ought, therefore, perhaps to be translated *salvation* rather than *peace*. In the New Testament, however, the Greek sense of peace seems to predominate even in the form of greeting, as is shown by its position beside *χάρις*. It appears, moreover, to involve an allusion to the removal of guilt through Christ. In this import, our Saviour himself uses it, John xx. 19. Chrysostom: Ω προστροφίας μυρία φεσούσης ἀγαθά. Τούτῳ καὶ δὲ Χριστὸς τοὺς Ἀποστόλους εἰς τὰς οἰκιας εἰσενεγκει, περῶν δῆμα φάσκειν ἐπέβασται. Διὰ τούτο καὶ δὲ Παῦλος ἐπεινέθει πανταχοῦ προσειμάζεται διὰ τῆς χάριτος καὶ τῆς εἰρήνης. οὐδὲ γὰρ μικρὸν κατέλυσεν δὲ Χριστὸς πολεμον, ἀλλὰ ποικίλον καὶ παντοδαπόν, καὶ χερόν. καὶ τούτοις οὐκ εἰς τῶν ημετέρων πονον, διὰ διὰ τῆς οὐρανοῦ χάριτος. Ἐπει οὖν η μὲν ἀγάπη τὴν χάριν, η δὲ χάρις τὴν εἰρήνην ἐδωρήσατο, δις εἰς τὰς προστροφίας αὐτὰ θεῖς, ἐπεύχεται μάνειν δημοσιὴν καὶ ἀκίνητα.\*

\* O salutation fraught with innumerable blessings! This was what Christ enjoined upon the Apostles to say, upon their entering into men's houses. And hence it is, that Paul prefaces all his epistles by wishing grace and peace. For truly it is no petty warfare to which Christ has put an end. It is manifold, various and protracted. Neither has it been brought by toils of our own to a close, but solely by his grace. So then, as grace was the gift of love, and peace of grace, he ranges them side by side in the salutation, and prays that they may continue immovable and for evermore.

## P A R T I I.

## INTRODUCTION, V. 8—16.

V. 8. HERE commences the introduction of the Epistle, to which the Apostle passes by protestations of affection. Previously he had declared the authority by which he wrote to the Romans; here, as Theodoret remarks, he seems almost to apologize, for not having sooner taken an interest in them.

*περιέτων* is an introductory form, and requires to be translated, *first of all, before I proceed to other matters.* The expression is here abbreviated, and stands for *περιέτων μὲν θίλοι εἰδίνεις ὑμῶς, ὅτι εὐχαριστῶ τῷ Θεῷ.*

*Θεός μον* says the Apostle, because the man who through Christ is reconciled to God, recognizes him as the affectionate Father of every individual soul, and enters into a peculiar relationship of filial love to him.

*διὰ Ἰησοῦ Χριστοῦ.* Inasmuch as their connection with Christ influences the whole life of believers, and through his mediation flow all the blessings of divine grace, the Apostle makes allusion to him in pronouncing his thanksgiving. He expresses the same idea in another way, when he says, 2 Cor. i. 3, *εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.* Ep. i. 3. The sense of *διὰ* is given by John xiv. 13, 14, it is equivalent to *ἐν δόματι.*

*ὑπὲρ πάντων ὑμῶν.* Here the Vulgate falsely renders, *pro;* the Syrian correctly, *respectu vestrum.* The gratitude felt by the Apostle, on account of the faith of the Romans being celebrated *universally in the Christian churches,* for so must the words *ἐν ὅλῃ τῷ κόσμῳ* be understood, is to be explained, not only by the ardent love, which he bore to the Saviour, and which received gratification from every new accession to the number of the believers, but by the consideration, that Rome being the metropolis, its example was calculated to have the most salutary influence upon the whole empire, when once traces of the true faith were manifest here. Grotius: *Magno cum gaudio provincialum Christianorum acceptus fuit ille nuntius, etiam Romæ, in capite imperii, esse qui eandem fidem profiterentur.* Ambrosius: *Qui non crediderant, poterant credere horum exemplo: facile enim facit inferior, quod fieri viderit a priore.* Theodoret observes, that the fame of the faith of the Romans could be easily spread, in consequence of the frequent visits which the inhabitants of the various provinces made to the capital.

V. 9. In attestation of the sincerity of his grateful feelings, he appeals to God's knowledge of his heart, Admirably Chrysostom:

Ἐκεῖδὴ ἔλεγεν ὅτε ἀγαπῶ ὑμᾶς, καὶ σημεῖον ἐποεῖτο τὸ διηρεκῶς εὐχεσθαι, καὶ τὸ βούλεσθαι ἐλθεῖν πρός αὐτοὺς, καὶ οὐδὲ τούτο δῆλον ἦν, ἐπὶ τῷ ὁξιό-πιστον καταφεύγει μαρτυρίαν. ἀλλὰ δυνήσεται τις ἡμῶν καυχήσασθαι, ὅτι μέμνηται ἐπὶ τῆς αἰκίας εὐχόμενος, τοῦ τῆς ἐκκλησίας πληρώματος; οὐχ ὅμαι. ἀλλ' ὁ Παῦλος οὐδὲ πόλεως μιᾶς, ἀλλ' ὑπὲρ τῆς αἰκουμένης ἀπά-σης προσῆγε τῷ Θεῷ, καὶ τούτο οὐχ ἀπαξ, οὐδὲ δευτερεῖον, οὐδὲ τρίτον, ἀλλὰ διηρεκῶς. ὡς δὲ τὸ διηρεκῶς ἐν μυῆμη τινὰ περιφέρειν, οὐν ἀν γένοντο εἰ μὴ ἀπὸ ἀγάπης πολλῆς· τοῦ ἐν ἑκαὶς γαρ Ἰησοῦ, καὶ ἀδιαλεῖτως Ἰησοῦ, ἐνόησον πόσης εστὶ διαθεσεως καὶ φιάσ.† Melancthon: Hæc quæ hic dicit prodesse nobis tanquam exempla possunt, quomodo doctores debeant esse solliciti pro ecclesiis.

φ λαργεῖν. The Apostle is proceeding to describe what a lively concern he felt in his heart for the spiritual welfare of the church of Rome; in order, however, to justify himself in this respect, as perhaps the thought again suggested itself, that his cares might be deemed unauthorized, he subjoins, that such zeal and diligence for the conversion of all was no more than his duty as a servant of the Gospel. λαργεῖν in the Septuagint for *רַאשׁ* and *רַגְעָה* denotes *every performance by which a man thinks to please God*, whether it be an observance of religious worship, or an action of any other kind done for God's sake. Comp. John xvi. 2. Theodore: *εἰδη λαργείας πολλά. καὶ γὰς ὁ προστυχομένος Θεῷ λαργεῖται, καὶ ὁ ὑητεῖα κεώμενος, καὶ δ τοῖς θείοις προσέκων λογίοις, καὶ μάντοις καὶ δ τῆς τῶν ἔινων θεραπείας ἐπιμελούμενος.*†

With this must be joined *ἐν τῷ ἐνογγελίῳ*, here signifying *the work of preaching the Gospel*. The office of preaching the Apostle regards under the New Testament, as in some sort a sacerdotal function of worship, see 15, 16. The supplement *ἐν τῷ πνεύματι* is susceptible of two applications, which may perhaps, however, be combined. The Apostle may mean to express the deep inward devotion with which he prosecutes the great work of preaching salvation; from which view, there would then result, with still greater force, the truth of the protestation he afterwards makes, as to the serious concern he feels for the spiritual welfare of the Romans. In this case, the passage would be a parallel one to 2 Tim. i. 3, where he attributes to himself *λαργεῖν εν καθαρῷ συνεδῆσαι*, and also to Ep. vi. 6. Beza: *Plane volens, ex animo illi addictus.* Or perhaps

\* After having declared his affection for them, and adduced in proof of it his incessant prayers in their behalf, and desire to visit them, this not being apparent, he has recourse to a credible testimony. Can any among you boast that in his private supplications he remembers the fulness of the church? I trow not; and yet Paul invoked God, not for a single city, but for the whole world, not once, twice, or thrice, but continually. Now as to bear one about in the memory, can only proceed from strong affection, think what devotion and friendship it argues, to remember one in prayer; and to do so without ceasing!

† There are many kinds of worship. He worships who prays to God, and he who fasts, and he who studies the sacred Scriptures, and even he who discharges the duties of hospitality.

the Apostle here adverts to the difference betwixt his former Jewish piety, which consisted more in external religious rites, and his present state. The expression would then signify “in an inward and spiritual manner,” and be parallel to Phil. iii. 3. Ἡμεῖς ἡσμεν ἡ πειρωμή, οἱ πνεύματι Θεῷ λατεράνοντες. So the older commentators, Chrysostom, Theodore, Ambrosius, and others. But there is nothing to prevent us supposing that in the lively conception of Paul both of these ideas found place.

ὡς ἀδιαλειπτῶς μυεῖαν ὑπῶν ποιοῦμει. Chrysostom: Καὶ δοκεῖ μὲν ἐν ταῖς λέγεις, τέσσαρα δὲ τίθησιν ἐπαύθα. καὶ ὅτι μέμνηται, καὶ ὅτι ἀδιαλειπτῶς, καὶ ὅτι ἐν εὐχαῖς, καὶ ὅτι ὑπὲρ μεγάλων πραγμάτων δόμενος.\* There are numerous passages which evince the profound concern with which the Apostle bore upon his heart the welfare of the churches, holding out an example to Christian pastors that is too rarely imitated. 1 Thess. i. 3, ii. 11, iii. 17, 2 Tim. i. 1—3. How moving is this ardour of affection in one, who, assaulted by so many afflictions of his own, could speak of himself as Paul does! 2 Cor. ii. 29.

V. 10. The Apostle is not satisfied with attesting that he often thinks of the Romans, he desires also to see them, nor does he merely desire this, but often makes it the subject of his prayers. His ardent wish to visit Rome must have been kindled, partly by the animating intelligence, that the Roman Christians were rejoicing so greatly in the faith, partly by the consideration, how important it would be if Christianity were firmly established in the metropolis. And we may well believe, that, attracted on the one hand by the desire of beholding the brethren, and on the other, by a sense of the importance of Rome as a missionary station, the Apostle often supplicated that this favour might be allowed him.

δεόμενος. Admirably Chrysostom: Ἐφίλει μὲν γὰρ αὐτοὺς, καὶ ἡπείρυτο πέρις αὐτούς, οὐ μὴν ἐπειδὴ ἐφίλει, παρὰ τὸ τῷ Θεῷ δοκοῦν ἐθούλετο ἴδειν. αὐτῇ ἡ γνώσις ἀγάπη, οὐχ ὡς ἡμεῖς οἱ ἀμφοτέρων τῶν νόμων τῆς ἀγάπης ἐκπίπτοντες. ἡ γὰρ οὐδένα φιλοῦμεν, ἡ ἐπειδὴν φιλήσωμεν ποτε, παρὰ τὸ τῷ Θεῷ δοκοῦν φιλοῦμεν.†

εἰκὼς ἡδη ποτε. The πως denotes the uncertainty; ἡδη the urgency of the Apostle’s desire, which is enhanced by ποτε. Kypke: Vocula ἡδη ποτε ingens desiderium aut mali alicujus pertinacioris avertendi, aut boni diu expectati obtinendi significat.

ἐνδούν means 1st, prosperum iter habere; 2dly, prosperum esse. It is found in both meanings in the LXX., and has here the sense of to be *prospered* and *favoured* by God. Happily rendered by Gro-

\* In seeming to say but one thing, he here says four, that he makes mention of them, that he does so in his prayers, that he does so without ceasing, and that it is for great blessings that he supplicates.

† He loved them, and was hastening to them, but notwithstanding his love, if contrary to the will of God, he had no desire to see them. This is the genuine kind of affection. How different from us, who transgress on both hands the laws of love; by either not loving at all, or if we love, by loving contrary to God’s pleasure.

tius: "Si forte Dei voluntas felicitatem mihi indulget, ad vos veniendi. In 2 Maccabees x. 23, it is used in the same import, τῷ εὐόδωσαντι καθαρισθῆναι, "who graciously permitted us to be cleansed." In the phrase εἰ τῷ θελήματι the εἰ is like the Hebrew **וְ** *by* or *through*.

V. 11. Here the Apostle states the reason of his desire to make a journey to Rome. Well might Theodoret say of this 11th and 12th verse, τοπεινοῦ φρονήματος εἰσηγεῖνα μεστά. He affectionately declares that the object of his journey was the spiritual invigoration of the Roman Christians, or rather, as he subjoins, in limitation of the expression, to establish them in what they already possess. Nay, he wishes not to appear only as one conferring a benefit, but desires to have his own faith strengthened by his intercourse with them. Thus, in these words he unites both humility and love, and removes every possible suspicion of spiritual usurpation.

*χάρισμα πνευματικόν.* Many of the commentators have given a very strained interpretation of this simple phrase. Bengel and Michaelis deem that it refers to the *power of working miracles*, arguing from the circumstance, that the Apostle, at the time he wrote, was present in the Corinthian church, then richly endowed with this gift. Augustine thinks that *χάρισμα* means *the love of our neighbour*, as if the Christianized Jews were not to grudge the gospel to the heathen. Ambrosius infers from the words, that the Romans were previously commended only for having, in a general manner, embraced the faith, that as yet, however, they did not possess faith of the genuine kind, but were cleaving to righteousness by works, and that he uses *χάρισμα πνευματικόν* to denote *spiritual righteousness*. But even if it were not self-evident, the twelfth verse would show, that there is nothing in all this. What the Apostle there hopes to obtain from his brethren, is what he also hopes to be able, on his part, to give to them, viz. the spiritual *παράκλησις*. The gospel itself, is elsewhere called *τὰ πνευματικά*, Eph. xv. 27, 1 Cor. ix. 11.

*εἰς τὸ στηγειχθῆναι ὑμᾶς.* It is not necessary to conclude from this expression, as both ancient and modern commentators have done, comparing chapter xiv. 21, that the Roman Christians were still very weak in faith. For then we should be forced to infer from verse 12th, that the apostle was so likewise. Στηγειχθῆναι does not refer to an increase of knowledge, but to a more lively and cheerful acceptance of what they already knew,—to that more vigorous excitement of spiritual life, which is always the consequence of intercourse among men of congenial sentiments in religion. It is consequently unnecessary to give to στηγειχθῆναι that collateral signification which Theodoret mentions; οὐ γὰς ἐτίγας ὑμῖν διδασκαλίαν προσφέρειν, ἀλλὰ τὴν ἡδη προσανεχθεσσαν βεβαιωσαθεῖς βούλομαι, καὶ τοῦ; ἡδη φυτευθεῖσι φυτοῖς τὴν ἄρδειαν προσενεγκεῖν.\*

\* I wish not to bring among you another doctrine, but to establish that which has been already brought, and water the plants which were planted before.

V. 12. *τοῦτο δέ ἐστι.* By this epanorthosis the Apostle gives his words a still humbler and more affectionate turn, placing himself on a footing of entire equality with the members of the church, for the purpose of yet farther softening the *στηριγμάτων* which kind charientismus, Erasmus, somewhat too strongly, calls *pia vafrities et sancta adulatio*. Sadoletus: *Prius tanquam præbiturus illis, ex se et sua in fidem Christi constantiā solatium, post mitigat orationem, ne velut censor et magister loqui videretur, paremque sese et unum de illis faciat.*

The *συμπαραχαληθῆναι* depends on *ἐκπισθῶ*. Among the Athenians, *παραχαλεῖν* meant to summon, invite, impel; in the Greek of later times, to supplicate, exhort; among the Hellenists, to soothe, comfort, cheer, instruct. (See Knapp. Scripta, p. 124.) Several, and among others Beza, give too exclusive prominence to the sense of instruction: *Quum omnes ex parte cognoscamus, non dubium, quin et illi ex Paulo partim multa intelligere, partim ea quæ intelligebant accuratius cognoscere, et Paulus etiam ipse, quantumvis excellens, ab ecclesiâ illâ tum erudiri magis atque magis, tum confirmari etiam docendo potuerit.* This view is much too partial. The sense to be preferred is to *refresh, stir up*, which is always the fruit of social intercourse between men of vital religion, 2 Cor. vii. 7. Theodoret: *οὐ γὰς μόνον δούναι βούλομαι, ἀλλὰ καὶ λαβεῖν παρ' ὑμῶν. παραχαλεῖ δὲ καὶ διδάσκαλον, ἡ προθυμία τῶν μαθητῶν.*\* Calvin: *Fidei alacritas—vide in quantam moderationem se submittat pium pectus, quod non recusat a rudibus tirunculis confirmationem petere. Neque tamen simulanter loquitur, siquidem nemo est adeo inops in ecclesia Christi, qui non possit aliquid in profectum nostrum momenti afferre, sed impedirum superbiâ, quominus talem ultro citroque fructum colligamus.* We must not, however, suppose that mere communication by words is here meant; there is also implied that inexplicable immediate action of spirit upon spirit, which takes place wherever there is a fellowship in love, and more especially among Christians.

V. 13. The Apostle did not cherish an empty wish; that wish had become a purpose. Admirably Chrysostom: *ὅτι μὲν ἐκωλύθη, λέγει, διὰ τὸ δὲ, οὐκέτι. οὐ γὰς ἔξεται τοῦ δεσπότου τὸ πρόσταγμα, ἀλλὰ πείθεται μόνον. καί τοι γε εἰκός ἡ διαπορῆσαι, τίνος ἔνεκεν πόλιν οὕτω λαμπρὰν καὶ μεγάλην, καὶ πρὸς ἡπέποντα ἔβλεπεν ἡ οἰκουμένη, εκώλυσεν δὲ Θεὸς ἀπολανταίς διδασκάλον τοιούτον, καὶ ἐπὶ χρόνον τοσούτον. δὲ μὲν γὰς τῆς πραγτίσης πόλεως περιγενόμενος, καὶ τοῖς ἀρχομένοις ἥδιος ἐπήγει. δὲ τὴν βασιλικωτέραν ἀφείς, τοῖς δὲ ὑπηκόοις ἐφεδρεύων, τὸ κεφάλαιον εὑχεν ἡμελημένον. ἀλλ' ὅμως οὐδὲν τούτων πειρεγμάζεται, ἀλλὰ παραχωρεῖ τῷ τῆς πραγτίσης ἀποταλήτῳ, τῷ τε ἐμμελές ἐπιδεικνύμενος τῆς ἑαυτοῦ φυχῆς, καὶ παιδεύων πάντας ἡγάς μηδέποτε τὸν Θεὸν ἀπαιτεῖν εὐθύτας τῶν γινομένων, καὶ δοχὴ πολλοὺς θρευθεῖν τὰ πραγτόμενα. . . . πάλιν δὲ δὶ ἐτέρων ἐνδεικνύνται τὴν ἀγάπην, οὐδὲ γὰς, ἐπειδὴ ἐκωλύθην, φησιν, ἀπέστην τὸν*

\* My desire is not merely to bestow, but to receive in my turn from you. The alacrity of the scholars is a stimulus even to the master.

ἐπιχειρεῖν, ἀλλ' ἀεὶ μὲν ἐπεχείρουν, ἀεὶ δὲ ἐκαλούμην, οὐδέποτε δὲ ἀφιστάμην, τῷ μὲν θελήματι τοῦ Θεοῦ οὐκ ἀντιτίκεων, τὴν δὲ δυάκηη τηγῶν.\* At what time he began to cherish that wish, and first formed the often renewed purpose, cannot be given with precision. In chap. xv. 23, he speaks of having done so for many years, perhaps from the period when Aquila and Priscilla were banished from Rome, and came to him with the intelligence of the establishment of the church in that place.

*καὶ ἐκαλύθη ἄχει τοῦ δεῦρο* is to be regarded as parenthetical. The *καὶ* is adversative, like the Hebrew *וְ*, and equivalent to *καὶ τέ*, John iii. 13, 32, viii. 55. The hindrance lay in the circumstance of so many other places so imperatively demanding his ministrations. In the Acts, St. Luke occasionally alludes to an inward impulse, urging the Apostle to go, or restraining him from going, to a particular place. The reason here alleged for his desire to visit Rome, is the same as in the 11th verse. It is not necessary however, on that account, to put, as some expositors have done, upon *ταξιδὸν ἤχειν* the sense fructum offere. As Kypke shows, *ἤχειν* has rarely the same import as *παρέχειν*. Chrysostom justly observes, that the expression *ταξιδὸν ἤχειν* emanates, as before, from the affectionate humility of Paul, who wished to represent the instructing and confirming of the Roman church, which is the *ταξιδός*, in that point of view from which the contemplation of it was dear and agreeable to himself. *ἤχειν* in manifold collocations with *τεμῆν*, *δόξαν*, &c. signifies assequi, and so here. Moreover, from modesty, he merely says *ταξιδὸν τινὰ*.

*καὶ ἵνα ἴμην.* *Καὶ* is here emphatic. The Apostle alludes to the fact, that in all the regions where, as mentioned, chap. xv. 18, 19, he had proclaimed the gospel, it had manifested his efficacy. Sublime are the words of Chrysostom. Ποῦν τῶν οἱ σοφοὶ τῶν Ἑλλήνων, οἱ τοὺς βαθεῖς πάγωνας ἔκποτες, καὶ τὰς ἔξωριδας ἀναβεβλημένοι, καὶ τὰ μεγάλα φυσῶστες; τὴν Ἑλλάδα, τὴν Βαρβαρὸν πάσαν ὁ σκηνοποὺς ἐπέστρεψεν. ὁ δὲ παρ αὐτοῖς ἀγόμενος καὶ περιφερόμενος Πλάτων, τείτον, εἰς Σικελίαν ἥλθων μετὰ τὸν χόμπου τῶν ἡμμάτων ἐκείνων, μετὰ τῆς ὑπολήψεως τῆς λαρ-πεῖας, οὐδὲ ἐνδεκατετέρῳ τυραννου, ἀλλ' οὐτας ἀσθλίας ἀπήρλαξεν, ὃς καὶ

\* He says, that he had been hindered, but he does not say why; for it is not his way to scrutinize, but to obey the commandment of the master. And yet there was room to doubt, on what account it was, that for so long a period God prevented that mighty and splendid city, to which the eyes of the whole habitable globe were turned, from profiting by so great a master. For when once the capital is reduced, it is easy to invade the towns that are subject to it; whereas he who leaves the royal city alone, to besiege the inferior places, is guilty of neglecting that which is most important. Paul, however, does not curiously search into such things, but submits to the inscrutability of Providence; thereby both showing the moderation of his mind, and teaching us never to question God about the reasons of what he does, although his dispensations may seem to trouble many....And again, he shows them his love in another way. For I did not, he says, when hindered, desist from my attempt. My efforts were made commensurate with my hindrances, and I never abandoned them, thus neither resisting the will of God, nor failing in charity to you.

αὐτῆς ἵκεσεν τῆς θευθερίας. ὁ δὲ σημειῶτος αὐτος οὐ Σικελίαν μόνον, οὐδὲ Ἰταλίαν, ἀλλὰ πάσας ἐπίδραμε τὴν οἰκουμένην, καὶ οὐδὲ ἐν τῷ πηγάτειν τῆς τέχνης ἀπέστη, ἀλλὰ καὶ τότε δίζυγατα ἔβαπτε, καὶ ἐγγαστηγίου προειστήκει· καὶ οὐδὲ τούτο ἴσχανδάλος τοὺς ήτοι ὑπάτων.\*

V. 14. Here, as was remarked so early as by Origen, there is difficulty in the construction. The easiest way would be to take verse 14 entirely by itself, and then consider οὗτω—v. 15—as referring to it, in the sense of *consequently, therefore*. It is true, that οὗτω alone has not this signification; still it may have it, if, in a foregoing clause, a silent *καθώς* be understood, as in Matt. v. 16. The "Ελλησί τε καὶ βαρβάροις, however, appears too obviously to be an apposition to ιθνεσιν" and as, moreover, *σοφοὶ τε καὶ ἀνοήτοις* is likewise an apposition to "Ελλησί τε καὶ βαρβάροις, we must construe the whole 14th verse with ιθνεσιν, and then the words, from *καθώς* as far as δημιέτης εἰμί, would be the premises to which verse 15th forms the conclusion. It is thus that Origen construes and translates: *Proposui venire ad vos, ut fructum aliquem haberem etiam inter vos, sed prohibitus sum usque adhuc; sicut in cæteris gentibus, quibus debitor sum, ita quantum in me est, paratus sum etiam vobis, qui Romæ estis, evangelizare.* This is a collocation, however, which a more minute consideration of verse 13 will disincline us to adopt. In that verse, the *καὶ ἐν τοῖς λόιποις ιθνεσιν* is too closely connected with *ἐν ὑμῖν* to be separated without violence; and were we, nevertheless, to choose to begin a new sentence with *καθώς*, then the *καὶ* which follows it would be totally superfluous, and the construction of δημιέτης εἰμί with *ἐν* would create a new, and though not, perhaps, insurmountable difficulty, still one so great as to have made Origen think it necessary to complete the phrase by the insertion of *αῖς*, the relative in the dative plural, before δημιέτης. The conclusion is, that there is no other outlet, but to suppose, with the Greek scholia, that the Apostle has here deviated from the right construction, and that he refers the οὗτω in the 15th verse to the *καθώς* in the 13th, as if he deemed he had there written a *λόιπος* before the *καθώς*, and instead of *ἐν τοῖς λόιποις ιθνεσιν*, the bare dative without the preposition. Whoever is inclined to seek, in outward occasions, the cause of a negligent construction, (the only source of which, however, was undoubtedly the liveliness of the Apostle's character,) may imagine that Paul was here called away, and that upon resuming his pen, he supposed that he had begun a new sentence with *καθώς*.

\* Where are now those Grecian sages, with their long beards and tunics and lofty pretensions! Greece and the whole country of the barbarians, have been converted by the tent-maker. Even Plato, whom they so much boast of and applaud, although he thrice visited Sicily, was unable, with all his pomp of language and splendid reputation, to overcome a single tyrant; but, on the contrary, escaped with such difficulty as even to lose his freedom. Whereas, this maker of tents has compassed not Sicily alone, nor Italy, but the whole world. Nor, while he preached, did he leave off his trade, but still continued to sew his skins and mind his shop; at which men of rank took no offence.

*Ἐλλῆσι τε καὶ βαρβάροις.* It is asked, whether the Apostle here classes the Romans with the Greeks or with the barbarians. Many, such as Bengel and Heumann, embrace the first opinion, and many, as Krebs and Wolf, the second. If we appeal to the use and wont of language, that is decisive as to the fact, that the Greeks, under the term *βαρβάροι*, comprehended even the Romans. Philo always gives them that name, and Plautus himself calls Italy *Barbaria*, and the Latin *barbara lingua*. Notwithstanding, however, it would not be justifiable to assume that Paul here does the same. The point of discrimination is not, who spoke the Greek, and who the other languages, but, as is denoted by the succeeding epexegesis of *σοφοί τε καὶ ἀνοητοί*, who did, and who did not, possess the Grecian civilization? and if the difference of civilization be indeed the point regarded, then there cannot be a doubt, that the Romans were comprehended with the civilized—the *Ἐλλῆνες*. This seems even to be implied in what the Apostle gives us to understand, in verse 16, viz. that seeing it was the seat of Grecian refinement and culture, he might well have entertained scruples about appearing at Rome. Perhaps, however, the opinion of Koppe may be most safely adopted, viz. that the Apostle, when he used *Ἐλλῆσι τε καὶ βαρβάροις* never thought of the Romans at all, but that he merely gives an epexegesis of *πάντα τὰ γένη*, and that he first adverted to them at *σοφοί τε καὶ ἀνοητοί*, with the former of whom, as appears from the 16th verse, he indisputably classes them. Leaving the Romans out of view, he had already preached to other and these rude *βαρβάροι*, viz. the Lycaonians and Illyrians.

*σοφοί καὶ ἀνοητοί.* These two adjectives specify not the natural capacity, but the existing condition, the *educated* and the *uneducated*. Erasmus: eruditi et rudes. Beza, and others suppose that a discrimination is intended between the individuals of a nation; but it is better to refer it to different nations. Grotius: Monstrat apostolus ita omnibus hominibus aptatum esse Evangelium, ut nec stupidos contemnat, nec ab ingeniosis contemni debeat.

*διφειλέτης εἰμί.* Justly Theodoret: πάσιν διείλω τῆς διδασκαλίας τὸ ξείσιον. Compare 1 Cor. ix. 16. Where the Apostle says he was bound, yea that *necessity was laid upon him*, to preach the gospel. Koppe's translation is totally erroneous. He makes διφειλέτης εἰμι τῷ, bene meritus est alter de me.

V. 15. *οὗτω* we refer back to *καθάς*.

*τὸ κατ' ἐμὲ* may relate to the circumstance he had just mentioned, of God having put obstacles in his way. If taken in this sense, it behoves to be translated as if it were *τὸ ἐπ' ἐμὲ*, quantum in me est. So 2d Esdras vi. 11, Καὶ ὁ αὐτὸς τὸ κατ' ἐμὲ ποιηθήσεται: and so *Aelian*, Var. Hist. L. 1. § 32. In this case, however, πρόδυμον would want its substantive and subject, although in Latin the phrase can be so formed as that the quantum in me est itself appears as subject. Grotius: Quod mea est potestatis paratum est. We must here regard the *κατ' ἐμὲ* as a circumlocution for *μοῦ*, and resolve the phrase into

τὸ περόθυμόν μου ἴστιν, which is similar to ἵγω περόθυμον ἔχω. For this last, see Euripid. Iphig. in Taur. v. 989. τὸ περόθυμόν would thus stand for ἡ περόθυμία. Still the τὸ κατ' ἐμὲ may be considered a direct circumlocution for ἵγω, in like manner as τὰκα and τὸ ἐμόν sometimes are. And then περόθυμόν would be its predicate. We might also, in this case, compare with it τὰ πας' ἐμοῦ, as used for ἵγω, and the complete τὸ κατ' ἵματον μέγος, in Tyrinus (Diss. vi. p. 59;) where, however, it must be confessed, Schäfer ad Bos Ellipses Graecæ, and others, remove κατὰ from the text. The circumstance on which the duty of the Apostle, in respect of the Romans, is made to hinge, is their being highly civilized. Lying as he did, under equal obligations to preach the doctrine of the cross to wise and polished nations, as to the rude Illyrians, the Apostle was bound to go to Rome.

V. 16. οὐ γὰς ἵπασχίνομαι, has a reference to the *σοφοί*. When Paul, who was in his external aspect mean, and, though esteemed among his countrymen for his skill in the law, wholly unknown to the heathen—when Paul, despised for his deficiency in Greek refinement, no less than because he was a Jew, was called to make his appearance in Rome, the far-famed city, where all the wisdom of the old world, combined with the highest profligacy and insolence, of which a race perverted by false culture is capable, where the Roman pride of power was associated with the darkness of Greek philosophy, and the humility of the gospel had to encounter the exclusive arrogance of the Jews on the subject of their revelation,—when such a person, and in such a place, required to speak of the Saviour and King of men, appearing in the form of a servant, coming despised into a world in which he had not where to lay his head, and after publishing a kingdom which was likewise not of this world, departing from it with a crown of thorns upon his brow; how should not fear and trembling have overwhelmed the man of God? But as Jesus had not been of this world, so neither was he. The hatred it had shown to his master, he knew it must show to himself; and therefore he was not ashamed. Comp. 2 Tim. i. 8—12, which was written in chains. Even in the Imperial palace, he did not blush for the divine message. Phil. i. 13. He alone has power to overcome the world, whom the world has not overcome.

εὐαγγέλιον τὸν Χριστὸν. Χριστὸν is here genitivus objecti, and must be rendered *the gospel concerning Christ*, i. e. *whose chief subject is Christ*.

## PART III.

## THESIS. V. 16 AND 17.

V. 16. While the Apostle points to the nature of the gospel, as the reason for his not being ashamed to propound it to mankind, he states in so doing, the Thesis of his whole Epistle, which he afterwards demonstrates, in regard both to the heathen and the Jews.

δύναμις γὰς Θεοῦ ἐστιν εἰς σωτηρίαν, per meton. effectus pro appellatione causa, (Glass. philol. sacra, p. 1450.) John xii. 50, xvii. 3. The gospel exerts a power which conducts man to blessedness, 1 Cor. i. 18. Admirably says Theodoret: *ἐκ ταύτης γὰς οἱ πιστεύσαντες τὴν σωτηρίαν τεγνύωσιν οὕτω καὶ τῶν αἰσθητῶν πολλὰ κεχειριμένην ἔχει τὴν οἰκείαν ἐνέγγειαν. καὶ γὰς τὸ πέπειρι θυχέαν μὲν ἔχει τὴν περιφάνειαν, καὶ τοὺς ἀγνοοῦσιν οὐδεμίαν δείχνει θερμότητος ἔμφασιν. ὁ δὲ τοὺς ὀδούσις λεπτύνας, τὴς πνοσείδους θερμότητος δέχεται τὴν αἰσθησιν.*—*οὕτω καὶ ὁ αἴτος δύναται μὲν ἔναι τοις καὶ μᾶς, καὶ καλάμη, καὶ ἀσταχυῖς οὐ φάνεται δὲ ταῦτος, περὶ εἰς τὰ αἰλακάς κατασπαῖναι τὴς γῆς.*\* The condition of this divine efficacy on the part of man is *πίστις*. Grotius: *Sicut medicamentum non prodest nisi haustum, ita nec evangelium nisi fides habeatur.* Henceforward, through the whole composition, from every point of view, and under all forms, the Apostle repeats the great truth, with which he was himself penetrated, and which forms the central point of his doctrine, viz. that the entire sanctification and pardon of man has its ground, not in what he originates within himself, but in what he obtains from God. *πίστις* is a spiritual impulse founded in the moral and religious nature of man. Whatever, in virtue of this principle, a man receives, must become vital within him, and determine his whole mind. The sense accordingly is, “this doctrine begets a power in man, which leads to salvation, from the moment he receives it, i. e. admits it into his inward consciousness, experiences in himself its truth.”

*Ιουδαίοις τε πεινῶσιν καὶ Ἑλληνοι.* The observation of Chrysostom is just. Paul himself declares that neither circumcision availeth anything nor uncircumcision, why then does he give precedence to the Jews? *οὐδὲ γὰς ἐπειδὴ πεινῶσιν ἐστιν, καὶ πλίνον λαμβάνει τῆς κάρειος.*

\* For from it those who believe derive salvation. In the same way, many sensible objects have their innate efficacy concealed. Pepper, for instance, appears outwardly to be cold, and to those unacquainted with it, shows no semblance of heat. But let one grind it with his teeth, and he perceives that it is hot like fire.—Thus also a grain of corn may contain a root and stalk and ear, but that does not become manifest, until it is sown in the furrows of the earth.

Ἡ γάρ ἀντὴ δωγεὰ καὶ τούτῳ χάρινθ δίδοται, ἀλλὰ τάξις; ἵστι τιμὴ μόνον τὸ πέντε.<sup>\*</sup> As our Saviour first addressed his preaching to the Jews, and was imitated in this respect by the Apostles, so here could Paul also represent the gospel as a method of salvation intended, in the first instance, for that nation. The same expression, C. ii. 9, 10, Heumann rightly renders *first of all, immediately.*

V. 17. The radical theme of the Epistle is more particularly enumerated in this verse, viz. that through the gospel, the justification of men is possible. But, as the acknowledgment that man needs justification, depends upon the acknowledgment of his sinfulness and guilt, the Apostle takes up this subject in v. 18, and, as far as the end of the chapter, describes the state of moral depravity into which the heathen had sunk. From the beginning of the second chapter, to the 21st verse of the third, he gives a similar description of the Jews, and then infers, as the result, "That *all* men, those within the Old Testament Theocracy, and those out of it, are equally in want of salvation."

The γὰρ is to be translated *to wit*, it explains in how far the gospel is able to help man to salvation.

Δικαιοσύνη means originally *the condition of one who has done all required of him by the law*. This signification had its source in the conception of a certain relation subsisting between two parties, *a covenant* called δίκη. The genitive Θεοῦ stands in place of what St. Paul commonly employs ἵνωντος τοῦ Θεοῦ, as it also does, chap. iii. 21, 22. Among others, Origen and Osiander deem that *the divine attribute of Justice* is here meant; on which supposition, Θεοῦ would be the genitivus subjecti. This does not, however, suit the context, seeing that the knowledge of God's penal justice is for man, no δίκαιος τοῖς σωτηρίαις. Besides, δικαιοσύνη here forms an antithesis to the ἀνοχάνως τῆς ἀργῆς in v. 18. It would be equally discordant with the meaning of the context, to adopt, with Chrysostom and Schöttgen, what Paul rarely intends, the Hellenistic sense of δικαιοσύνη, viz. *clemency*. Accordingly we thus expound, "The gospel makes known a way to that perfect fulfilment of the law, which is required by God."

τὸν αὐτὸν in that gospel.

ἀποκαλύπτεται. Beza: Hoc ita intelligo, quasi Paulus non eo duntaxat nomine commendet evangelium, quod in eo retegatur, et spectandum proponatur, quod gentes quidem antea ignorabant, patres autem Judæi procul et umbris tectum intuebantur: sed etiam quod hanc justificandi rationem ita proponat, ut nunc etiam re ipsa exhibeat....itaque pro consuetudine Hebræorum cum antecedente intelligendum est consequens, id est, cum patefactione conjungendum est ipsius patefactæ rei præstatio. Obviously, not the mere act of revela-

\* He does not by being first, receive a larger measure of grace. On one and all the same gift is bestowed. The being first is but a distinction of order.

tion, *per se*, is here spoken of, but at the same time, the operation of the truth revealed, which, according to its inward nature, quickens and transforms all susceptible of its influence.

*ἐκ πίστεως εἰς πίστιν.* Expositors differ very widely in the meaning they attach to these words. The readiest way is to take the two nouns together, and understand them as a climax. This answers to the use of *ἐκ*, which is especially employed to denote the transition from one into another state; *γελῶν ἐκ τῶν πρόσθετῶν δακρύων* so Heliod. Aeth. *βάσιν ἐκ βάσεως παραμείβειν.* 2 Cor. iii. 18, *ἀπὸ δόξης εἰς δόξαν* would then be a parallel passage. Thus Theophylact: Οὐ γὰς ἀρχεὶ τὸ πρώτως πιστεῦσαι, ἀλλ' ἐκ τῆς ἐπαγγεικῆς πίστεως δεὶ ἡμᾶς ἀναβαίνειν εἰς τὴν τελειωτέραν πίστιν.\* Clemens Alex. explains this more exactly (Strom. b. v. c. 1.) where he says: There is a *ποιητὴ πίστις, καθάπερ θεμέλιος*,† like that of which our Lord said, “Thy faith hath made thee whole,” and a perfect faith, by which a man may remove mountains. Hence it was, that even the Apostles prayed, “Lord we believe, help thou our unbelief.” In like manner Melancthon, Beza, Calovius, Clericus, and others. Compare Glassius in his Philol. Sacra, p. 1027. Faith may certainly be regarded as in this manner progressive. The more powerfully in any individual, the sense, on the one hand, of his spiritual want, and, on the other, of that harmony or blessedness which springs from a religious life, is awakened, the more lively will become the inward necessity, the impulse urging him to recognize as true the objective doctrines of religion. Neither can it be said, that this meaning is not sufficiently well based in the context. The general design of the Apostle is to set forth, how in Christianity all depends, not upon what man originates within himself, but upon the appropriation of an objective datum. Now this design is attained, if he shows that that appropriation is in its subject infinite, something which must undergo continual progressive increase, whereby the individual is ever more and more transformed into the objective truth. The only other view of the passage, which recommends itself as worthy of attention, is that which couples *ἐκ πίστεως* with *δικαιοσύνη*, according as Bengel expounds. “Paul wishes to show, that in this message all rests upon faith: *Fides est prora et puppis.* Hence he says it is a righteousness of faith, indeed it only exists for faith.” So also Hammond and others. Rom. vi. 19, and 2 Cor. ii. 16, would afford some analogy. Nor can it be said, that the addition *εἰς πίστιν* would then be superfluous, seeing that it lies in the Apostle’s intention, that the necessity of a subjective appropriation of the objective datum should be prominently set forth. There is harshness, however, in the wide separation of *πίστεως* from *δικαιοσύνη*, and if it be alleged that this is done to heighten the emphasis, by the juxtaposition of the double *πίστις*,

\* It is not sufficient to have believed at first. We must ascend from initial to more perfect faith.

† A common faith, and as it were fundamental.

it may be answered, that the same emphasis is likewise retained in the view previously stated. To the other expositions of the passage, besides these two, it may be objected, either that they have too slender a basis in the context, or that they are too far-fetched. They are as follows; 1st, The first *πίστις*, is *a general faith in the truth of the gospel*, the second, *the special application of the same to the subject*, “from a belief of the gospel’s revealing to man a way to fulfil the law, proceeds the belief, that by me also, the believing subject, this fulfilment of the law and justification before God is realized.” So Witsius and Sadoletus. But the two things cannot, in respect of time, be imagined as separate from each other. 2. The first *πίστις* is faith in the Old, the second, faith in the New Testament. Thus Origen, Theodoret, Zegerus, and others. 3. Augustine: (De Spiritu et Litera, c. 11,) *Ex fide prædicantium in fidem audientium.* 4. *Ex fide obscura in claram visionem in cœlis.* (Augustine Quæs. Ev. l. ii. c. 39. Bede.)

καθὼς γέγονται· ὁ δὲ δίκαιος ἐξ πίστεως γίγεται. The pious Jew loved to use Bible phrases, in speaking of the things of common life, as this seemed to connect in a manner his personal observations and the events of his own history, with those of holy writ. Thus, the Talmud contains numerous quotations introduced by such forms בְּהִיכָּמָה דָּמָרְךָ or הַנּוּ רְכַתְּבָ or הַנּוּ רְכַתְּבָ “behold that is what stands written,” “as says the verse,” without there being understood any real fulfilment of the text in the fact which is spoken of. This practice was also followed by the Apostles. Acts xxviii. 25, Rom. viii. 36, ix. 33, x. 5, xi. 26, xiv. 11. These references to passages of the Old Testament often serve to indicate the deep analogy subsisting between that and the New, in so far as the latter, in outline and germ, was already contained in the former. So also in the present citation. In these words of the prophet, what is set forth as the characteristic of the just, is not the external opus operatum, but the inward disposition of faith and trust in God, that direct confidence in him transcending all reflection, of which Chrysostom on this passage says, Τοιωτή γὰρ ἡ τῶν λογισμῶν φύσις· λαβεῖνθε τῷ καὶ γέφοις ζωκεν, οὐδὲν οὐδὲμον τέλος ἔχοντα, οὐδὲ ἀφεῖσα τὸν λογισμὸν ἔσταντα ἐπὶ τῆς πίετας.\* In the Prophet Habac. ii. 4, God, according to the LXX., declares, “The man who flies from the coming calamities, to him will I not show favour, but the just shall live, that is, shall prosper through his confidence in me.” We have still to observe, that the LXX. read *ἐξ πίστεώς μον*, while in the original, the word is *μονοκεν*. Only Symmachus renders it exactly. The genitive of the pronoun of the first person must then be considered as genitivus objecti, for *εἰς μον*. *Faith towards me.* One codex and the Syrian also read this *μον*. Several interpreters and editions insert a point

\* For such is the nature of reasonings. They are like a labyrinth or net, which has nowhere an end, and will not permit the judgment to rest upon the rock.

after *πίστεως*, which makes the sense, “He who is justified by faith shall live.” That the prophet did not so construe his *תְּהִלָּתָךְ* is unquestionable; as little the LXX. their *ἐν πίστεώς μον.* It must, therefore, be assumed, that it was Paul himself, who, with the view of better adapting the declaration of the prophet to his subject, gave this violent construction to the translation of the Septuagint. But it is impossible to discover any grounds for his doing so, and so much the less, if, in the previous clause, the *ἐν πίστεως* is not immediately connected with *δικαιοσύνη*. And, moreover, the declaration is highly pertinent when the *ἐν πίστεως* is coupled with *ζήσεται*. Even Jews of later times know how to appreciate the worth of such faith. R. Schemtob upon Cant. iv. 8, thus speaks: *Dicent Israelitae canticum novum tempore futuro, Ps. xcviij. Cujus autem merito dicet Israel carmen? Merito Abrahami, quia creditit Deo, Gen. xv. Hæc est fides in quâ Israel possidet, de qua Scriptura dicit, Hab. ii.*

## P A R T I V.

### ELUCIDATION OF THE THESIS IN THE CASE OF THE HEATHEN, TAKING INTO VIEW THE SPECULATIVE ERRORS INTO WHICH THEY WERE LED BY PRACTICAL DEPRAVITY. V. 18—24.

V. 18. THE thought, that the revelation of the righteousness of God is a scheme so richly fraught with blessings for all mankind, pre-supposes that all men stand in need of it, and that their sinfulness is so great, as to make the communication of this righteousness from a source above, absolutely indispensable to them. Accordingly, the Apostle now proceeds to demonstrate that. And, in the first place, he shows that the heathen are chargeable with the most complete alienation from God, and have thereby become obnoxious to the divine δέσμη. This alienation discovers itself in the obscuration of their knowledge of the Divine Being, which has led them to substitute in place of the true and holy God, the most contemptible idols as the object of their worship. Such a deviation from right views of what God is can only arise from the want of religious and moral life in the heart. It afterwards acts, however, reciprocally as a cause leading to a still wider departure from God.

Οργὴ Θεοῦ is equal to δικαιοξύσια, chap. ii. 5. The word is anthropopathic, and is well explained by Damien Orthod. fidei l. i. v. 14. — Οργὴ καὶ θυμὸν ἐνοοῦμεν τὴν πεδὸν τὴν κακίαν ἀπέκθεταν τε καὶ ἀποτρεπτὴν· καὶ γὰρ ἡμεῖς τὰ ἐναντία τῆς γνώμης μισοῦντες, δεγγιζόμεθα. The wrath of God is that relation of God to evil, in virtue of which, he leaves it, in so far as it resists him, to itself, whereby it becomes a prey to misery. This abandonment to itself, entailing as it does

wretchedness, is consequently a penalty. Hence, δέγη was anciently interpreted as synonymous with τιμωρία and κόλασις. See Suicer, s. h. v.

'Αποκαλύπτεται ἀπ' οὐγανοῦ. Previously the Apostle had spoken of the ἀποκάλυψις of the *divine righteousness*. In antithesis to this, he now places another ἀποκάλυψις, that of *wrath*, by which the former is rendered necessary. Now the question here is, by what means this second ἀποκάλυψις is brought about? As it stands, like an anastrophe, on a parallel with the other, it might be fairly deemed that in this instance, also, the Apostle meant a revelation effected by the Gospel. It is the general doctrine of Scripture, that by the instrumentality of the Holy Spirit, the knowledge of sin, and the sense of guilt are awakened in man. Christ reckons it expressly among the operations of that Divine Being, that he reproves the world of sin, John xvi. 8, 9. Christianity also teaches in the most distinct manner the doctrine of a future judgment, Rom. ii. 6; xiv. 10. The import of the passage might, therefore, be: "By the same gospel men are brought to the knowledge of the penal justice of the Supreme Being." It may, however, be questioned, whether the Apostle does not rather here appeal to the sense of guilt, which, apart from the gospel, is always to be found in man. The persons, whom he has in view, are such as were presently destitute of belief in the gospel, and his object is to guide them to the acknowledgment of their want of it; besides, that he pre-supposed in the heathen an inward sense of their guilt and of God's penal justice, appears from verse 32. And how strong in fact were the manifestations which they frequently gave of that sentiment, and to what severe penances did they resort in order to satisfy their awakened conscience, and attain to a state of reconciliation with the Δαιμόνιον! This is especially attested by Plutarch in his admirable treatise Περὶ Δεινῶν. If such be the meaning, the passage would require to be interpreted as follows: "You cannot disown the consciousness which God has implanted in your breast, that his retributive justice extends to all that is sin." Equally in both cases may the phrase ἀπ' οὐγανοῦ be viewed as a figurative expression, for the origin of the revelation in question. The superiority of God to every limitation, and to all the sin and evil of this world, we are wont, in compliance with a certain natural instinct to which even the heathen were not strangers—(See Pseudo Aristot. de Mundo, l. i. c. 1. Beza: In celo natura duce Deum quærimus,) to denote, by conceiving him as placed in some upper region elevated above the earth. Accordingly, in conformity with the second view, we might here paraphrase the expression "Emanating from the higher invisible economy, the presentiment of the divine justice enters our minds." The first of these elucidations has been adopted by Jerome, (Comm. in Abacuc. l. 2, c. 3,) Erasmus, and Grotius; the second by Bugenhagen and Wolf. In the hands of P. Martyr it undergoes some degree of modification. He contends that the giving over of man to a reprobate mind is here implied, in

consequence of which he unconsciously becomes his own chastiser. These, however, are not the only interpretations which have been offered of the passage. Others less admissible are the following: 1. The firmament, in the general glorious testimony which it bears to God, gives intimation also of the stern retribution which such a Being must execute against all his despisers. So Ambrose, Thomas Aquinas, and others. 2. Frequent calamities descending from the skies upon men, such as thunder, lightning, and hail, display the retributive justice of God. So Pelagius, Zegerus, and Buddeus. 3. The revelation of Christ for judgment at the last day; which is the view Chrysostom, Theodoret, Theophylact, Limborsch, and most others adopt. In this case, the present *ἀποκαλύπτεται* requires to be taken in a future sense, which, however, is in so far the less allowable, from the circumstance that it stands parallel with that of the 17th verse. 4. Disasters and judgments proceeding from God, whose seat is regarded as in heaven. So Origen, Cyril, Beza, Calvin, and Bengel.

ἐπὶ πάσαις ἀσέβειας καὶ ἀδικίας ἀνθεώπων. Πᾶς here signifies like 'כל, every kind, species. Perhaps it was the Apostle's intention to denote the equality of the sins of the heathen, with those of the Jews. More correctly, he wished to show the wide extent and compass of the heathen's amenability to punishment. Chrysostom: Ἐνταῦθα δείχνουσιν ὅτι πολλαὶ τῆς ἀσέβειας αἱ ὄδοι, ἡ δὲ τῆς ἀλεθείας, μία· καὶ γὰς ποτίλον, καὶ πολυειδές, καὶ συγχεχυμένον ἡ πλάνη· ἡ δὲ ἀλήθεια, μία.\* Theophylact: Ἡ μὲν, τοῦ θεωρητικοῦ ἀμάρτημα, ἡ δὲ τοῦ πραγματικοῦ. According to the use of the Greek language, *ἀσέβεια* refers to our *trespasses against God*, *ἀδικία* to *those against men*.

τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων. κατέχειν to hinder, keep back—κατέχειν τὸν γέλωτα, the opposite of *χρεισθεῖσας ὑπὸ τοῦ γέλωτος*—to restrain. Luke iv. 42. 2 Thess. ii. 8. Theophylact, καταχαλύπτειν, σκοτίζειν τὴν ἀλήθειαν. Here all depends on what is the signification of *ἀλήθεια*. One might consider it as standing absolutely for the *Christian truth*, and view the words of the Apostle as directed against those who, by their carnal minds, hinder the spread of the gospel, hostilely oppose it. The meaning would then be, "Men now appear obnoxious to punishment, because they will not accept the scheme proposed to them for their justification, but, on the contrary, rather oppose its efficacy, as warring with their sinful desires." But this meaning would not harmonize with the context. The *γὰς* at the commencement of the verse leads us to expect the reason of a thought enunciated in the preceding. According to the explanation in question, however, there results only a contrast. "The gospel provides a means of salvation; on the other hand, it reveals wrath against all who resist the truth." If this were the relation of the sentences, we should have looked, not for a *γὰς* but a *δέ*. Moreover,

\* Here he shows that many are the ways of ungodliness, but that the way of truth is one. For error is a various and multiform, and confused thing, whereas truth is simple.

that explanation is contradictory to the following 19th verse, which speaks of a knowledge of God, not now for the first time imparted, but that had already, and for a long period, been accessible to man. Hence we must consider ἀληθεία as signifying *the religious truth* which was extant, prior to the publication of the Gospel. But by that *religious truth*, two things may be understood, viz. either the *primeval traditions* which were handed down from age to age among the heathen, or the *religious and moral sense* inherent in the human mind. It is most correct to suppose that the latter is meant; for those traditions only exerted a quickening power upon man in so far as he admitted them into his mind, and allowed them to operate upon his conscience. The 19th verse even leads to this view; Ammon prefers the former. Now, that by which the inward conviction of religious truth was restrained and suppressed is the ἀδικία, *unrighteousness*: The *it*, is instrumental. The Apostle here finds upon the great experimental truth, that the source of our knowledge of divine things lies in the immediate consciousness, in which practice and theory are inseparably united, so that an ungodly disposition destroys all clear insight into divine things. In illustration of this sympathy of our religious and moral knowledge with the posture of the heart towards God, we may quote the beautiful passage of Chrysostom, ad 1 Cor. iii. 3, Homil. 8, ἐντεῦθεν μαθάνομεν ὅτι εἰότως ἔλεγεν ὁ Χριστὸς ὅτι ὁ ποιῶν τὰ φαντά οὐκ ἔρχεται πέρι τὸ φῶς, καὶ ὅτι θίος ἀκάθαρτος ἐμποδίζει δόγμασιν ὑγιῆς, οὐκ ἀφείς τὸ διογατικὸν φανῆται τῆς διανοίας· ὥσπερ οὖν οὐκ ἔτιν ἐν πλάγῃ ὄντα καὶ δεθῶς θεοῦται μείνει τὸν πλάγην ποτί, οὐνεις οὐκ ῥάδιον πονητεῖται συντεξεφόμενον ἀνθεῖται ταχίστα πέρι τὸ τῶν ποτῶν ἡμίν δογμάτων ὑπό, ἀλλὰ καὶ πάντας καθαρεύειν τὰ πολλὰ τὸν μέλλοντα θηρέων τὴν ἀλήθειαν.\* So also the same author, in Joan. 3. (Hom. 24.) Ἐστιν γάρ ἔστι καὶ ἀπὸ τρόπων διεφθαρμένων οὐκ ἀπὸ πολυπλαγμούς μόνον ἀκαίρου σχοταθῆναι τὴν διάνοιαν. . . . . ἐν τῷ πέρι Ἐδραιούς δὲ καὶ πολλαχοῦ τῶν πονητῶν δογμάτων ταύτην ἔδοι τις ἀν τὸν Παιδιὸν τὴν αἰσιάν εἰναι λέγοντα, τὴν γάρ ἐμπαθῆ ἄνυπνον οὐ δύνασθαι μίγα τε γενναιόν ἔστιν, ἀλλ' ὥσπερ ὑπὸ των λήμης θολονεύστην ἀμβλωπίαν ὑπομένειν τὴν χαλεπωτάτην. . . . . μὴ σπείρωμεν ἐπ' ἀκάνθαις.† Similar is the sentiment of Augustine: (De vera Relig. c. 14,) Illa est enim

\* Hence we learn the truth of Christ's saying, that "every one that doeth evil hateth the light, neither cometh to the light" and that an impure life is an impediment in the way to sublime doctrines, not permitting the discernment of the mind to expand. In like manner, therefore, as it is not possible for a man involved in error, and yet leading a good life, to remain in error long, so it is not easy for the man living in sin, to raise his eyes to the altitude of our doctrines. He must be purified from the passions, who means to engage in the pursuit of truth.

† For not by unseasonable curiosity only, but also by depraved morals, may the understanding be darkened. Both in the Epistle to the Hebrews, and in many other passages, we find Paul assigning this as a cause of false opinions; because that the mind, enslaved by passion, is unable to discern any thing great and generous, but resembles the eye, whose vision, when be dimmed by rheum, is greatly blunted.....Let us not, then, sow upon thorns.

peccati pœna justissima, ut amittat quisque quo bene uti noluit, cum sine ulla posset difficultate, si vellet. Id est autem, ut qui sciens recte non facit, amittat scire quod rectum sit, et qui recte facere cum posset, noluit, amittat posse cum velit. With respect to the mode in which the Gentile Polytheism may be conceived to have arisen from carnal-mindedness, what must chiefly be taken into view, is that the heathen deities were deities of nature,—*the finite world personified* without the idea of holiness. Hence the very attribute which, as Paul informs us, the character of the heathen did not possess, was also wanting in their gods. They were gods who, having emanated from the earthly-mindedness of the nations, could have no reflex power to elevate above the earth. This more profound theory of the derivation of heathenism from moral and religious causes, is found among the ancient apologists. (Theophilus of Antioch, ad Autol. I. 1. c. 2. Athanasius, Apologia, opp. Par. 1728, p. 8. Philastrius, De Hæresibus, hær. 60. Bibl. Max. Patr. vol. iv. P. i. p. 30.) Comp. the Introduction to the Treatise on the moral influence of Heathenism, in Neander's Denkwürdigkeiten, Th. 1. Among the different expositors, the following express with greatest force the sense here given. Calvin: *Veritas est vera Dei cognitio.* Erasmus: *Veritatem cognitam non accommodarunt ad pie sanque vivendum.* Grotius: *De iis dicit hominibus qui τὰς κονκάς ἐννοοῦσι, de Deo, de ejus bonitate ac justitia, de honesto, per malos mores ita opprimunt, ut non magis apparent quam qui in atro carcere captivi detinentur.* Simile illud in choro veteri: *Ἄργοντες δὲ ὄπόσοι τὸ δίκαιον ἀγονεῖν ὑπὸ τὰς ἀδίκους βιοτὰς ἀπαντεῖ.* In fine Thomas Aquinas; *Vera Dei cognitio, quantum est de se, homines inducit ad bonum, sed ligatur quasi captivitate detenta per injustitiae affectum, per quam ut dicitur, Ps. 11. diminutæ sunt veritates a filiis hominum.* We have to mention another ingenious explanation of ἀδίκια, viz. *an act of violence or robbery*, whereby God is defrauded of what rightfully belongs to him. Thus Chrysostom: “When one, to whom royal money has been entrusted, (as the knowledge of God has been to man,) with orders to spend it in the king's honour, squanders it upon thieves, harlots, and jugglers, (the unholy deities of nature,) he must be punished for the embezzlement. And thus also Theophylact, *Œcumenus*, and Beza. The context, however, does not favour this explanation.

V. 19. As is shown by the δότε, in this and the 20th verse the ἀλήθεια of the 18th is explained, and in the 21, 22, 23, the mode of the κατίχεων.

τὸ γνωστὸν τοῦ Θεοῦ. The Apostle means to show in what respect the heathen were in possession of religious truth. Γνωστὸν may be viewed in various lights. It may stand for the substantive ἡ γνῶσις, as elsewhere the adjective in the neuter τὸ δοθενὲς for ἀσθένεια, 1 Cor. i. 25, τὸ χρηστὸν for χρηστότης, Rom. ii. 4. So Justin, Apol. ii. c. 14. ‘Ἐν τῇ φύσει τῇ τῷν ἀνθρώπων ἐστι τὸ γνωσιστὸν καλοῦ καὶ αἰσχροῦ.’ It

\* There is in human nature a knowledge of right and wrong.

may also retain its meaning as verbal adjective, in which case it must be rendered *the knowable*, just as in philosophical language are often found *τὸν νοητὸν*, *τὸν αἰσθητὸν*, *τὸν ἀόγατον*, v. 20. Even the very word *γνωστὸν* frequently occurs in Plato, who in the fifth Book of the Republic several times places *τὸν γνωστὸν* and *τὸν δοξαστὸν* in opposition, (478 Steph.) In things theoretical, the termination *-τος* denotes usually the *possibilitas*, in things practical, the *officium or facultas*, *στρυγγτός, ἀγαπητός*. See on such words as used by Plato, Wittenbach's *Phædo*, p. 295, ed. Lips. To this way of understanding *γνωστὸν*, we must here give the preference, because the circumstance, that in the sequel an *ἀόγατον* of God is spoken of, implies that God is, in one respect, knowable, in another not. Josephus employs a mode of expression exactly similar, when he says, c. *Apion* l. xi. c. 16. Θεὸς δινάμει μόνον ὅμιν γνώσιμος ὀπλος δὲ κατ' οὐσίαν ἀγνωστος. It is in this manner also, that the majority of commentators have explained the word. Pelagius: *Quod potest naturaliter sciri de Deo, quod sit, et quod justus sit*, i. e. that there is but one, and he a holy God. Calvin: *Intelligi id totum quod pertinet ad gloriam Domini illustrandam, vel, quod idem est, quidquid nos movere excitareque debet ad Deum glorificandum. Quo verbo significat, Deum quantus est minime posse mente nostra capi, sed aliquem esse modum intra quem se cohibere debeat homines, sicut Deus ad modulum nostrum attemperat quidquid de se testatur.* Melancthon: *Addit quæ sit illa ἀληθεια. Est notitia, inquit de Deo et cæteræ notitiaæ, que vocantur leges naturales, quæ omnes sunt testimonium de Deo, et docent qualis sit Deus, et quod judicaturus sit.* Ernesti proposed to consider the expression as periphrastic, for ὁ Θεὸς ὁ γνωστὸς; and appealed to the LXX. Gen. ii. 9. τοῦ εἰδέναι γνωστὸν καλοῦ καὶ ἀγαθοῦ where it does indeed appear to be used peripherastically, but where it may yet with much greater probability be considered as a substitute for *γνῶσις*, signifying *the grounds of the knowledge of good and evil*. In the passage before us, however, the *ἀόγατα* which succeeds, shows that a certain emphasis lies on the *γνωστὸν*, and accordingly that it cannot be used merely as a periphrasis.

*φανερόν εἶτε ἐν αὐτοῖς.* Here the meaning depends upon the *εἰτε*. If it be translated *among*, we are led with Theophylact and Erasmus, to think of the few among the heathen, who possessed a deeper insight into religion. But, as the Apostle is speaking of the more universal guilt and sinfulness of the heathen, he cannot mean that religious truth which was confined to a few of them. Hence, we must either suppose that *εἰτε* forms with *αὐτοῖς*, a periphrasis for the dative, as in 1 Cor. xiv. 11, (John xi. 10, 12, 35, 1 Cor. ii. 6, ii. Cor. viii. 1, are appealed to, but without sufficient grounds for the same use of *εἰτε*) or, taking it in its proper signification, render the passage *is manifest within them.* Thom. Aquinas: *Quod cognoscibile est de Deo ab homine per rationem, manifestum est illis ex eo quod in illis est, ex homine intrinseco.* The connection of the present with the following verse, by the *γάρ*, shows that the Apostle principally

intends that conviction which man derives from the works of God. This, however, is not by any means inconsistent with the view we take of the passage. The creation, contemplated *per se*, does not confer upon man the knowledge of God in question; it but awakens his slumbering consciousness, so that he comes of himself to the apprehension of these elements of divine knowledge that lie within his breast. Hence, although it is by means of the external world that the mind develops its knowledge of God, that knowledge is still within itself. The Apostle supposes an inward relationship of the human with the Divine mind, *Acts xvii. 27, 28*. With much precision, therefore, does Melancthon say: *Quanquam enim, ut postea dicit, mens ratiocinatur aliquid de Deo, ex consideratione mirabilium ejus operum in universa rerum natura, tamen hunc syllogismum ratio non haberet, nisi etiam Deus, aliquam notitiam πατέρα περιληψιν indisset mentibus nostris, et illa mirabilia specula rerum περιληψιν existant.*

V. 20. A more precise statement of the way in which men are capable of knowing God. Τὰ γὰρ ἀόρατα ὀντού, τελ. The incomprehensibility of the Divine Being is more accurately defined by the specification of those attributes with which the contemplation of nature makes us acquainted. Δύναμις is *omnipotence*, η δημιουργία, as Theodoret explains it. The idea which first suggests itself to man, on contemplating nature, is that of a force far surpassing his own, *infinite power*. This is observed in the Book of Wisdom, xiii. 4, where the author, speaking of the heathen surveying the material world, says ἐπεκτείνεται, δύναμις καὶ ἐνέγειται. Θεότης, different from Θεότης which denotes the *Divine Being*, *Col. ii. 9*, expresses *the sum of all the attributes of God*, that in virtue of which God is God to us. It is hence also used by periphrasis for Θεός, as in the Book of Wisdom, xviii. 9, ὁ τῆς θεότητος ρόμος. The quality which first impresses itself upon man, is omnipotence; Paul, however, here seeks to express that this omnipotence is not blind, but that along with it we come to have a sense of the other divine attributes. In like manner, in the 13th chapter of the Book of Wisdom the author endeavours to show how the observations of nature ought to have awakened the heathen to the consciousness of God. The passage so strongly resembles that on which we are commenting, that one might almost imagine St. Paul to have had it in his eye, if the subject were not so much a locus communis among the Jewish doctors, as makes it easy to suppose a fortuitous accordance between the two writers. Calvin: *Non recenset autem signatim quae in Deo considerari possunt, sed docet ad aeternam usque ejus potentiam et divinitatem perveniri. Nam qui omnium est auctor, eum oportet sine initio esse et a seipso. Ubi eo ventum est, jam se profert divinitas, Quae nisi cum singulis Dei virtutibus nequit consistere, quando sub ea omnes continentur.*

ἄπο τίτεως πόσμον. The ἄπο may mean either *by* or *since*. In the former sense, it is found even in the New Testament united with

*γνώσκειν*, Mat. vii. 16 and 20, but that sense is far more frequently expressed by *ἐξ*, as *ἐξ τῶν δρύκων λέοντος*, and being here moreover contained in the *ποιήμασι* it is more correct to give to ἀπὸ the second meaning of *since* as *διπάλιον ἀξιχῆς κτίσεως*, Mark x. 6, Ecclesiasticus xvi. 25. Of *κοσμοῦ*, it may be remarked, that what is termed the physico-theological proof lies already in the etymon of the word. (Plin. Hist. Nat. I. ii. c. 4.)

*τὰς ποιήματα νοούμενα καθορᾶται.* On the *ποιήμασι* *νοούμενα* Bengel observes, Incomparabile oxymoron! Invisibilia Dei, si unquam, certe in creatione facta essent visibilia, sed tum quoque non nisi per intelligentiam. Pelagius: Tam evidenter intellecta sunt, ut conspecta dicantur. In like manner, Arist. De Mundo, c. 6. πάσῃ θητῇ φύσει γενόμενος ἀθεάσητος, ἀπ' αὐτῶν τῶν ἔγραψι θεωρεῖται ὁ θεός. There are several who take *ποίημα* in the sense of action, *by God's operation in the created world*. It may unquestionably bear this sense, which the Hebrew *תְּוַיָּה* likewise bears, and which has been retained by the LXX., Eccles. vii. 14, viii. 17, Ps. cxlii. 5. Plato also (De leg. X.) places in contrast *τὰ ποιήματα* and *τὰ παθηματα τῶν ἀνθρώπων*. But it is more natural to hold by the common signification, *by means of the creatures*. The *νοούμενα* is illustrative of *καθορᾶται*, an inward exercise of thought and reflection being necessary in order to recognize in nature those divine attributes. Mosheim: "when we consider them." The meaning of the passage is happily expanded by Erasmus in his paraphrase.

*εἰς τὸ εἰναι· εἰς τὸ used, as it frequently is, in the New Testament for ὅτε.* Chrysostom: Καίτοις οὐ διὰ τοῦτο ταῦτα ἐποίησεν ὁ Θεός, εἰ καὶ τοῦτο ἔξειθι. Οὐ γάρ ίνα αὐτούς ἀπολογίας ἀποστεγήσῃ, διδασκαλίαν τοσαντην εἰς μέσον προσθήσει, ἀλλ' ίνα αὐτὸν ἐπίγνωσιν.\* 'To which observation Ecumenius appends the exegetic rule: Πρόσεχε γοῦν τοιούτῳ ἰδιώματι τῆς γεράφης, καὶ οὐ προσκόνεις. πολλά γάρ τοιαῦτα παταχοῦ λέγονται, ἀ δει λύει οὐτως, ὡς εἰς τὸν ἀποτελέματος αἰτιολογούμενα.†

V. 21. According to the syntax, the διότι refers to ἀπολογήτους, as illustrative of why they are without excuse. According to the sense, however, and connection with the entire preceding context, it is, as we have already said, an explication of the *κατέχειν* in verse 18. The general assertion formerly made by the Apostle, that the original knowledge of God was merely suppressed by the heathen, he now establishes by showing how they came, first to entertain unworthy conceptions, and afterwards, as a natural consequence, to make unworthy representations of the Divine Being. In the Old Testament they are also styled *בָּרַא שׁוֹכֵן*, *forgetters of God*, Ps. ix. 17. Their true apprehensions of God were suppressed, and then

\* God did not make them for this end. Although it has so turned out. The great lesson he brought forward was not intended to deprive them of an excuse, but that they might learn to know himself.

† Give heed to such idioms and you will not err. For many such things are everywhere said which require to be resolved, as specifying the cause from the event.

false and unworthy gods substituted in the place of Him who is almighty and holy. It was thus that the heathen, as Jeremiah upbraids the Jews, committed two great evils. They forsook the fountain of living waters, and hewed out for them broken cisterns that could hold no water. And their guilt in this respect, as Thomas Aquinas observes, was in reality twofold. An offence, which is the offspring of ignorance, is forgiven, but it waxes doubly heinous when that ignorance itself is culpable; just as he commits a double crime, who first intoxicates himself, and then perpetrates a murder.

The two duties of δοξαζειν and εὐχαριστειν are thus illustrated by Melanthon. *To glorify God as God*, is to acknowledge him in the integrity of his divine attributes, and then, for the sake of these, to love, invoke, and fear him. *To be thankful to him*, is to acknowledge that God manifests actively all these attributes in the direction and government of the world. Now, in so far as men mistook these positive duties, implied in their state of relationship to God, the negative found place, they formed erroneous conceptions of his nature.

The verb ματαούονθαι has in the LXX. the double signification of irritum fieri and stultum fieri, like בָּכַר. The Vulgate takes the first, and translates, evanuerunt. And so likewise, or nearly so, many of the expositors. Erasmus has frustrati sunt, to wit, in their attempts to bring some great discovery to light by their researches. The other signification, however, appears the more eligible, were it for no other reason than that the delusion consisted chiefly in the adoration of false deities, which in Acts xiv. 15, are styled τὰ μάτα. According to this view, Calvin expounds correctly as follows: *Derelictā Dei veritate, ad sensus sui vanitatem conversi sunt, cuius omnis perspicacia inanis est. Hæc illa est injustitia, quod semen rectæ notitiæ mox suā pravitate suffocent, priusquam in segetem emergat.*

ἐν τοῖς διαλογισμοῖς. The word διαλογισμὸς is generally used in a bad sense, Rom. xiv. 1, 1 Cor. iii. 20. All the thinking of man is only the manifestation of his mind, his inward being. Hence, in as far as that was turned away from God, his thoughts with respect to God, took likewise a perverse direction; his conceptions became foolish, as religious and moral error is always the consequence of religious and moral perversity, upon which it has also a reflex operation. Καρδία, like the Hebrew קֶרֶד, is a designation of the entire inward man, the disposition; here the inward and immediate sense of divine things. This was originally ἀνθεῖα or φῶς, as Christ, Mat. vi. 22, calls it, but now it has lost its vigour, i. e. was darkened.

V. 22. It is the invariable property of error in morals and religion, that men take credit to themselves for it, and extol it as wisdom. So the heathen. They were proud of their knowledge in general, and boasted of their learning. 1 Cor. i. 21. Philosophy made them vain also of their discernment of divine things. Notwithstanding all this, however, on the subject of the Deity they laboured under the greatest delusion. With regard even to their philosophers, it may be true that they were not enslaved by the common idolatry; still the

pantheistical doctrines which they entertained were closely allied to polytheism, and served it as a kind of defence, by representing it as involving some profounder meaning. The word *φάσκω* is not without emphasis. It most frequently denotes in Greek the *vaunting of a pretender*. See Wetstein and Kypke, a. h. l. and Sturz. Lex. Xen. Hence the proverbial expression *οἱ φιλοσοφεῖν φάσκοντες*. Cicero, (Tusc. l. i. c. 9.) *Qui se sapientes esse profitentur.* Comp. LXX. Jer. x. 14.

V. 23. Chrysostom, Πρῶτον ἔγκλημα, ὅτι Θεὸν οὐχ εὑρον δεύτερον, ὅτι καὶ ἀφορμάς ἔχοντες μεγάλας καὶ σαφεῖς τρέπον, ὅτι σοφοὶ λέγοντες εἴναι τέταρτον, ὅτι οὐ μόνον οὐχ εὑρον, ἀλλὰ καὶ εἰς δαιμόνας κατέγγαγον, καὶ λίθους, καὶ ξύλα τὸ σέβας ἐκεινοῦ....τὴν γὰρ γνῶσιν ἦν ἔδει περὶ τοῦ πάντων ἀσυγχίτως ὑπερέχοντος ἔχειν, ταύτην τῷ πάντων ἀσυγχίτως εὐτελεστέρῳ περιέθηκαν.\* Lact. (Inst. Div. l. ii. c. 6.) Duplici ratione peccatur ab insipientibus, quod elementa, id est, Dei opera Deo praeferunt, deinde quod elementorum ipsorum figurans colunt. Verse 21. merely pointed to the error so long as it was confined to the mind of the deluded sages, here the Apostle shows how it manifested itself externally. The false conceptions of God gave rise to false representations of him.

*Kai ἡλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ.* The Apostle's object is to set forth the infinite distance of God from all created beings; and, hence the contrast between δόξα ἀφθάρτου Θεοῦ and φθαρτὸς ἀνθρώπος. ἀλλάσσειν τὴν δόξαν Θεοῦ, is an Old Testament expression, "רָאשָׁנָה" found in Ps. cvi. 20, Jer. ii. 11, Hosea iv. 7. The Hebrew word *רָאשָׁנָה* denotes generally the *discovery or manifestation of the being of God*, and more particularly *his majesty and glory*. With the *רָאשָׁנָה* of the invisible glory is contrasted the *εἰκών*. But the polytheists did not even choose the image of the noblest among the perishing creatures; they had recourse to that of brutes, yea, even of the most despicable of these.

'Ἐν δμοίωμα instead of εἰς δμοίωμα, according to the usual substitution of εἰν for εἰς, when it is a translation of the Hebrew *בְּ*. So Ps. cv. 10, ἡλλάξαντο τὴν δόξαν αὐτῶν ἐν δμοίωματι μόσχον. 'Ομοίωμα εἰκόνος is also a Hebraism instead of εἰς εἰκόνα δμοίον *בְּלֹא פִּילְבָּה*. Similar passages are found in Philo the monotheist. See Wetstein and Carpzovius, s. h. l. See also in Josephus, the passage c. Apion, 1, 2, where, in forcible terms, he paints how unfit even the noblest substances are to represent the glory of the invisible Jehovah.

\* The first charge is, that they did not find God; the second, that they failed to do so, although favoured with the best and most manifest opportunities; the third, that they failed, though calling themselves wise; and the fourth, that they not merely did not find him, but degraded his worship to demons and stones and blocks....The knowledge which they ought to have had concerning him who is incomparably the most excellent of all, they transferred to that which is incomparably the most vile.

## P A R T V.

EXPLICATION OF THE THESIS IN THE CASE OF THE HEATHEN, WITH  
REFERENCE TO THE PRACTICAL DEPRAVITY INTO WHICH THEY SANK  
IN CONSEQUENCE OF THEIR SPECULATIVE ERRORS. V. 24—32.

THE Apostle, in the sequel, sketches from the life a picture of the monstrous immoralities of the heathen. This suberves his design, which is to manifest their guiltiness and need of a Saviour. At the same time, however, he represents their moral depravity in the aspect of a divine judgment. Nor is there any discrepancy in these two views. For, seeing that in God's government of the world, a sense of guilt and physical evil are inseparably connected with sin, in so far the divine condemnation is thereby always connected with it. John iii. 19. Here the Apostle's attention is principally directed to that arrangement in the moral economy of the world, by virtue of which, the obscuration of a man's knowledge of God, blinds him with respect to practical duty, so as that he becomes capable of dis honouring himself. Theophylact: ὁ γὰς τὸν δεῖον μὴ δέλων εἰδέναι, εὑ-  
δὺς καὶ χαρὰ τὸν βίον διαφεύγειαν.\* Even the heathen had observed how irreligious men become blinded and enslaved to error as to practical duties, falling into the ἀδόκιμος νοῦς, of which Paul speaks, v. 28; and in this they saw a moral Nemesis of the gods. Lycurg. adv. Leocr. p. 213. Οἱ γὰς δεῖοι οὐδὲν πρότερον ποιοῦσιν ἢ τῶν πονηρῶν  
ἀνθρώκων τὴν διάνοιαν παράγονται.† So likewise the verses of Eu-  
ripides,

ὅταν γὰρ ἤργη δαιμόνοις βλάπται τινά,  
τοῦτο αὐτὸς πρότοις ἐξαφαιρεῖται φρεσῶν  
τὸν κανὸν τὸν ἱσθλὸν, εἰς τοὺς χίλεων τρίποτας  
γνάσσων· οὐδὲν μηδὲν ἀν ἀμαρτάνει.

See Ruhnken ad Vallej. Pat. ii. c. 57. With regard to the present case, it is obvious that such a thing as a deification of nature, could only be introduced where there was a defect in the religious and moral sense. On the other hand, however, it was also inevitable that, when once the worship of nature was established, the religious and moral sense would, even from infancy, be enfeebled, and at last gradually destroyed; whence immorality would necessarily arise. In like manner, as a tendency towards nature, as such, is the peculiar

\* He that will not know God is speedily corrupted also in his morals.

† There is nothing more common for the gods to do than pervert the minds of wicked men.

property of both pantheism and polytheism, so is the native tendency of theism towards morality. We may form a still more precise conception of the retribution thus inflicted upon the heathen. God had been degraded not only beneath the divine, but even beneath the human dignity, being represented in the form of a beast. Hence, according to the secret laws of this aberration, man came at last to sink not only below his own rank, but below the brutes themselves. The differentia constitutiva between man and the other animals is the gift of reason. But this distinction is done away for the time during which the blind sinful inclination is awake: and where that is permitted long and powerfully to predominate, the understanding is utterly destroyed, and man sinks to a perfect level with the brute. Nay, by certain unnatural crimes, repugnant to the brute itself, he even debased himself lower. A terrific judgment!

Διὸς καὶ παρίδωσεν. What has been said above determines the sense of *παρίδωσεν*. It signifies neither a *violent compulsion*, nor yet a *mere passive permission*. Having once ordained as a law of his moral government, that practical transgression should emanate from the suppression of divine knowledge in the mind of man, God did not, in the present instance, suspend this law, but suffered it to come into operation; and thus by his judgment was evil begotten of evil. It is hence obvious, that in another point of view, it might also be said of the heathen, that they *gave themselves up*. Eph. iv. 19. Strikingly illustrative of this meaning of *παρίδωσεν* is the passage of Ecclesiasticus iv. 19, where the author speaks of the conduct of divine wisdom towards the man who voluntarily deviates from her ways. “But if he go wrong she will forsake him, and give him over to his own ruin.” Comp. Acts vii. 42. Chrysostom: Καὶ γὰς εἰ τις βασιλέως νιὸς ἄν, Τὸν καλέσα ἀλιμάσας ἐλοιτο σίνας μετὰ ληστῶν, καὶ ἀνδροφόνων, καὶ θυμβωρίζων, καὶ τὰ ἐκείνων περιτιμόσεις τῆς παλέφας οἰκίας, διφέροντα αὐτὸν δὲ κατῆγε, ὥστε δια τῆς πειρας αὐτῆς μαθεῖν τῆς οἰκείας ἀνοίας τὴν ὑπερβολήν.\* Compare Calvin, ad. h. l.

τὸν τινθυμίας. This is most frequently coupled with *ἀκαθαρσίαν*, which again is made to depend upon *παρίδωσεν* and the passage is rendered, he “gave them up through their lusts to uncleanness.” But the Hebrew mode of construction is the most proper, according to which, *τιν* stands for *τις*, and the *τις* *ἀκαθαρσίαν* is regarded as an elucidation of *τὸν τινθυμίας*. Thus in the Hebrew, substantives intended to illustrate substantives going before, are connected with them by *τι*. “He gave them up to their lusts, to uncleanness, i. e. so that they become unclean.” *Ἀκαθαρσία* principally *sensualities*.

Τὸν ἀλιμάσοθας Koppe very needlessly supposes passive. It is better to suppose it medial, and that *τινοῖς* stands for *τινὶς ἀλιμάσος*,

\* Were any king's son, despising his father, to join himself to robbers, murderers, and violators of tombs, and prefer their company to his home, the father leaves him to himself, in order that he may learn from experience the excess of his folly.

for which it is substituted, Eph. iv. 32, and below, v. 27. It is so likewise even in classical authors. See Ast. ad Plat. leg. p. 74.

Ver. 25. *οὐτως, as being such*, to be resolved by *γάρ*. This verse is only to be regarded as an illustrative parenthesis intended to point out the retributive nature of their self-inflicted dishonour.

*μετῆλλαξαν τὴν ἀληθείαν τοῦ Θεοῦ εἰς τῷ φεύδει.* The words *ἀληθεία* and *φεύδος* may be regarded as they have been by most interpreters, as abstracta pro concretis. In which case, *φεύδος* requires to be translated *idol, what is not God*. Thus in Hebrew the Pagan deities are often called *בָּשָׂר*, Is. xliv. 20; Jer. iii. 10, xiii. 25. *'Αληθεία τοῦ Θεοῦ*, according to a well known Hebraism, would then be equivalent to *Θεός ἀληθής*, and the passage of Philo, l. 3, *De vita Mosis*, p. 578, would furnish a striking parallel, where that author says, of the Israelites who had made the golden calf, that Moses was amazed, *ὅσον φεύδος ἀνθ' ὅσης ἀληθείας ἴππηλλάξαντο.*\* It is possible, however, that *ἀληθεία* may here signify *the nature of God*, in contradistinction to that which is ascribed to him when he is represented as corporeal, and resembling the creatures. *Φεύδος* would then mean his *imaginary nature*. This signification of *ἀληθεία* is frequent even among profane authors, e. g. *Αἰλιαν*, *Hist. Var.* L. ii. c. 3. *ἴππος* εἰν *εἰκόνῃ* stands in distinction to *ἀληθείας* *ἴππος*. *Πολύβ.* *Hist.* i. 84, 6, *ἐπ'* *αὐτῆς ἀληθείας* *η̄ συνιδεῖν*, “Be convinced by the thing itself.” *Ibid.* iii. 115, 2. *μάχη ἀληθείᾳ*. *Κικερο* (*Tusc. Q.* l. 5,) c. 1, uses *pictura* and *imagines* *virtutum* *for res* and *veritas*. *Αmbrose* explains the passage as follows: *Nomen Dei, qui verus est, dederunt his qui non sunt Dei. Lapidibus enim, vel lignis, vel cæteris metallis auferentes quod sunt, dant illis quod non sunt, hoc est immutare verum in falsum.* So also *Calvin*. Neither is it a bad exposition of *Wolf* to understand by *ἀληθεία* *the innate idea of God*, and by *φεύδος* *the same in its obscured form*.

\* *Ἐστιθάσθησαν.* *Σεβάζομαι* is synonymous with *σέβεσθαι* and *λατερεύειν*. Only some will here have *σεβαζεσθαι* stand for *inward reverence*, in order that *λατερεύειν*, which properly signifies *external worship*, may preserve that meaning exclusively to itself.

*παξά τὸν κτίσαται* is by some rendered *passing by the Creator*, as *Beza*, *Grotius*, *Heumann*, and among the ancients, *Hilarius*. But, although occasionally *παξά* may have this meaning, it is not the one which it most frequently bears. The LXX., *Josephus* and *Philo* use it always as the comparative particle, expressing the same as the Hebrew *לֹא, above, more than*, *Xenoph.* *Mem.* i. 4, 14, *παξά τὰ ὅλα* *ζῶα* *ἄποιει θεοί οἱ ἀνθρωποι θιοτεύονται*. So likewise the *Syrian*. The same thought which is here expressed by the *Apostle*, is found also expressed by *Philo* (*De Opif. m. p. 2.*) *τινὲς τὸν κόσμον μᾶλλον ἢ τὸν κοσμοποιὸν θαυμάσαντες.* It is a doubtful point, however, whether *Paul* means, that the deities represented by statues, were powers of nature, in which case he contends against a *theologia naturalis*, or

\* What a lie they had substituted for how great a reality!

whether his thought be, that inasmuch as these representations were material, matter was the object of adoration to the heathen.

ος δοτω εὐλογητός. This doxology it is customary both for Jews and Mahometans to append to the name of God, whenever any thing unworthy requires to be said of the Divine Being, as if the writer wishes to remove every suspicion of his acquiescing in the impious words. In an Arabian work, Cod. MS. Bibl. Reg. Berol. on the various religious sects of Isfajini, the pious Mahometan subjoins after every heresy of which he makes mention: "God is exalted above what they say." Doxologies of the kind are found elsewhere in Paul's writings, Gal. i. 5, 2 Cor. xi. 31. εὐλογητός; *worthy of praise, blessed.* Chrysostom: ἀλλ' οὐ διὰ τοῦτο τι παρεθάβη, φησίν. αὐτὸς μέν γας εἰς τοὺς αἰώνας εὐλογηθεῖς. Ἐγλαυθεὶς δείκνυσιν δὲ οὐχ ἔανθει ἀρίστας αἰστον, ὄτοντες αὐτὸς οὐδὲν ἐπασχεν.

V. 26. After having thus pointed out the retributive hand of God manifested by the accordance between the penalty inflicted upon the sin, and the sin itself, he resumes the delineation of the former, which had been commenced in verse 24, and he uses the same words to connect as he had there done. *Unnatural lust*, of which the Apostle here speaks as the lowest stage of debasement, prevailed in the old world amongst most heathen nations. In Greece it was in some places forbidden by law, in others, as for example in Crete, tolerated by the state. At the period in which our Apostle writes, it broke out to the most revolting extent not only at Rome, but over the whole empire. He who is unacquainted with the historical monuments of that age, especially Petronius, Suetonius, Martial, and Juneval, can scarcely figure to himself these excesses so frightful as they really were. A view into this moral corruption has been opened up by Meiners in his *Geschichte des Verfalls der Sitten und der Staatsverfassung der Römer*, Leipzig, 1791. See also Neander's *Denkwürdigkeiten*, b. i. s. 143.

κάθη ἀστιμίας by a Hebrew idiom for ἀστιμότατα. Chrysostom: πάσητι τοις ἀμαρτήμασι η ψυχὴ μᾶλλον, καὶ πατασχίνεται, η τὸ σῶμα ἐν τοῖς νοσήμασι.† The Apostle here mentions, in the first instance, the shamelessness of that sex, to which modesty is indispensable. The degeneracy of women is spoken of by Seneca, (Ep. 95.) Martial, (Epigr. l. 1. ep. 90, ad Bassam,) Athenaeus, (Deipnos, l. 13, p. 605.) Women addicted to the crime alluded to were common in Lesbos, and were called τερβάδες, ἐραγίστρες.—Χεῖνος, usus venereus.

V. 27. ἤξεπαίθησαν, Ἐραγίω antique ἐραγίω, also ardere, and παταφλέγω, αὐθεσθαι τῷ ἔξωτι are usual expressions for *lascivious desires*, so ἔρεσις.—Ἀντιμισθία, merces par operæ.—Ἐν ἴαντοις. 'Εν, like the

\* But thereby, says the Apostle, he received no wrong, for he is blessed for ever. Here he shows, that it could not be to avenge himself that God gave them up, for he suffered nothing.

† More than the body by disease does the soul suffer, and is put to shame, by sin.

Hebrew ɔ, instrumentum. *ἰαυτοῖς* stands for ἀλλήλοις, *one by another*. —Πλάνη is, in the Septuagint, the translation of *עַזָּה*, *revolt*; it also means *idolatry*.

Of the punishment itself Theodoret thus speaks: ἀγὰς οὐδεὶς, αὐτοῖς τῶν πολεμιῶν ἐπειράθη διαβεῖνα ποτε, ταῦτα μετὰ πάσης ἀσπάζονται προθυμίας· καὶ ἦν οὐδεὶς ἀν αὐτῶν δικαστῆς κατενθῆσατο τιμωρίαν, ταῦτην αὐτοῖς καθ' ἐκεῖτῶν ἐπισπωνται.\* Chrysostom, 'Ἐπειδὴ γὰς περὶ γείνοντος καὶ κολάσεως λέγων, τὸν οὐκ ἐδόκει πιστὸς εἶναι τοῖς ἀσεβέσι, καὶ οὕτω δὴ προαιρεσομένοις, ἀλλὰ καὶ καταγέλαστος, δείχνουσιν ἐν ἀντῃ τῇ ηδονῇ ταῦτην τὴν κόλασον οὐσαν. εἰ δὲ οὐκ αἰσθάνονται, ἀλλ' ἡδονται, μηδ θαυμάσης· καὶ γὰς καὶ οἱ ματιόμενοι καὶ οἱ φενιτιδι κατεχόμενοι τόσῳ πολλὰ ἐπιτούς ἀδικουντες, καὶ ἐλειποντα πάσσοντες, οἱ' οὓς αὐτοῖς ἐτεροι δακρύουσι, γελῶσ καὶ ἐντευφῶσ τοὺς γνορίεντας αὐτοῖς. ἀλλ' οὐ διά τοῦτο φαμεν αὐτοῖς ἀπράλαχθαι κολάσεως, ἀλλὰ καὶ διά αὐτό μὲν οὖν τούτο ἐν καλεπωτέρῃ εἶναι τιμωρίᾳ, ὅτι οὐδὲ ἴσασιν ἐν οἷς εἰσιν· οὐ γὰς ἀπὸ τῶν νοσούντων ἀλλ' ἀπὸ τῶν ὑγιανόντων, δεὶ φέρειν τὰς φήφους.† Pelagius: *Ita ut quasi amentes ipsi in se suorum sint vindices delictorum.*

V. 28. The Apostle has shown, in v. 21, that the suppression of the innate knowledge of God among the heathen, entailed, as a necessary consequence, a perversion of the reflective powers, and wrong conceptions of the deity, such as they ought to have been ashamed of. He extends this thought, and shows that the same cause gave rise to a blindness on moral subjects in general, which was no less disgraceful to them. And it is always found, that the want of a sense of religion blunts the sense for general morality. This, the natural consequence of things, according to the economy of the moral world at present obtaining, and which is founded on the nature of God, the Apostle again lays down, as he had done before in verse 24, *as a Divine judgment*.

*ἴχειν* *ἐν* *ἰπνησώσει* may be regarded as a circumlocution for the verb *ἰπνησώσειν*, according to the common practice of forming such circumlocutions with *ἴχειν* and *ἐν*, *ἴχειν* *ἐν* *δέσῃ* for *δεγιγίεσθαι*, *ἴχειν* *ἐν* *αἰτίᾳ* for *αἰτιάσθαι*: so in Latin, *in spe habere* for *sperare*. See Vig. ed. Herm. p. 608. In this instance, however, it may possess a pecu-

\* What none of their enemies ever attempted to inflict upon them, they with all alacrity embrace, and what no judge ever decreed as a punishment, they voluntarily entail upon themselves.

† For as when he spake of hell and punishment, he seemed to the wicked, and such as followed that kind of life, to be now unworthy of belief, and more an object of ridicule; he shows that the punishment of the pleasure lies in the pleasure itself. And though men may not be sensible of this, but rather the contrary, do not you, on that account, be surprised. In the same way, madmen and those who labour under the delirium of a fever, do much injury to themselves, and commit such pitiful things, as make others weep for them; and yet they laugh all the while, and are delighted with what they have done. But we do not, for that reason, pronounce their case to be less unhappy; on the contrary, we deem their misery aggravated by the circumstance that they are unconscious of it. For we must take the opinion, not of the sick, but of them that are whole.

liar signification, like *ἰχειν τὸν λόγον τοῦ Θεοῦ μένοντα ἐν ὑμῖν*, John v. 38. It seems indeed to denote *continuance, persevering in the knowledge of God*. *Δοξιμάζειν* originally means *to prove*; then *to favour or choose*, and is equivalent to *δόξιμον ὡργίσθαι* as *δεδοξιμάσθαι*, 1 Thes. ii. 4, is also to be understood, Comp. Joseph. Antiq. ii. 7, 8, *τὰ μὲν οὖν ὀνόματα δηλοῦσαι τούτων οὐκ εδοξιμαδον*, where we must translate it “I did not think it right.” The Arabian version gives the meaning “as they would not resolve.” In the English translation, (one which is in many respects admirable,) it is given with great precision, “as they did not like to retain God in their knowledge.” Erasmus: *Non visum est eis Deum quem cognoscebant, agnosceret et venerari.*

*ἀδόξιμον νοῦν* stands by paronomasia, with reference to *ἰδοξίμασαν*. *ἀδόξιμος* may be taken either as active or passive. As active, it would signify a mind *incapable of proving*, as passive, *reprobate*. Erasmus: *Mens reproba quæ omnibus displicet*. The Syrian, *a vain mind*. Beza characterizes this sense as flat, and doubtless the other, viz. *a blinded mind*, one that is *no longer capable of judging*, is far more significant. It casts a stronger light upon the retribution in the case. So Limborch, Wolf, and others. The old French translation, which follows that of Beza, is “*un jugement dépourvu de tout jugement*.” Adopting this sense, *ἀδόξιμος νοῦς* would be equivalent to *ἀχέστια*. It ought, however, to be taken into account, that the use of this word, in an active sense, must be considered as still undemonstrated. It is true, that adjectives in *ιμος*, have an active no less than a passive import, as, *ex. gr. τέρφιμος, μάχιμος*. With most authors, however, they are used almost exclusively in the passive signification. This is likewise the case with *ἀδόξιμος*, which frequently occurs, both in the classics and in the New Testament. Beza holds that it is employed actively in Tit. i. 16. Thus sometimes *νόμισμα ἀδόξιμον*, “*money which the assayer does not approve*,” stands for *οὐ χεήσιμον*. Polyb. Hist. vi. 45, 4, *ἀδόξιμος ἐστὶ παρὰ Λαχεδαιμονίος ἡ τοῦ διαφόρου τιμησι*. “*The Lacedemonians declare all the worth of money to be nothing*.”

*ποιεῖν τὰ μὴ καθήσοντα*. This denotes in general *actions inconsistent with the moral dignity of man*. It is well known as a terminus technicus of the Stoics, and by Cicero is translated *officia*.

V. 29, 30. Without any definite order the Apostle, as at 2 Tim. iii. 2, now enumerates a long catalogue of sins, such as among the heathen were connected with polytheism. It must not be left out of view that this picture of the corruption of morals must have been the more striking to the Apostle’s readers, inasmuch as they were eyewitnesses of the wild excess to which depravity was carried in the profligate metropolis. See besides the works of Neander and Meiners already referred to, Corn. Adami Observ. Philol. Theol. t. ii. Grotius and Wetstein, a. h. l. The only testimony we produce of contemporaries is that of the Greek Pausanias, (Græciæ Descriptio, l. viii. c. 2.) *Ἐπ’ εμοῦ δὲ (κατία γὰς δὴ ἐκὶ πλεῖστον ηὔξετο καὶ γῆρας ἡ πενίμελο πάσσων*

καὶ πὸλεις πάσας) οὐλεὶς θεὸς ἐγίνετο οὐδεὶς; Μητὸς ἐξ ἀνθρώπου πλὴν ὅσον λόγῳ  
καὶ κολακεῖᾳ πέδος τὸ ὑπερέχον. And that of the Roman Seneca. (De  
Ira, l. ii. c. 8.) *Omnia sceleribus ac vitiis plena sunt. Plus com-  
mittitur, quam quod possit coercitione sanari. Certatur ingenti quo-  
dam nequitiae certamine: major quotidie peccandi cupiditas, minor  
verecundia est. Expulso melioris aequiorisque respectu, quounque  
visum est, libido se impingit; nec furtiva jam sclera sunt, preter  
oculos eunt. Adeoque in publicum missa nequitia est, et in omnium  
pectoribus evaluit, ut innocentia non rara sed nulla est. Numquid  
enim singuli aut pauci rupere legem? Undique, velut signo dato, ad  
fas nefasque miscendum coorti sunt.*

Πιεσληγωμένοι. Even profane authors employ the verba plenitudinis  
in reference to actions as well as dispositions. Πολ, Το, of every  
kind.

Πορνεία is omitted in many manuscripts; by several, it is placed  
after πονηρία. The Syrian reads πονηρία instead of πορνεία. It is  
obvious, therefore, that either πορνεία or πονηρία is false. Judging  
from external reasons, the last must be given up. According to  
internal, the first. πορνεία, if wanting, would be an omission in the  
specification of all other sins; whereas πονηρία is rendered superfluous  
by the use of πονία. Still, however, the very circumstance of πορνεία  
seeming to be absent, furnishes a reason for its having been interpo-  
lated.

πονηρία besides πονία may have the special meaning of cupiditas  
nocendi, malitia. Ammonius de diff. verb: πονήσεις, πονηροῦ διαφέρει:  
πονεῖς δὲ ἀκαρος τοῦ ἀγαθοῦ, πονήσεις μὲν γιγεῖ δὲ πανούργος, πονηροῦ δὲ δεσ-  
τικος πονοῖ. πονία may however bear the sense of wickedness, which  
Suidas adopts in this passage. Δόλος, Juv. 3, 41. Quid Romæ fa-  
ciam? mentiri nescio. Κακοήθεια specially signifies malevolentia.  
The Vulgate translates it malignitas. Ammon expounds πονία πε-  
πονημένη. Ψιθυριστὴς, a secret, παταλάος, an open slanderer. Θεοστρ-  
γεῖς, may be taken passively, with the circumflex upon the last syllable.  
This is its usual sense, in which it is synonymous with θεομάτος. Vul. Deo odibiles.  
But it may also be taken actively, and then it  
has the accent upon the penult, and means abhorrentes a Deo, being  
derived from θεοστράγης, a synonyme of θεομάτης, although it cannot be  
proved that compounds of the third declension, when used in an  
active sense, change the accent. Thus Theodoret, ΟEcumenius, and  
Beza. As it is human vices which are here spoken of, the active  
appears the more probable signification, and it would immediately  
lead the mind to think of those heathen mentioned by Cyprian, who,  
whenever a calamity befell them, used to cast the blame of it upon  
God, and denied a providence. Superstition, however, even begat  
a hatred of the gods, as is shown by Plutarch in his work, περὶ δαιμονίας.  
Τρεπτῶται is often, by Josephus, placed side by side with  
ἀσεβῆς, the former denoting pride towards a fellow creature, the  
latter towards God. The emperors uttered the most shameful inde-  
cencies in the ears of honourable men, and forced them to actions of

the same kind. See fearful vouchers of this fact, in the life of Heliodorus by Aelius Lampridius, in Script. Hist. Aug. 'Τηλεγράφους. Theoph: καταφέρνησις πλὴν αὐτοῦ τῶν ἀλλων. 'Αλαζόνας This vice defined by Plato οἵτις πέρισσαιητική ἀγαθοῦ η ἀγαθῶν μὴ ὑπαρχόντων Polybius (Hist. 4. 3, 1.) speaks of an ἐμφύτεος διάζωσια among the Aetolians. Plautus translates ἀλαζών gloriōsus. Martial describes the manners of the Romans as personatos. 'Ἐφευρέτας κακῶν. 2 Macc. vii. 31. Σὺ δὲ πάσῃς κακίᾳς τύχεις γενομένος. Philo uses the same expression. Tacitus, Repertores flagitiorum. In these times, new refinements in pleasure and luxury, and new tortures and cruelties were invented every day.

V. 31. 'Ασύνετοι in the Hebrew sense, in which μωρὸς elsewhere appears, signifies *stupid about things divine*, and comprehends *moral delinquency*. Comp. Ecclesiasticus xv. 7, 8, where ἀσύνετοι and ἀμαρτιῶται are placed parallel to each other. 'Αστοργοι without affection for relations, especially without filial and parental love. Emperors murdered their parents, and violated their sisters. 'Αστορδος is by some codices improperly omitted, perhaps from having been thought entirely synonymous with ἀσύνετοι. it has the peculiar meaning of *implacable*. So the Syrian and Vulgate. Polyb. (Hist. i. 65, 6,) speaks of a πόλεμος δύσποδος, a war for life or death, and Tacitus says of the Romans of his age: Non sperandum esse, ut qui pacem belli amore turbarent, bellum pacis charitate deponerent. 'Ανελεήμονες. Melancthon: Crudelis est qui leedit alium atrociter sine justa causa, immisericors, qui, cum probabilis causa est, non mitigat justam asperitatem.

V. 32. By these words the Apostle, on the one hand seeks to complete the picture of the moral corruption of the heathen, by specifying, as it were, its extreme point, and on the other, intends again to inculcate the leading thought, that on account of that moral corruption, they are involved in guilt. Accordingly, he refers back to the fact that they have an inward law (c. ii. 14,) which in spite of the suppression of their original knowledge of God, avouches to them the baseness of their dispositions. With respect to his designing in these words to mark as it were the acme of the depravity, this may seem less fully attained, inasmuch as to approve of wickedness may be thought less criminal than the commission of it. It must, however, be remarked, that in many instances, civil law prevents the breaking out of evil, and that what chiefly imparts moral worth to man is the nature of his dispositions or inclinations. Moreover, there are many manifestations of sin which emanate from the momentary power of passion, and are afterwards seriously repented; and hence it implies a higher degree of depravity, when in cold blood we can find satisfaction in the wickedness of others. The scope of the Apostle is contravened, by supposing, as Grotius does, that the philosophers are here intended, as those who, even in theory, had pronounced certain sins to be lawful; Aristotle justifying revenge, and

the Epicurians and Stoics sodomy and incest. The Apostle evidently speaks of something which applies to the heathen as such.

*Δικαιώμα τοῦ Θεοῦ* equivalent to *law* or *ordinance*. In profane authors, *sentence*, *right*, *statute*. Melancthon, correctly: *Lex naturæ eademque Dei; est enim lux a Deo in mentibus nostris condita.*

*ἀξιος θανάτου.* *Θάνατος* may either be taken in a more extensive sense for *misery*, *punishment*, or in a more confined for *death*, the greatest of all bodily punishments for the greatest of all transgressions, *defection from God*, which is manifest in these sins.

We have still to mention another reading, given among the Greeks by Isidorus Pelusiota, so early as the fifth century, and which has found its way into the Vulgate: *οὐ μόνον οἱ ποιῶντες αὐτὰ ἀλλὰ καὶ οἱ συνευδοκοῦντες.* It is, however, neither confirmed by external authority, nor does it harmonize with the context or the scope of the Apostle. And there are just as few reasons, external and internal, to approve of the interpolation of *οὐ συνῆχαν* before *ὅτι*, which has been made in some later codices and the Vulgate, which thus translates: *Qui cum justitiam Dei cognovissent non intellexerunt quoniam (quod) . . . morte digni sunt.* This reading has obviously had its source in the inability of those who proposed it to seize the profound meaning in the words of Paul, which led them to substitute another, in order to escape from their embarrassment.

## CHAPTER SECOND.

### ARGUMENT.

After having thus described the miserable state of the heathen through sin, the Apostle turns to the Jews, who looked upon themselves as greatly superior; and at first, by evident allusions, without directly naming them, but afterwards using undisguised rebukes, he shows that their condition is even worse than that of the heathen, because, while the perfect knowledge with which they are favoured, and on which they place reliance, increases their responsibility, they still manifested no greater holiness in their life. Accordingly God, whose decisions are never influenced by partiality, must necessarily judge the Jews, supposing their dispositions to be worse, by a severer rule than the heathen.

### DIVISION.

1. The mere knowledge of what is good does not free from sin. V. 1—11.
2. God judges of men according to the different means of grace and degrees of knowledge vouchsafed to them. V. 12—16.
3. By this rule, the Jew, who is favoured with a variety of means of grace and superior knowledge, and still breaks the law, is worse than the heathen, who, without these external advantages, is faithful to the law within him. V. 17—29.

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### P A R T I.

#### THE MERE KNOWLEDGE OF THAT WHICH IS GOOD DOES NOT EXEMPT FROM SIN. V. 1—11.

V. 1. It entered into the plan of the Apostle to speak of the Jews as well as the Gentiles, and prove to them also their need of salvation. A natural transition to this subject here presented itself. In the last verse of the first chapter, he incidentally mentioned that the heathen, although possessing a knowledge of the Divine will, approved notwithstanding of sin; and this very naturally called his countrymen, the Jews, to his remembrance, who were always ready to condemn the heathen as sinners, and who might, from the judgment he had pronounced, have taken occasion for vain glory. He does not as yet, however, openly state the contrast between those who recognize sin to be criminal, and yet approve of and take pleasure in it, and those who, although they condemn, still practise it, as

a contrast obtaining between heathens and Jews; but he states it, which indeed it is, as one applicable to all men. He thus in some sort, divides mankind into avowed sinners and pretended saints. In a way precisely similar, he had said in v. xviii. c. 1, ἵπι κάσαν ἀσέ-θιαν τῶν κατεχόντων, where the truth is brought forward as of universal application. Bugenhagen: *Hæc non solum de Judæis accipienda, verum de omnibus hominibus qui faciles sunt ad judicandum alios, tamen præcipue de Judæis dicuntur.* That St. Paul, in this general address, has the Jews principally in view, appears more clearly even at the 4th and 5th verse, and at the 11th it comes fully into light. Augustine (Prop. 8.) and Stoltz take the same view. The context is decisive against supposing with Clericus, that he here speaks of the Gentile philosophers, or with Chrysostom, Theodore and Grotius, of the Gentile magistrates. It is also decisive against the opinion of Calvin, that he alludes to the mutual judgments which the heathens passed upon each other.

Διό. To what this causal particle refers, it is not easy to say, as we should rather have expected one expressive of a contrast; such as ἀλλά. We must presume, that the Apostle had in view, what does not at once meet the eye, a causal connection between the inexcusableness of the person judging, and the 32d verse; and this, as Grotius has remarked, is just that connection which we have already sought to trace. He very frequently appends a long explication to a thought founded but not enunciated, or perhaps only incidentally expressed in the preceding context. The διό here denotes some such sequence of ideas as the following. "I have upbraided those who, having a sense of what is right, approve of sin in others. By this, however, it is not meant that every one is justified who merely condemns his neighbour."

ω ἀνθεωπε. Donatus upon Terent. Adelph. i. 2, 31. *Homo de iis dicimus, quos parce reprehendimus.* So Plut. De Superstitione, c. 7: *ἴα με, ἀνθεωπε, διδόναι δίκην.*

ἴν φ may signify after the Hebrew, *because that*, like שָׁנָכָנָ; so Erasmus and Beza. It may also be taken in the Hebrew acceptation, *in the matter wherein*. So the Vulgate. This gives force to the conclusion.

ζείνεις, according to the Hebrew, synonymous with καταχεῖν. It may, perhaps, appear extraordinary in the Apostle to assume, as he here does, that the Jews would at once acknowledge that with which he charges them. But, in the first place, he as yet speaks, without having named the Jew, and only covertly summons him, as it were, to search his conscience; just as Jesus did with the Pharisees, in the case of the adulteress. Moreover, it must also be remarked, that at this period, depravity among the Jews was unprecedentedly great. In proof of which, we require only to open Josephus, and peruse his delineation of the life of the courtiers, and history of the court of Herod the Great.

V. 2. The connection of this with the preceding verse is well

given by Calvin: Concilium Pauli est blanditias hypocritis excutere, ne se magnum aliquid adeptos putent, si vel a mundo laudentur, vel se ipsi absolvant; quia longe aliud examen eos in cœlo maneat.

οὐδαμεν. Koppe deems that there is here an allusion to the Jews, who boasted that they alone possessed the true knowledge. But the Apostle has rather in view, those apprehensions of a divine judgment, which are spread among all mankind, and to which he had alluded in verse 32. Grotius: Ipsa ratio nos docet.

*κατὰ ἀληθείαν* in profane authors, is the common form of asseveration; in like manner as *δύνασται*, or *τὸ δὲ ἀληθέας*. The Hellenistic dialect generally uses *ἐν ἀληθείᾳ* or *ἐπ' ἀληθείᾳ* in this sense. In the LXX. however, *κατ' ἀληθείαν* signifies *agreeably to truth or justice*. According to which Beza expounds correctly: Ex ipsius rei natura, de qua apud Dei tribunal dijudicanda quæritur, non ex ulla recti specie. This signification likewise agrees better with the train of thought, as Paul is speaking against hypocrites.

V. 3. The nerve of the first part of the chapter.- Knowledge without corresponding dispositions is of no avail. Pelagius: Si enim tu peccatorem tibi similem judicas, quanto magis Dens justus te judicabit inustum? Chrysostom: τὸ σὸν οὐκ εἰσέφυγες κείμα, καὶ τὸ τοῦ Θεοῦ διαφρεζῆν.\*

V. 4. The Apostle presupposes that the hypocrite, or, to take it now more specially, the Jew, will be too hardened to acknowledge his sinfulness, and will rather choose to infer his innocence from his impunity, which is the common character of hypocrisy; he therefore appeals pointedly to another life. Could it be supposed that he here speaks of the Israelites as a people collectively, which is not probable, the Jew might perhaps have concluded from the permanence of the theocracy, the favour of God towards him. Beza, who imagines the punishment of the heathen to be intended, remarks, that from the prosperity and growth of the Roman empire, they inferred that they enjoyed the divine approval. But it is quite obvious that the Apostle does not again revert to the heathen. The substance of the whole argument is thus given by Theophylact: Εἰ δὲ διὰ τὸ μήπω κολασθῆναι, καταφρονεῖς τοῦ πλούτου τῆς ἀγαθότητος, αὐτὸ τούτῳ εἰς πλείω σοι κόλασιν ἔστω. Ἡ γὰρ μακροθυμία, τοῖς μὲν πρὸς διόρθωσιν αὐτῷ χρεωμένος, σωτήρεσ· τοῖς δὲ εἰς προσθήκην ἀμαρτίας δακτωνσιν αὐτῷ, τιμωρίας μετέχοντος ἔστιν ἀφορμή· οὐ παρὰ τὴν αὐτῆς φύσιν, ἀλλὰ παρὰ τὴν ἐξινον σκληρότητα.† πλούτος τῆς χρηστότητος. The Hellenists are fond of translating the Hebrew *בָּר* by *πλούτος*. Ps. lxix. 16; cvi. 7. *Χρηστότης* is *love in*

\* You have not escaped your own judgment, and shall you escape that of God!

† If you take occasion from your impunity hitherto, to despise the riches of his goodness, that itself will aggravate your punishment. For to those who improve it for their amendment, his long-suffering is of saving efficacy, but to such as waste it in accumulating sin, it is the occasion of a doom more severe; not by reason of its own nature, but of their hardness.

general. ἀνοχὴ and μακροθυμία is *this love modified by God's relation to sinners.*

'Αγνῶστος. 'Αγνοίω signifies not merely *not to know*, but *not to acknowledge or consider*. So in the Hebrew יְדַעַת, and also in the Hellenistic, Wisdom of Solomon, vii. 22.

τὸ χερτόν. The neuter adjective for the substantive χερτόνης, as frequently occurs. See i. 19.

'Αγει. In the Hebrew, as in other languages, verbs in the present often denote *endeavour*. (S. Glassius, Philol. sacra, p. 765.) So here *seeks to lead thee*.

V. 5. By neglecting to take advantage of the long-suffering of God for his salvation, man adds impenitence to his sinfulness, and thus makes an accumulation of guilt. This is called ἀησαρτίζειν, which the LXX. use instead of עָשָׂה, Amos iii. 10, and also for עָשָׂה. In the same manner the Rabbins employ עָשָׂה metaphorically. Bava Bathra, f. xi. 2. Hardness of heart betokens a deficiency of love. Love inclines to the reception of the beloved object; hence, susceptibility for the μακροθυμία of God.

'Εν ἡμίεισα δέγγης does not merely stand for εἰς ἡμίειαν. The expression is pictorial; The Apostle figuring to himself the event. The Old Testament, agreeably to the idea of a retribution which pervades it, always represents the Divine blessing as coming after a previous time of sifting and purification. Such seasons are called Αρωτή, sometimes δύριον Ez. xxii. 24.—" τὸν δύριον Zeph. ii. 2, 3. The New Testament proclaims such a period of general sifting; after which, the kingdom of Christ, purified from all the dross of evil and sin, shall be gloriously established. This great period bears particularly the name of ἡμίεια δέγγης Rev. vi. 17, also ἡ μελλοντα, and ἡ ἵξομένη δέγγης. 'Ημέρα is figurative. In the Koran it is even more emphatic, where the day of judgment is called *the Hour*, c. 9, Sura 6.

V. 6. The ἕγγα of a man, are the manifestation of his disposition. His disposition cannot be sanctified otherwise than by his being filled with the love of God, and that can only take place when he is penetrated with the belief of things divine. Hence, the texts in which salvation is made dependent upon works, do not stand in contradiction to those, where it is made to depend upon religious faith. In a certain degree, even the morality of the heathen may rest upon religious faith, and in so far be pure. Accordingly, the Apostle does not here mean the ἕγγα νόμου, which only in an outward manner, correspond with the requirements of a holy God, but the ἕγγα ἀγαθά. Whether at all, and to what extent, it is possible for man without the redeeming influence of the Spirit of Christ, to execute such ἕγγα ἀγαθά, and yield entire satisfaction to the law of God, are questions which he leaves totally untouched. His only object is to designate two distinct classes of men; those who, possessing moral seriousness, really labour in their actions to fulfil the law, and those who, pretending to be holy, condemn others, and deceive themselves about their own condition.

V. 7. *καὶ ὑπομονὴ ἔργου ἀγενῶν*. ‘*Τημονὴ* is *perseverance*. In this sense, the verb is used by classical authors. Plato de Leg. x. 9. In Xenoph. Cyrop. l. vii. c. 1. § 80, it signifies the continuance of an enemy’s attack. So Ecumenius: ὃ πομονὴν τιπάν, γενναιῶς ἔχειν διδάσκει πέπον τοὺς πειρασμούς.\* Paul wishes to express that occasional virtuous emotions are not enough, but that the direction of the character must be habitually towards what is good. It is clear from the union of these words with ζητῶσι, that he presupposes the existence of a *disposition*, and regards perseverance in actions as the symptom of a lively principle within.

*Δόξαν καὶ τιμὴν καὶ ἀρεταῖσιν* is a Hendiatria borrowed from the Hebrew, and should be translated *a glorious and honourable immortality*. Reversely, Ambrose considers ἀρεταῖσιν, as a predicate of *τιμὴ*, and this gives him occasion to make the beautiful remark. “Paul here speaks of the superior degree of glory which awaits the Christian in the life to come. In præsenti enim honor vel gloria, frequenter amittitur, quia corruptibilis est qui dat, et quod dat, et qui accipit.” *Τιμὴ* is often coupled with *δόξα*, Heb. ii. 7, 1 Tim. i. 17, especially 1 Pet. i. 7. And then the two words answer to *זרע זרור*. Chrysostom has the following fine observation upon them as here used. “Behold how in discoursing of the things to come, being unable to describe them, he but calls them *glory* and *honour*. For as they surpass all that is human, human things cannot supply any image adequate to represent them. From among the objects of this earth, however, which seem to us the brightest, he instances, (and he could do no more,) *glory, honour, and life.*” Ecumenius does violence to the language, when he here supposes a hyperbaton, and construes the words in the following manner: *τοὶς καθ’ ὑπομονὴν ἔργον δύαθοι ζητῶσι* ζωὴν αἰώνιον, ἀποδώσει δόξαν καὶ τιμὴν καὶ ἀρεταῖσιν. Equally violent and unnecessary is the procedure of Beza and Herzog, who construe *ἔργον* ἀγαθῶν with *δόξαν*, and thus translate: Qui secundum patientem exspectationem quærunt boni operis gloriam. In that case, *ἀρεταῖσιν* would require to be construed in like manner with *ἔργον δύαθοι*, which would be totally unintelligible.

V. 8. *τοὶς δὲ ἐξ ἐξιθειας*. ‘*Ἐξ* forms with the noun a periphrasis for the adjective, as in Phil. i. 16 and 17, where we have both *οἱ ἐγάρκης* and *οἱ ἐξιθειας*. So also *οἱ οὐ στοῦς* and *οἱ οὐ πειρασμῆς*, 1 John iv. 5. Theophylact explains it, *πονησος ἀπὸ φιλονεκίας*. Beza: *Litigiosi sive dogmata sive mores spectentur. Pelagius: Contentiosus qui aliquid contra suam conscientiam nititur defensare.* This would be consistent with the ordinary usage of the Greek language. The Hellenistic sense of the word, however, is greatly preferable, corresponding as it does with the usual signification of בָּהָרָה, *to be stubborn*, which is specially employed to characterize the wicked, Deut. xxi. 20. Hence the Septuagint have also *ἐξεδίξειν τὸν δέοντα* and *ἐξίξειν τὸν θεόν*. In the Ethiopian version, it is rendered *the apostate*.

\* By the word *perseverance* he teaches us vigorously to resist temptation.

Ἄπειδοντι μὲν τῇ ἀληθείᾳ. What ἀληθείᾳ is here meant? It is most natural to suppose the same which was treated of in the first chapter, viz. *the universal, moral, and religious sense*. Correctly Calvin: *Veritatis nomine simpliciter regula divinæ voluntatis, quæ sola veritatis lux est, designatur.* Nihil medium est quominus in peccati servitium mox concedant, qui subjugari a Domini lege noluerunt. Pelagius and *Œcumenius* take it in a more restricted sense, viz. *the truth of the gospel*; and Ambrose in a narrower still, *the truth that there is an eternal judgment*. Theodoret: οὐ τοῖς ἐξ περιστάσεως τινος δικαιάνοντις εἰς αὐτὴν, διὰ τοῖς μετὰ πολλῆς αὐτὴν μετιώντι σκοτῆσες.\*

πειθομένοις δὲ. *Œcumenius* ἐών γάρ πειθεταὶ δικαιόμενοι. 'Αδικίᾳ is opposed, as in 18th verse of the 1st chapter, to ἀληθείᾳ, *unrighteousness*, sinful inclinations, which withstand the moral consciousness. The terms θυμὸς καὶ ὀργὴ are probably synonymous, and both are used to strengthen the emphasis. A difference between them may, however, be discovered. Ammonius: Θυμὸς μὲν ἐστὶ πρόσκαιρος, ὀργὴ δὲ πολυχρόνος μηνοναζία. Eustathius makes θυμὸς *anger rising within*, ὀργὴ *vented outwardly*. When aversion and positive anger at sin, and, in so far, penal justice, are ascribed to God, we must necessarily abstract the element of passion and irregularity, which usually mingles with these emotions in human beings, and is even implied in the terms θυμὸς and ὀργὴ. There is here an anomaly in the syntax, seeing that these words, like ζῷη αἰώνιοι ought to stand in the accusative: but while in that case, Paul supplies ἀποδόσει, in the present he probably had *πειθεταὶ* in his mind.

V. 9. This and the tenth verse contain a summary of what was said in verses 6, 7, and 8; the Apostle besides, expressly intimating to whom his words in these former verses were meant to apply, viz. to Jews and Heathen. Beza: Thesis posterior ad hypothesin applicatur. A verb requires to be supplied to ἵνι πάσας φυχήν. As θυμὸς καὶ ὀργὴ expressed what are the effects of human sin upon God, so do θλίψις and στενοχωρία the manifestation of these effects towards man. The two words are frequently coupled in profane authors, as תְּרִזְבַּח the synonymous ones are in Hebrew, Is. xxx. 6. The distinction between them, if a distinction must be made, is suggested by Paul himself in 2 Cor. iv. 8, διαβόμενοι, διὰ' οὐ στενοχωρούμενοι, where, by the first, he intends *outward calamities*; by the second, *secret anguish*.

ἵνι πάσας φυχήν. Ambrosius: Desuper animam dicit, ut spiritualem penam intelligas, non corporalem, quia animam invisibilibus penis arctabitur. It is better, as Pelagius observes, to take φυχή, as like πρᾶ πaraphrastic for *person*.

'Ιουδαῖον τι πεῖστον καὶ Ἐλλήνος. πεῖστος is here to be rendered

\* Not those who fall into it by some misfortune, but those who pursue it with great eagerness.

*in the first instance*, and the import of the words is, that Divine justice will begin by manifesting itself upon those who stood in the most defined and intimate relation to it. It will be the Jews who shall, as it were, first make their appearance before the judgment seat, and that, in consequence of their close connection with God. Precisely the same is the meaning of *πρῶτον* in the similar expression, c. i. 8. And hence, the explication here given of it by Origen and Chrysostom, although invoking a just principle, is not admissible. They suppose it to express, that the Jews, as having possessed a greater measure of knowledge, will be so much the more severely punished. Chrysostom: 'Ο γὰς πλείονος ἀπολαίσας τῆς διδασκαλίας, μείζονα ἀν εἰν καὶ τιμωρίαν αἴξιος ὑπομείναι παρανομῶν.\*

V. 10 and 11. *Δόξα καὶ τιμὴ* is the Hebrew *רָדוֹן וָתָהָר*. *Εἰρήνη* is *σωτηρία salvation, blessing, οὐνασμός to receive a person, kindly entertain, favour; and then in a bad sense, when applied to a judge, to regard the person instead of the cause.* This in the New Testament is the sense of *πρόσωπον λαμβάνειν* or *εἰς πρόσωπον βλέπειν*. What the Apostle therefore means to say is, that in the judgment, God will not favour the Jew for the sake of his person, i. e. because he is a Jew, but look only to the merits of the case, even purity and holiness.

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## P A R T II.

### GOD JUDGES MEN ACCORDING TO THE DIFFERENT MEANS OF GRACE AND DEGREES OF KNOWLEDGE VOUCHSAFED TO THEM. v. 12—16.

V. 12. The general proposition which the Apostle had announced in verse 11, he now applies to the particular case. If God were to favour the Jews, as such, he would try them by the lower standard, according to which he tries the heathen. Correctly *Æcumениus*: Δεῖξαι θέλει ἐν δύο ἀμαρτήσασιν Ἰουδαίοφ τε καὶ ἀχροβύστῳ χείρον τὸν Ἰουδαίον τιμωρεῖσθαι, ὅσφ καὶ τόμον δηργοῦν εὐπορήσας ἡμαρτευει.....ὅσφ πλείονος ἀπήλαυνειν ἐπιμελείας, τοσούτῳ μείζονα δάσει δίκην.†

*Ἀνόμως* is commonly equivalent to *παρανόμος*; but here to *χωρὶς νόμου*. Compare a passage which throws light upon it, 1 Cor. ix. 21. We must not, however, strictly assume that the heathen knew nothing

\* For he that has had the advantage of better instruction, must deserve to endure a greater punishment when he transgresses.

† He wishes to show, that in the case of a Jew and a Gentile, having sinned, the Jew, inasmuch as he has had the advantage of the law to direct him, is more severely punished. In proportion to the care bestowed upon him will be the heaviness of his chastisement.

of a Divine law. The *νόμος* here meant is *the will of God, in so far as it was expressed by the law of Moses*. In verse 15, the Divine law is referred to as written upon the heart of the heathen.

*Ἄπολλυεσθαι*, like τὰς to which in the LXX. it answers *to become wretched, be brought to dishonour*, Ecclesiasticus: Βασιλεὺς ἀπαιδευτος ἀπολεῖ τὸν λαὸν αὐτοῦ. Ecumenius explains the *δρόμως* in this second passage, οὐ μετὰ ἀχειρείας νόμου, δ δῆλος τὴν σύμμαχον ἀπώλεταν.

*'Εν νόμῳ* signifies as much as ἔνομος, used by Paul, 1 Cor. ix. 21, *having the law*. In like manner, οἱ ἐν περιτομῇ, *those who are circumcised*.

*χριθήσονται*. The Vulgate, *judicare*. The ordinary signification *to condemn* is preferable.

*διὰ νόμου*. As the voice of the moral sense, which the perverse and ungodly bias of the will may now sometimes overpower, but which nothing can destroy, shall bear testimony against the heathen, so against the subjects of the theocracy, shall the declaration of the will of God, once engraven upon stone, and therefore never to be effaced. Kant and Fichte in the *Critik aller Offenbarung*, draw our attention to the fact, that it is possible for man to doubt whether the voice of the moral law in his heart be really from God, and that hence arises a necessity for an external discovery and ratification of it, in order to establish its divinity. We have to add, in reference to this passage, that it is also possible for the inward judge to be deceived, and to have his eye obscured, whereas, the law, as externally revealed, is unalterable. Hence, a more inexorable judgment awaits the Jews. The thought in general is as follows:—"The decisions of God are always made with a regard to the particular relations of the party, and hence, both Jew and Greek shall, each in his own way, be proved guilty before him."

V. 13. In this and in the following verse, the Apostle appends an explanation of what he had said. In the one, he justifies himself from the possible imputation of lowering too far the Israelitish law; in the other, from the objections of those who might find fault with his ascribing the possession of a law to the heathen no less than to the Jew. It is impossible for man to conceal from himself the need he has of salvation, and the secret longing which he feels for some certainty as to the mode of attaining it, a sentiment which is itself a spark kindled by God. At the same time, however, the tendency to seek the blessedness for which he sighs in the creature instead of the Creator, is so strong, that he would fain come to a compromise with the desires of his soul, and secure what he wants by external means, in order to resign himself undisturbed to the enjoyment of what is unconnected with God. This perverted tendency is particularly apparent in Judaism and Catholicism. According to the intention of God, the law should only have been the means of attaining a higher end, even holiness. In place of which, Israel wished to convert the means into the end, and imagined that in the mere possession of the law, they held a magical earnest of salvation. The word

ἀκροατής is to be explained by the fact, that to the great majority of the Jewish people the Mosaic law was known, not by personal reading, but by listening to the Sabbath lessons. Even the Greeks, however, sometimes styled readers of ἀκούοντες. Polyb. Hist. i. 13, 6. Frequently also as ib. ix. 1, 2, ἀκροατής. Δικαιοῦσθαι, *to be declared innocent.*

V. 14. Chrysostom: οὐκ ἐξβάλλω τὸν νόμον, φησὶν ἀλλὰ καὶ ἐντεῦθεν δίκαιῶ τὰ ἔθνη.\* Οὐτοὶ γάρ. The γάρ refers to ποιεῖν τὸν νόμον, which the Apostle here ascribes to the heathen, likewise annexing the proof, that, to a certain degree, they always possess a law. Φύσις, the same as sponte, by *innate instinct*. Φύσις denotes among classical authors ingenium, *nativa virtus*. Elsewhere it is opposed to πλαστῶς, and equivalent to δύναμις.

τὰ τὸν νόμον οἱ τὸν νόμον ποιεῖν, οἱ τὸν νόμον πράσσειν, v. 25, *to fulfil the law.* When they do so, their own moral consciousness is their rule. There is a parallel passage Arist. Ethic. iv. 14. ὁ δὴ χαριτεῖς καὶ λαεύθερος οὐτοις εἴξεις οἷος νόμος ἀντίτροφος. The Rabbins also distinguish between תִּתְבִּין וְנִכְוָסֵין see Buxt. Lex. p. 1349. It may be objected to this interpretation, that it seems to imply, that the heathen sometimes really fulfilled the law of God. This, however, cannot be the meaning of the Apostle, for he had before described them as all involved in moral obduracy and perversity. It has accordingly been suggested to give ποιεῖν τὰ τὸν νόμον, the meaning of Idem facere quod lex facit, *id. est.* honesta præcipere, turpia venerate. So first Beza, and after him, Elsner, Capellus, Limborch, Flatt and others. Taking the words in this signification, they may be easily connected with what follows. But it is obvious, that ποιεῖν τὰ τὸν νόμον requires to be interpreted in the same sense as that in which ποιεῖν τὸν νόμον is so frequently used; it seems also manifestly to correspond with the ποιηταὶ νόμον of the 18th verse. Moreover, it cannot be said that in the preceding delineation of the depravity of the heathen, the Apostle meant to comprehend every individual, without exception, and deny the possibility of at least an exterior morality. Now it is only of such an outward conformity to the law, that he here speaks, and to that in many of the relations of life, he never would have disputed the claims of the heathen. We have still farther to add, that when the Gentile contemplated the νόμος γραπτός within him, as a commandment inscribed by God himself upon his heart, he might feel himself excited to obedience by a reverential awe of what is holy. This feeling, although it did not govern men's lives among the Greeks, comes yet nobly forward in many sentiments of the tragic poets. To cite one example, see the admirable chorus upon conscience, in OEdipus Tyr. v. 845.

V. 15. A confirmation of the 14th verse, St. Paul means to bring proof, that such actions of the heathen, as are conformable to law, really have their basis upon an inward law in their breast. For this

\* I do not reject the law, but even from thence I justify the Gentiles.

purpose he appeals to the conflict which takes place between the opposite tendencies of the will in man, and to the judgments pronounced upon these by the moral sense. He again uses *οίτως* as a connexive, which must here also be resolved by *γάρ*, quasi *ἐνδίκηνται ταὶ γάρ*. This verb is not to be interpreted, as Grotius has done, by the gloss, *vitæ scilicet innocentia*. The object of the Apostle is to account for the manifestations of a purer morality among the heathen, by the revelation of the will of God within them, consequently, *ἐνδίκηνται* signifies that such a law *becomes apparent upon a strict search of the heart*. What then, it may be asked, is the meaning of *ἴσγον* in its connection with *νόμον*? The simplest way is to understand it collectively in the sense in which *τὰ ἔργα τοῦ νόμου* is always found, “they show the works prescribed by the law within them.” So Theophylact and the majority of the ancients. It is improbable, however, that the singular should be used in a sense which the plural has once been received as exclusively expressing, as is the case, unless in 1 Thessalonians i. 3, we take *ἴσγον πίστως* for *τὰ ἔργα τῆς πίστεως*, which is done by Vorstius de Hebr. N. T. p. 256. The expositors who, in verse 14, understand *ποιεῖν τὰ τοῦ νόμου to execute the function of the law*, also give to *ἴσγον* the sense of *officium, negotium*. Grotius, who in the interpretation of that verse, is by no means explicit, here defines *ἴσγον*, *Id quod lex in Judæis efficit, nempe cognitionem liciti et illiciti. Legis virtus est imperare, vetare, permittere, punire. De Wette renders it, “das Thun des Gesetzes.”* This meaning of *ἴσγον* is sufficiently well grounded in the use of the language, but it seems to coincide exactly with the interpretation stated of *ποιεῖν τὰ τοῦ νόμου*. Hence, it only remains to consider *ἴσγον* as periphrastic, which Palairet, Wolf, Schleusner, and others do. In justification of this use, may be instanced the following passages from classical authors. Polyænus: (Strat. l. i. c. 18.) *τοῦ λογισμοῦ τὸ ἔργον ἐπιβαίνει τῷδε.* Diogenes Laert. (Proem. ad Hist. Phil.) *τὸ τῆς φιλοσοφίας ἔργον θνητοὶ φασὶν ἀπὸ βαρβάρων ἀξέσαι.* The periphrastic use of *χεῖρα* and *πεζάγμα* is well known. See Viger, p. 159. As these words are not always, however, purely pleonastic, so neither also, would *ἴσγον* in the present instance be, but denote almost as much as *νόμοστατος*, which Erasmus conjectured. Seiler, in this view, translates *the contents of the law*, Michaelis, *the substance*. Bolten, c. iii. 20, even renders *τὰ ἔργα τοῦ νόμου, the contents of the law*, and so also Con. Vorstius. In support of this use of *ἴσγον*, might be cited Baruch vi. 51, where *Θεοῦ ἔργον* is used for *Θεῖον* the interpretation of it, as *virtus operosa*, given by Schleusner, in his Thesaurus in LXX., can by no means be received. It is found in the same sense as in the present passage, in Eph. iv. 12, and perhaps also 1 Thess. i. 3.

*οὐμαστυρούσης αὐτῶν τῆς συνειδήσεως.* It may be questioned, whether St. Paul under *συνειδήσαις*, and afterwards under *λογισμοῖς*, intends something different from the *νόμος γενετὸς ἐν ταῖς καρδίαις*. In that case, these three clauses of the verse would require to be made

co-ordinate, as three distinct proofs of the fact, that the acts of the heathen, which are conformable to law, really emanate from a law existing within them. This has been done by Luther, and the expositor Heming. But although it may be defended upon good grounds, the more natural way is to subordinate the second and third clause to the first, and regard them as an explanatory *épexegesis*. The expression *νόμος γεντός* was not one of ordinary use. Paul, therefore, explains it by terms more familiar, and which point at the same time to the facts by which he was justified, in employing so uncommon an expression. By *νόμος γεντός*, Paul meant the *οὐρείδησις*, that which constitutes the bond of relationship between man and God, and which discovers itself, as a sense of what is just and good. One might, perhaps, lay weight upon the *οὐν* in *οὐρείδησις*, and refer it either to the *νόμος γεντός* or to the *ταῖς ζαρδίαις*. The *οὐρείδησις*, however, must be considered as identical with the *νόμος γεντός*: the *ζαρδία*, or the disposition, gives a testimony only in virtue of the *νόμος γεντός* within it, and hence it cannot be well considered as another and a distinct witness besides the *οὐρείδησις*. Accordingly we take the compound in the sense of the simple word. *Συνειδέτας* likewise means *knowing along with another*, but the sense of *simul sciendi* frequently disappears, and hence it is construed with the dative of the thing. See Plato Phædon, p. 92. With respect to the third clause, it is again an *épexegesis* and elucidation of the second, to wit, "the direct moral consciousness of man is the offspring of certain thoughts which arise in the reflexion." *Μεταξὺ διαλήλων*. *μεταξὺ* is here equivalent to *ἰνικεῖται*. So the Syrian. The Vulgate renders it *invicem*. It is used in the same sense, Mat. xviii. 15, Acts xv. 9. The antithesis which it marks is the complaint of one party before a tribunal, and the defence of another, here represented as taking place in the conscience of the individual.

*Κατηγορούντων* η καὶ ἀκολούημένων must not, as has been done by Ecumenius and Sebastian Schmidt, be referred to different persons, of whom the one justifies, while the other condemns the dictates of the conscience. The apostle speaks of the twofold action of the conscience in one and the same individual. To both verbs it will be best to supply *ἄνθερκον* as the object, although perhaps *ἰστροῖς* would answer better to *μεταξὺ διαλήλων*. It is not, however, the dictates of conscience which mutually accuse and excuse each other, but it is these which approve or disapprove the inclinations and desires. A parallel passage may be found in the Wisdom of Solomon, iv. 20, and in Philo, de Decal. p. 756: ed. Franks. 'Ο μὲν οὐκέτη φυγὴ συνοικῶν καὶ συμπεφυκῶν ἔλεγχος, ὡς μὲν κατηγορος αἰτιάται, κατηγορεῖ, δισωπεῖ, πάλιν δὲ ὡς δικαστής διδάσκει, νοθεῖται, παραπεῖ, μεταβάλλεσθαι.' The Rabbins also called the conscience *מִנְצָרָה* *the accuser*. This

\* That conviction, which is the innate inhabitant of every soul, like an accuser, censures, charges, and upbraids; and again, as a judge, teaches, admonishes, and exhorts to repent.

verse has been happily paraphrased by Erasmus: *Etenim cum nationes a lege Mosaica alienæ, ultro naturæ ductu, quæ lege jubentur, faciunt; quamvis nullo legis Mosaicæ præscripto moneantur, tamen ipsi sibi legis vice sunt, propterea quod rem legis exprimunt, non tabulis sed ipsis mentibus insculptæ, et quidquid apud eos, qui sub lege vivunt, geri solet apud tribunal, hoc in istorum pectore geritur, dum pro te aut adversum te testimonium dieit conscientia.*

V. 16. The connection of this with the preceding context has furnished grammatical difficulties for the expositors, although, in regard to the sense, no doubt can be entertained as to its close coherence. The great majority have extricated themselves by placing verses 13, 14, and 15 within parenthesis, in order thus to bring *ἐν ἡμέρᾳ* into immediate connection with *ζειτονίας*. So Grotius, Limborch, Wolf, and Winer. But as Heumann has remarked, so long a parenthesis does not seem natural from the pen of a person of so fervid a temperament as Paul, and can only be explained on the supposition that he added these verses upon a subsequent perusal of the Epistle. This way of evading difficulties, however, to which Heumann has frequent recourse, is likewise of very questionable propriety. But leaving the character of Paul out of view, there exists such a strong inward coherence between verses 13, 14, 15, and so close a connection of verse 13 with verse 12, that the supposition of a parenthesis is very improbable, and that only as the result of anxious search, could the expedient of annexing verse 16 to verse 12 have been thought of. Neither can we admit, what Heumann also suggests, and Beza in his translation actually practises, viz. to enclose verses 14 and 15 only; because, in the first place, verse 14 is as closely united to verse 13 as verse 13 to verse 12; and, secondly, verse 14 contains an evident antithesis to verse 17. In fine, it will not answer to make verse 15 by itself parenthetical seeing that *διτίτις* marks a closely connected continuation of verse 14. The method adopted by Koppe and Rosemüller to escape from the difficulty is the most forced of all. The former gives to *μεταξὺ* the meaning of *μετέκειται*, which it undeniably has, and then *ἀλλήλων τῶν λογισμῶν κατηγορούντων* *ἢ* *καὶ ἀπολογουμένων* becomes a genitive absolute, to which *ἰαντῶν* is to be supplied. He farther connects *μεταξὺ* with *ἐν ἡμέρᾳ*, and thus obtains the following artificial translation: "Their own conscience tells them, and their principles shall hereafter accuse or excuse them on the day when God shall judge." Far better than all these, is the simple mode of construction proposed by Bengel, who unites *ἐν ἡμέρᾳ* with *ἰνδικώνται* as may well be done, when the second and third clauses of the fifteenth verse are subordinated to the first. He then observes in explanation: *Quale quidquid suit, tale cum conspicietur, definietur et manebit.* In illo die constabit illud in cordibus scriptum legis, apologiam etiam aliquam recte factorum conjunctam habens, quamvis homo in *judicio* succumbat, semet accusatore, propter cætera. Idque infert accusationem vel etiam defensionem (a majore ad minus procedendo) in hac quoque vita constanter, quoties vel ipsum repre-

sentatur homini judicium futurum, vel præludia ejus in conscientia, homine inscio, aguntur. Bengel is followed by Chr. Schmid. Some-what different from this view is that of Calvin, which Jerome like-  
wise adopts, in his Com. in Ies. I. xviii. c. 66, v. 18 upon the verse; “Opera et cognitiones eorum venio ut congregem.” They construe *τὸν ἡμέραν* immediately with the preceding ἀπολογουμένων, which is very agreeable to the Hebrew mode of construction, and especially that of St. Paul; and taking *τὸν* in the sense of *τοὺς ἡμέρας*, they give to the whole the signification, “that the great end of this struggle of the conscience with the perverse bias of the will, is, that on the day of judgment man may be self-refuted and self-convicted.” Calvin: Rati-  
ones autem istas accusandi et defendendi ad diem Domini consert, non quia sint tunc primum emersuræ, quæ assidue nunc vigent et officium suum exercent, sed quia sint tunc quoque valiture, ne quis ut frivolas et evanidas contemnat. Ecumenius and Theophylact, and equally, as it seems, Theodoret and Chrysostom, connect, in the same way, *τὸν ἡμέραν* with ἀπολογουμένων not taking it, however, in the sense of *τοὺς ἡμέρας*. According to their explanation, these decisions of the conscience are first to be delivered in the judgment. The view they take of the passage, however, is throughout obscure. The choice seems to lie between the constructions of Bengel and of Calvin. That of the Grecian fathers may also be safely retained, with only the modification of taking *τὸν ἡμέραν* as emphatic, so that the meaning would be, “their thoughts excuse or accuse them always, but chiefly on the day when,” &c. Precisely so Erasmus: Secundum hæc igit-  
tur judicabit illos Deus olim, quoniam quod nunc occulæ fit in præcor-  
diorum latebris, tum propalam fiet sub oculis omnium. In verse 12 and 13 the Apostle had proposed to speak of the judgment to come. But first, the thought suggests itself to his mind of that judgment which already goes on in the heart of man. From this connection it is easy to conceive how, in Paul’s lively imagination, the present and the future should mingle and be confounded together. What now takes place inwardly, will then be manifested openly. In fa-  
vour of this explanation, the sequel furnishes a proof in the contrast of the *τὰ σχεντά* with the public judgment. By construing verse 16 with verse 12, the *τὰ σχεντά* appears divested of any special reference whatever; according to the view we have now proposed, however, we may, and must refer it to those conflicts of the conscience with the ungodly bias of the mind, which presently, indeed, are hidden from the external eye, but which are one day to be subjected to a visible judgment. Of the manifestation of the hidden things of dark-  
ness, and the counsels of the heart at that great period, the Apostle also speaks, 1 Cor. iv. 5.

*τὰ τὸν σιαγγέλων μον.* So does the Apostle call *the collective doctrines committed to him to preach*, Rom. i. 16, 2 Tim. ii. 8, comp. with 1 Cor. xv. 1.

*Διὰ Ἰησοῦ Χριστοῦ.* That Christ, in his state of exaltation, will one day be the judge of the human race, is elsewhere taught by St.

Paul, Acts xvii. 31, as it also is by Peter, Acts x. 42. We must not, however, in imitation of Pelagius and Grotius, lay, in the present instance, any particular stress upon that circumstance, as if, forsooth, Paul had expressly annexed *κατὰ τὸ εἰδογένελόν μου*, because the human understanding cannot of itself discover by whom God will judge the world. By the addition of these words, he only means to certify, in a solemn manner, the great truth of a judgment to come. It is a still greater mistake to construe *κατὰ τὸ εἰδογένελόν μου* with διὰ Ἰησοῦ Χριστοῦ, according to my Gospel received from Jesus Christ. In concluding, we may state Semler's arbitrary hypothesis, viz. that the ὅτι before *εἰσειδεῖ* is a gloss, and that the words from *τὸ ἡμέρα* are to be taken *ἀνωδίτερως*, unconnectedly, and that expression translated publice.

### PART III.

BY THIS RULE, THE JEW WHO, ENJOYING VARIOUS MEANS OF GRACE AND BETTER KNOWLEDGE, NEVERTHELESS TRANSGRESSES THE LAW, IS WORSE THAN THE HEATHEN, WHO, WITHOUT SUCH EXTERNAL ADVANTAGES, IS TRUE TO THE LAW IN HIS HEART. v. 17—20.

V. 17. THE Apostle, in this and the following verses, enumerates all the privileges and advantages, which the Jew, who had his religion sincerely at heart, really possessed; describing them in the vain-glorious language of the Jew himself.

Εἰ δὲ is, for preponderating reasons, both external and internal, to be received into the text as the true reading. The substitution of *ἴδε* seems indeed to impart simplicity, for by reading *ἴδε* we miss the conclusion which might be expected to follow. But, besides that the great majority of the codices are in favour of *ἴδε*, it is also probable that *ἴδε* was only adopted for the purpose of simplifying the connection. Moreover, it is not accordant with the style of our Apostle to begin a new train of thought with *ἴδε*. The conclusion which *ἴδε* seems to require, and which escaped in the warmth of discourse, is found substantially, although not in form, in the 21st verse.

*Ἰουδαῖος*. That the Apostle here plays, as is generally supposed, upon the etymology of the word *ΙΟΥΔΑΙΟΣ*, *to praise God*, has little probability. Rather is the observation of Grotius correct: *Nomen erat religionis eo tempore et significabat μονοθεον*. The name Jew awakens the remembrance of all the great things which God had wrought for the Fathers, and which furnished the Israelite with grounds of boasting. How much he presumed upon this name, we may learn from Gal. ii. 15; Phil. iii. 5; Rev. ii. 9. Hence the Apostle employs the word *ἰουδαιός*, which has a loftier tone.

Plato, de Leg. L. i. p. 8. Bip. Οἱοντες Ἀθηναῖς οὐ γὰς σὲ Ἀττικὸν θέλοιμον ἀν προσαγορεύειν. δοξεῖς γὰς μοι τῆς δεοῦ ἐπικυρίας ἄξιος εἴναι πάλλον ἐπιφορμάζεσθαι.

ἴκαναπανύ τῷ νόμῳ. This is the verb by which the LXX. render γνῶ, Micah iii. 11. It is equivalent to πεκοιθίας. Comp. 1 Macc. viii. 12; Phil. iii. 4. Beza: Excitat Iudeos legi quasi placide indormientes, ut apertum et proximum periculum cernant.

νόμος is not here to be understood in the more comprehensive sense of the writings of the Old Testament, but restricted to the law of Moses, as is obvious from the sequel.

κανχάσσαι ἐν Θεῷ. The same expression occurs Rom. v. 11. While the heathen felt themselves to be ἀθεοί ἐν τῷ κόσμῳ, their deities having no vital influence upon life, the Jew stood in real and historical connection with his God, of whose deeds he could speak. Deut. iv. 7, “For what nation is there so great, who hath God (or *Gods*) so nigh unto them, as the Lord our God is in all things that we call upon him for.” Ps. cxlvii. 19 and 20, “He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments they have not known them. Praise ye the Lord.” Comp. 2 Sam. vii. 23. οεκυμ: ὡς μόνος ἀγαπηθεὶς παρὰ τοὺς λοιποὺς δοθέποντος.

V. 18. Other privileges of the Jew described in his own words, καὶ γεωώσκεις τὸ θίλημα sc. τοῦ Θεοῦ. So Baruch iv. 4. Μαζάρεις τοὺς Ἰσραὴλ ὅτι τὰ ἀρεστὰ τοῦ δεοῦ ἡμῖν γνωστά ἔστι.

δοκιμάζεις τὰ διαφέροντα. The same expression is found in Phil. i. 10. Δοκιμάζειν—comp. at i. 28—has a twofold signification, either to discriminate, prove, or to commend, favour; and in like manner, τὰ διαφέροντα means things, either opposed or distinguished. Of the last of these meanings, we have an example in Andocides, Or. iv. in Alcib. Διειών μὲν οὖν ἔστι καὶ ὑπὸ τῶν ἀγνοούντων τὰ δίκαια πάσχειν ταλῶς, πολὺ δὲ χαλεπότερον ὅτα τις ἐπιστάμενος τὰ διαφέροντα παραβαίνειν τοιμῆς of the former, in Xenophon. Mem. iv. 3, 11. ἐπειδὴ πολλὰ μὲν καλὰ καὶ ἀφέντα διαφέροντα δὲ ἀλλήλων ἔστι. Accordingly, we may either translate the passage, “and provest things that differ,” as Erasmus, Beza, Elsner, Clericus, and even Theodoret have done, who thus expounds τὰ διαφέροντα ὅτι τοῦ ἐναρτία ἀλλήλοις δίκαιοιοντων καὶ ἀδίκων or we may translate it “approvest the things that are more excellent.” Vulgate: Probas utiliora. So Chrysostom, Eumenius, Theophylact, and Luther. Looking only to this passage, we should prefer a third to either of these senses of the word. It sometimes signifies causas dissidii, controversias. Xenophon. Hist. Græc. vi. 3. 4. Σαφεῖσσον μὲν δήποτε ἔστι, μηδὲ εἰ μη μικρὰ τὰ διαφέροντα ἡη πάλεμαν ἀναγείσθαι. Polybius: Hist. xxxi. 13, 1, τὰ διαφέροντα τῷ βασιλεῖ πρὸς τοὺς Γαλάτας. “The contentions of the king with the Galatians.” According to this meaning, the passage would be translated, “thou triest controversies.” This, however, would not answer at Phil. i. 10, and as it is certain that the Apostle uses the expression in the same import in both passages, we decide in

favour of the second interpretation, which agrees best with the latter. Calvin says: *Duplex est probatio, altera electionis, quum id quod bonum probavimus, amplectimur; altera judicii, quā discernimus quidem bonum a malo, sed conatu vel studio minime sectamur. Sic ergo erant eruditi in lege Judæi, ut possent morum censuram exercere, sed de vitâ suâ ad hanc censuram exigendâ parum erant solliciti.*

V. 19. Having in the 17th and 18th verses described the privileges of the Jews, confining his view to the fruits which that nation itself might have reaped from them, the Apostle now adverts to the losty position which they assumed in relation to the heathen, proposing themselves, as indeed, when piously disposed, they were calculated to be their guides to salvation.

οδηγούν εἴναι τυφλῶν. In like manner, did our Lord himself upbraid the Pharisees with being blind leaders of the blind, Matt. xv. 14. It is well known that they took great pains to gain proselytes, which endeavours, among the worst sort of the sect, (the Talmud shows that there were good men among them, Bux. Lex. Talm.) proceeded partly from well meaning ignorance, and partly from vanity, Matt. xxiii. 15.

φῶς τῶν εἰν σκότει. The Messias was to prove the light of the Gentiles, according to Is. xlix. 6, comp. Luke ii. 32. And as it was thought that at the period of his coming, his people were to participate in his glory, and to go forth as missionaries among the heathen, Is. lxvi. 19, every individual Jew, who was versed in the law, considered himself as *a light of the Gentiles*.

V. 20. Αφέντει, like οὐδε, Ps. xix. 7, is synonymous with οὐπίστος, which is used in contrast to οοφοί, Matt. xi. 25. Here the object of the Apostle's thoughts was probably *the Jewish proselytes*, who were figuratively so called, (Selden de Jure nat. ii. 4.) Whence also, in the New Testament, νεόφυτοι and νηπίοι are applied to young Christians. It may be objected, that the Rabbins did not show such haughtiness towards their proselytes as this name would imply, but rather demeaned themselves kindly. With respect to their pride, however, see Andr. Schmid, De Symb. Apost. in Talmude ruderibus, Helmst. s. 26, 27.

ἴχοντα τὴν μόρφωσιν. This word signifies *the form or image of a thing*. This signification may be here retained, as contrasted with the *inward substance*, and then the word is to be translated *the semblance*. Phavor.: τὸ ἐπίκλαστον εἰκὼν καὶ σχῆμα ἀληθείας οὐδὲ δί. In this bad sense it is used by the Apostle, 2 Tim. iii. 15; and in this sense it is here understood by Hammond, Lange, and others. Theophylact: Ἐχεις τὴν μόρφωσιν, οὐδὲ ταῖς πράξεσι καὶ τοῖς κατορθώμασιν, ἀλλ' ἐν τῷ νόμῳ, πεποιθώς ἀπτῷ, ὡς μορφῶντι τὴν ἀρετὴν. Ωσπερ ἔστι τις βασιλέως εἰκόνα ἔχων, οὐτὸς μὲν κατ' ἀπτὴν μηδὲν ζωγραφοΐ· οἱ δὲ μὴ ποτενθέντες ἀπτὴν, καὶ χωρὶς τοῦ πέδου οὐτὴν ἀποβλέπειν, μετὰ ἀληθείας οὐτὴν μιμουντο.\* Μόρφωσις, however, may denote a *correct impression*,

\* You have the form of knowledge and of the truth, not in your actions and

and then it stands in a good sense, like the verb in Gal. iv. 19, and is equivalent to ὑποτύπωσις. In Latin, the word *forma*, *forma officii*, (Cic. Off. i. 29,) *forma reipublicæ* is used in the same way. This sense must be here preferred, seeing that what is spoken of, is a privilege, of which the subject of the Theocracy boasts. Chrysostom: Διὸ καὶ ἐπιδιδικτεύεται τοῖς δοκοῦσιν αὐτῶν εἴναι ἐγκωμίους, εἰδὼς ὅτι μειζονος κατηγορίας ὑποθέους τὰ λεγόμενα.\*

V. 21. Now follows what is properly the conclusion to εἰ δὲ in v. 17. The Apostle resumes his consideration of the privileges of the Jew, and of the superiority of his position to that of the heathen, and, in a forcible antanaclasis, turns the eyes of his countrymen to the discrepancy of their life, which so many advantages, in point of knowledge, rendered still more appalling. The interrogative form in which it is expressed, gives additional force to the rebuke. Theft and adultery, against which the Apostle inveighs, need not be considered, as Michaelis and others have imagined, the sins which were principally prevalent among the Jews. It is obvious from ἵεροστάτεις, that he merely instances peculiarly heinous sins, of which among a nation so highly favoured by God, there ought not to have been a single example. It is natural to suppose that he chiefly referred to the teachers of the law in this passage, since, as we remarked, in the instance of proselytising, verse 20, what was the character of the depraved nation in general, belonged particularly to them. Hence the declarations of our Saviour with respect to the Scribes and Pharisees, may be quoted as parallel passages, for instance, Matt. xxiii. 14, where he reproves their avarice. Κηγόσσω here, in the import of the Hebrew נְרֵפָה proclaimare, mandatum edere, Jonah iii. 5.

V. 22. The most celebrated Rabbins, such as R. Akiba, Meir, Eleasar, and others, are accused in the Talmud of adultery.

Δέγω in the sense to give a judicial decision. Matt. xv. 5, Mark vii. 11. So ποντικόν a commandment, is translated a decree. Esth. iii. 3.

ὁ βδελυσσόμενος τὰ εἰδώλα. Εἰδῶλον signifies an image, idol, and thence the heathen deities, which are also called βδελύγματα θύματα. The Israelites, especially after the captivity, felt a real horror for these. When Pilate, for example, made the military standards, which were adorned with representations of the emperor, be brought to Jerusalem, with the Roman soldiers, the Jews, in vast multitudes, flew to meet him at Cæsarea. During five days they were refused an audience; and when Pilate at last appeared, he ordered them, upon pain of death, to withdraw. They, however, cast themselves upon the ground and exposed their necks, exclaiming that they would

duties, but in the law, to which you trust for the formation of virtue; just as if one possessing the likeness of a king were not himself to use it as a copy to draw by, while others, who had nothing of the kind to look at, imitated it correctly.

\* Paul adds to the catalogue of their apparent commendations, knowing that what he says is the ground of a heavier accusation.

all to a man choose rather to die than that their law should be violated by the entrance of idols into the city. (Jos. Archæol. l. xviii. c. 3, § 1. De Bel. Jud. l. ii. c. 9, § 2 and 3. It had been well if such zeal had been combined with rightful dispositions!

*ιεροντειν* admits of a twofold interpretation. It commonly signifies *to plunder a temple*, and hence the meaning may be, “dost thou rob an idol’s temple?” This view is taken by Chrysostom, Theophylact, Koppe, and Clericus, who thus paraphrases the passage: *‘Tu qui te ab idolis abhorrente fingis, quasi rebus summopere pollutis, quas ne attingere quidem velles, tamen si detur occasio, ipsa eorum tempa spoliare non vereris.* Such conduct was in direct opposition to the law, which peremptorily forbade the appropriation of heathen property, Deut. vii. 25. (Michaelis, Mos. Recht. Th. v. s. 248.) It is also condemned in Josephus. (Archæol. l. iv. c. 8, § 10.) According to this sense of the word, the passage would require to be interpreted as follows: “Dost thou who hast such an abhorrence of all that belongs to idol worship, make property taken from heathen temples thine own?” But it may be objected to this interpretation, both that history has not recorded any instance of the spoliation of heathen temples by the Jews, and that it is a crime, for the commission of which the opportunities must obviously have been exceedingly rare. Accordingly some have proposed another interpretation of the word, viz. to take it as metaphorically applied to a *withholding of the temple dues* on the part of the laity, and the *embezzlement of the temple revenues* by the priests. So Pelagius, Grotius, and a host of others, who support their opinion by quoting the passage from Jos. Archæol. lviii. c. 3, § 3, where it is related how the Jews appropriated to their own use the rich contributions made to the temple by the proselyte Fulvia. They also appeal to the accusations brought against the Jews in Malachi, chap. i. 8, 12, 13, 14; chap. iii. 10. To refer the passage in this manner, however, to dishonest practices with respect to tithes, appears too restricted an application, and hence it is, perhaps, best to take *ιεροντειν* in a still more general sense: *Art thou a violater of that which is holy?* without determining what special kind of profanation the Apostle had in view, to whom the word was suggested by the feeling of the moment. Thus Bengel: *Deo non das gloriam, quæ proprie Dei est.* So also Chr. Schmidt and Schleusner.\*

V. 23. ‘Ος ἐν νόμῳ καυχάσας. In Baruch iv. 3, the law is called *ἡ δόξα τοῦ Ἰεροῦ*. Διὰ τὴν παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις. Chrysostom remarks: ‘They commit a threefold sin; they dishonour God; they dishonour him by means of that whereby themselves were honoured; they dishonour that God who had honoured them. Whoever boasts of any particular token of Divine grace, is under obligation to walk so much the more worthily and piously; for otherwise,

\* [The author has since declared his preference of the literal sense, as yielding a stronger antithesis.]

God is dishonoured for having bestowed his favour upon an undeserving object. Hence it is said, Is. lii. 5, Ezek. xxxvi. 20, 23, 'That God is blasphemed, and his name profaned, by his people being led away captives. He was, indeed, compelled to send them into captivity, in consequence of their numerous transgressions; and hence these had the effect of spreading an evil report of God, who was called their God. In like manner, Christ commands us to let our light so shine before men, that our Father in heaven may be glorified, Matt. v. 16.

V. 24. We already remarked, at chap. i. v. 17, how fond the Jews in general, and Paul among the rest, were of speaking in the language of the Old Testament. This our Apostle especially practises, when he has any thing to say, which might seem severe or strange to the Jews. It is particularly exemplified in chap. xi., and is also the case here. When such quotations are made, we may add, as a paraphrase, "It is not I only who say this, ye are already described in the Old Testament." Ecumenius: *Ἐπειδὴ βαζὼν εἶπεν, ὅτι τὸν Θεὸν ἀτιμάζεις, τὸν πεισθῆντα παράγει μάρτυρα.*\* Paul does not mention the text of scripture. He quotes from memory, and gives the sense rather than the words. The texts, which were before his mind, and resemble this, are the following: Ezek. xxxvi. 23; 2 Sam. xii. 14; Neh. v. 9; and more especially Is. lii. 5.

In the whole preceding context the Apostle had sufficiently shown how the preference enjoyed by Israel, is so far from being able of itself to secure them the favour of God, that on the contrary unless it be associated with a corresponding character, the Jew stands on precisely the same level with the Gentile, nay that the latter takes a higher place, in proportion to the superior excellence of his character. This he had not as yet distinctly expressed. But he now does so, though still with great moderation, in order that the Judaizing zealots might not have occasion to decry him as an eccentric despiser of the ancient Theocracy. Accordingly he leaves the honour of being God's covenant people, and guardians of the Divine revelations in unimpaired respect, and instead of putting the Gentiles on the same footing with the Jews, by declaring that honour to be a nonentity, and that all depends upon holiness of mind, he says, I readily acknowledge it as a high distinction to be the covenant people of the Lord; it was conferred by God himself, and upon persons who, he wished, might fully appreciate, and live in conformity to it. But, seeing that it is altogether misconceived by them, the Gentile, who labours to observe the moral law, enters into the enjoyment of the distinction in question, and the Jew, who lives unconcerned about obeying the moral law, is regarded as destitute of any interest in it. Circumcision being the badge of one who belonged to the covenant people, Paul uniformly uses the sign for the thing itself. *πειρωμή* is the

\* Having made the heavy charge, thou dishonourest God, he brings forward the prophet to attest it.

*quality of a covenant people; ἀχροβοστία the state of exclusion from a near connection with God.* There is a passage entirely parallel to this both in the sense and the metonymical character of the language, (although indelicately expressed,) Schemolih rabba, sect. 19. fol. 118. (In Schottgen, a. h. l.) dixit R. Berachias: Ne hæretici et apostatae et impii ex Israelitis dicant: Quandoquidem circumcisi sumus, in infernum non descendimus, quid agit Deus S. B.? Mittit angelum et præputia eorum attrahit, ut ipsi præputiati in infernum descendant.

V. 26. The first ἀχροβοστία, as is manifest from the αὐτοῦ, in place of αὐτῆς, subjoined to the second, is here by metonymy—the abstract for the concrete—used for ἀχροβόστοι, which is equivalent to οἱ ἀθεοὶ ἐν τῷ κόσμῳ. Δικαιώματα Ζ'ΡΝ are the *single precepts.* Φυλάσσειν after the Hebrew *רְמַשׁ* to *keep.* The εἰ, before περιτομῆ is the Hebrew *בָּ*, which is always placed before what is derived from something else.

V. 27. οὐδὲ may be either regarded as connexive, uniting the clauses before and after it, so as to comprehend the latter in the interrogation, which the Vulgate, Beza, Limborch, and Calvin have done, and which yields a construction more accordant with pure Greek, or it may be considered as marking progression; in which case the present verse is separated, as being an inference, from the preceding; and this, again, would be more agreeable to the Hellenistic. Thus, Luther, and Erasmus in his paraphrase: Imo non solum aequabitur tibi in hac parte, quin imo præferetur.

ζεῖν. The fulfilment of the law by the heathen will serve as a living witness against the Jews. Grotius: comparatione sui tuam culpam evincet. See a similar use of the word, Matt. xii. 42. Heb. xi. 7.

ἢ εἰ φύσεως ἀχροβοστία. There is no doubt that these words are to be taken together. The Apostle had before spoken metaphorically of the uncircumcised, among whom he numbered the Jews. In order to apprise the reader that he now relinquishes the metaphor, he here annexes εἰ φύσεως. So Galat. ii. 15, ἡμεῖς φύσει Ἰουδαῖοι. There is not, therefore, in the sentence the smallest occasion for the violent construction adopted by Koppe, who construes εἰ φύσεως with νόμον τελοῦσα.

Τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμον. Γράμμα signifies per met. *the written law*, as 2 Cor. iii. 6. In specifying the law and circumcision, Paul embraced all those privileges of Israel, which his present purpose required him to take into account. The motives by which the Jew might be influenced to comply with the law, were, on the one hand, the thought of having obtained mercy as a subject of the covenant; and, on the other, the distinct knowledge which had been imparted to him of the Divine will. Beza gives διὰ in its proper sense, as denoting *instrumentality*, as if the law and the covenant, with which he was favoured, had operated as occasions of the moral deterioration of the Jew. It is subsequently, however,

that St. Paul takes up this thought. Here διὰ designates *the state or circumstances under which any thing takes place*. In this sense it is frequently used in the New Testament, particularly by Paul, Acts xii. 9, 1 John v. 6, Rom. iv. 11; xiv. 10, 2 Cor. ii. 4, 2 Cor. v. 10, Phil. i. 20. In short, διὰ embraces, like the Latin *per*, and the English *through*, the idea of *causality* and *place*. Now, according as the first or the second, but especially the second, of these ideas prevails, it may also signify *during*, which likewise implies *under the circumstances*. This sense of διὰ occurs also in classical Greek; partly in phrases in which certain auxiliary verbs are coupled with substantives, and supply the place of the proper verbs, such as διὰ θαύματος ἔχειν, διὰ σπουδῆς ἔγειν, διὰ φόβου γίνεσθαι, διὰ μνήμης φίγειν, instead of θαύμάζεσθαι, σπουδάζειν, &c., partly in other combinations, as διὰ χειρῶν ἔχειν, διὰ χαρίτων δύειν; and partly in fine, where it is used for the formation of adverbs, as διὰ ταχέων, διὰ ἀπειχθίας, διὰ βραχύτατων. *Ast.* in *Plat. Remp.* p. 429.

V. 28. Here the Apostle closes the proof of the guiltiness of Israel, and entirely overthrows external reliance upon the Theocracy, as a magical means of obtaining salvation. Chrysostom makes the just observation, that even in this place he does not deny that God had connected the tokens of his grace with the Jewish people in particular. Only we must rightly understand whom God means under that Israel to whom he has designed the accomplishment of his promises, even the converted part of the covenant people, like the inward church of the believers in the external Theocracy. To that inward community, a large portion of the Jewish nation manifestly did not belong; and hence, it follows, that they stood equally with the Gentiles in want of a δικαιοσύνη, available with God. Οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖος ἴστι. Grotius, in the most violent manner, couples these words with δὲ ἡ Ἰουδαῖος in the 29th verse; “Not he who is a Jew outwardly has the praise.” It is obvious that Ἰουδαῖος is to be supplied after ὁ ἐν τῷ φανερῷ, and κειτομὴ after ἡ ἐν τῷ φανερῷ. Storr quite unnaturally says, that ἴστι stands for ἴστι τι, valet aliquid. *Ἐπαρχία* is epexegesis to ἐν τῷ φανερῷ.

V. 29. Circumcision was a symbol of purity of heart, and hence the Hebrews, substituting the sign signified for the thing, spoke of a circumcision of the heart. Deut. x. 16; xxx. 6, Jer. iv. 4. In the New Testament it is called κειτομὴ ἀχειροποίητος, Col. ii. 26, Phil. iii. 3.

ἴν πνεύματι οὐ γέρματι. Beza and Heumann consider *ἴν πνεύματι* as an epexegesis to *κειτομὴ καρδίας*, *circumcision that takes place in the heart and in the spirit*. In this manner, however, the contrast with γέρμα is lost. Accordingly, the great majority of expositors, Ecumenius, Grotius, and others, apply πνεῦμα to *the Divine Spirit* as the producing cause, give to *ἴν* the Hebrew sense of *through*, and making γέρμα antithetical to πνεῦμα, and taking it in the acceptation, *the precept of the law*, thus translates the passage, “the circumcision which is operated by the Holy Spirit, and not by

the mere commandment of the law." In this case, it is the Apostle's object to show, that in the old Testament economy there reigned an imperative law; whereas in the New there reigns an inwardly quickening spirit. This is a contrast which he is fond of drawing. *ἐν πνεύματι* and *ἐν γεάμματι* may also, however, be taken adverbially, according to the Hebrew manner of forming adverbs by prefixing *בְּ*, and would then signify *spiritually* and *literally*. So Augustine, Clericus and others; and so also does Beza explain *ἐν γεάμματι*, but in such a manner as to lose, at least in form, the contrast with *πνεύματι*. The Rabbins furnish numerous parallel passages. The following is from the Talmud, Tract. Nidda f. xx. 2. "The Jew sits in the interior of the heart." There is a striking one from R. Lipman in Nizzachon, num. xxi. p. 19, which is thus translated: "Faith depends not upon circumcision, but rather upon the heart. Circumcision will not make an unbeliever a Jew."

"Οὐ refers both to the Jew inwardly and to the circumcision of the heart, as antecedents, and hence is to be regarded as neuter. It is altogether a Hebraic construction, and requires to be thus resolved, τοῦτο γὰς ἐπανίται οὐ μόνον παρ' ἀνθεώκων διὰ καὶ παρὰ τοῦ Θεοῦ. For the judicial sense of the word *ἴπαντος*, comp. 1 Pet. ii. 14, Rom. xiii. 8.

## CHAPTER THIRD.

### ARGUMENT.

The Apostle replies to those who, in spite of his guarded expressions in the previous chapter, might still charge him with detracting from the respect due to the Old Testament Theocracy. He shows, on the contrary, that he leaves it in full possession of its honour. At the same time, however, he must testify, that if questioned as to the relative situation of Jew and Gentile with respect to guilt in the sight of God, and need of salvation, he cannot do otherwise than place them both upon the same level, as being alike destitute of that *deserion*, which God may rightfully require from man. But seeing, as it appears from this, that neither Gentile nor yet Jew, can establish for himself such a *deserion* by a faultless obedience to the Divine Law, so God now reveals an entirely new way of acquiring it in that Gospel, which Paul, according to chap. i. 16, glories to promulgate. To participate in the *deserion* according to this new mode, a man must embrace the salvation which has been procured by Christ. In that way, heathens and Jews, without distinction, attain to justification, and all occasion of exalting self is cut off.

### DIVISION.

1. Proof that Paul by no means lowers the dignity of the Old Testament Theocracy. V. 1—8.
2. Explanation how, notwithstanding, in as far as regards guilt through sin, and need of salvation, there is no difference whatever between him that is a Jew, and him that is not. V. 9—20.
3. Announcement of the new method by which God justifies all, and which he has devised in consequence of their inability to acquire justification for themselves, by a perfect fulfilment of the law. V. 21—26.
4. Epiphonema: in which it is shown, how, by this scheme of justification, all opportunity of aggrandizing self is done away, and Heathen and Jew obtain mercy on the same terms. V. 27—31.

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### P A R T I.

#### PROOF THAT PAUL BY NO MEANS LOWERS THE HONOUR OF THE OLD TESTAMENT THEOCRACY. V. 1—8.

V. 1. THE Apostle had terminated the former chapter with the assertion, that the privileges conferred upon Israel as a covenant people, could not in the least degree free them from the guilt of sin, or affect their need of salvation. He now brings forward as a speaker a character whom he disliked, viz. a bigoted Jew with his orthodox

objection. Οὐν if so be as was said, verse 28 and 29, of chap. ii. Τὸν περισσόν the Vulgate, amplius; better, prærogativa. Diod. Sic. ed. Bip. II. p. 278, διὰ τὴν περισσότητα μημονεύεσθαι. The second question is nothing but a more specific definition of the first, circumcision being the badge of the subjects of the Theocracy.

V. 2. The members of the old covenant had advantages of a two-fold description over the heathen world. In the first place, anterior to the advent of Him, who was the object and end of the whole Old Testament economy, it was a noble privilege to stand in a closer connection with God, and enjoy more peculiarly his guidance than the heathen. The advantages which they enjoyed also at the opening of the new kingdom of God, were important. They possessed revelations concerning it; among them it appeared; they were the first to whom it was proclaimed, and they were thus far more favourably situated for entering into it. As the great object of the Apostle was to lead the Jews to the acknowledgment of the spiritual necessities under which they laboured after Christ's advent, he passes over the former class of privileges, and of the second, instances in this verse, only the one which we first mentioned. It is clear, however, from what has already been said, that all that these privileges could effect, was merely to smooth the way to the great end, in doing which they proportionably increased the culpability of those who failed to reach it. The tokens of the divine favour exhibit, in stronger contrast, the faithfulness of the Jews. Chrysostom: εἰδεις οὐδαμοῦ τὰ καροβθώματα αὐτῶν, ἀλλὰ τοῦ θεοῦ τὰς εὐεγγεσίας ἀπαριθμούντα.\*

κατὰ πάτα περίκον. St. Paul probably used these words without attaching to them any definite idea, but there is nothing to hinder us from referring them to the two descriptions of privileges enjoyed by Israel, *those anterior to the period of the Messiah, and those contemporaneous with his advent.*

Περῶτον μὲν γὰρ. There is no *secondly* to correspond with this: Grotius, Hammond, and others, indeed travel so far as chap. ix. 4, for what is wanting in the immediate context. But this is highly forced. Some, accordingly, have taken it up as an adjective, in the sense *the most important.* Beza: Primarium illud est, quod. The μὲν, however, points, not necessarily indeed, but still with probability, to a following δε. Moreover, it is more in accordance with the fervour of Paul's mind to suppose, either that he had forgotten what ought to have followed, or that he deemed what he had already said in the first place, to be sufficient for his purpose. Bucer, Calvin: Etsi unum istud esset, satis valere debet ad eorum dignitatem. Origen violently construes ὅτι and περίκων together; "unto them were first committed."

εἰποτενθησαν. The subject is not τὰ λόγια, so as to require the supplement of *illis*, as the Vulgate and the Syrian have supposed.

\* Do you observe how he still enumerates, not their righteous deeds, but the benefits conferred upon them by God?

According to an Attic form of construction, instead of being put in the dative, the person is made nominative to the passive verb, in which it is here included, and to which it forms the subject. *τὰ λόγια* is accusative, and the proper translation is, *they were entrusted with the oracles*. We have other examples in 1 Cor. ix. 17, Gal. ii. 7, and also Philo in Flacc. p. 987. *Αἰγαλεον ἐπὶ ἔξαστον ἐπιτράπεις.* Lucian, Nigrin, c. 34, *οἱ ἐπιτραπέμενοι τὰς πόλεις.*

*Λόγια τοῦ Θεοῦ*, according to the common use of the language, of which there are instances in Philo, may signify, generally, *the Divine precepts*, but in particular, *the ten commandments* Ταύτα, as in Acts vii. 38. But as Paul had showed above, that the possession of the *νόμος* could do little for the Jews, we must here adopt some other signification. *Λόγιον* means primarily a *Divine declaration*, and hence may be applied particularly to *promises and prophecies*, like *χειρομοί*. Profane writers employ it as synonymous with *μαντεύματα*. The LXX. translate *ψηφι λόγιον* *χειρομέτρον*, and Josephus *λόγιον*. Philo, Quis rer. div. h. p. 482 *ἀξιοτίλετον λογίου τοῦ χειρομέτρος αὐτοῦ τῷ νεῖ.* Hunnius, Seb. Schmidt, and others, take it here in the sense of *παραγγέλμα*. Ambrosius, Εcumenius, Beza, and Beausobre in that of *προστάγματα*, in which case the passage would resemble Ps. cxlvii. 19, 20. It was a high distinction of the Jews, as members of the theocracy, that they were honoured with *præintimations* of the future plan of salvation.

V. 3. The Apostle himself starts an objection, which might possibly be raised against the privilege of the Israelites which he had specified. It might be said, of what avail is it, that the Jews, for so many hundred years before his advent, were favoured with prophecies and promises respecting the Messiah. Now that he is come, a vast majority of them do not believe, and these, therefore, cannot be looked upon as having been a very extraordinary benefit. To this Paul replies: The advantages which a Jew, believing in Jesus, derives from these ancient promises, remain precisely the same, notwithstanding the multitudes of his countrymen who remain unconvinced; for God unalterably fulfils his promise to all who are willing to have them fulfilled; and thus the Jew, who becomes a believer, has in so far the advantage over the Gentile, that these promises guide him more easily to the faith, and strengthen his convictions when he has believed; 2 Tim. ii. 13, presents a passage which is parallel in sense. Theophylact: *Ταῦτα δὲ λόγια, δοχεὶ μὲν αὐτῶν ἐπιεικαπολογεῖσθαι· ἔγκλημα δὲ ὅμως πάλιν ἄλλο εἰς μέσον αὐτοῖς προσφέρει, καὶ δείκνυσσιν αὐτοὺς ἀπιστήσαντας τοὺς θείους λόγους, διὰ τοῦτο μηδησοσαν.*<sup>\*</sup>

ἢ πίστησαν. Those who make *λόγια* the *law*, require to take this word as synonymous with *ἢ πίστησαν*, which is, indeed, the reading of one codex. It is questionable, however, if the rules of the lan-

\* While in saying this, he seems to apologize for them, he in fact brings against them a fresh accusation, showing that they had disbelieved the divine oracles which had been granted to them as a high distinction.

guage warrant this interpretation. Hesychius, by whom it is proposed, may have adopted it for the same reason as the codex we have alluded to did the various readings, viz. for the explanation of the passage. In some codices of the LXX. it is used as the translation of רְאַתְּ in Ps. xxv. 3. But there, for sound critical reasons, ἀντιστέεις is to be received. Koppe thinks, that the Apostle was led to choose the verb ἀντιστέειν by the noun πίστις following; but it is far more natural to suppose, that he selected the πίστις that follows in consequence of ἀντιστέειν going before. *τοις* per charientismum for *οι πλειστοι*.

*Πίστις, credibility, trust-worthiness.* In a like sense it seems also to be used in many passages of the New Testament. Gal. v. 22. Comp. Eccl. xl. 12. Profane authors have πόλεμος, ἀπιστος, bellum contra datam fidem. Melancthon: *Hic locus continet egregiam consolationem, ac monet ne propter ingentem multitudinem impiorum, suspicemur promissionem gratiae Ecclesiae factam irritam esse, sed sciamus vere eam exhiberi etiamae paucissimi sint.*

V. 4. Paul replies in the negative to the question, which he had himself started as an objection. In order to show how utterly groundless that objection is, he utters in the warmth of discourse, the wish that all mankind might prove covenant-breakers, as this would only tend to glorify God the more, by being the occasion of manifesting how great is his fidelity. Theophylact: Θώμεν ὅτι πάντες ἡγίαστος· καὶ τί τοῦτο; πάντενθεν δικαιοῦται ὁ Θεός.\*

Μη γένοτο is the strongest form of negation. The corresponding phrase in Hebrew is נְלֹא־תִ, profana res mihi sit. The Rabbins use וְתִ; *Be quiet and dismiss such thoughts.* Profane authors have αἰσ ζεφαλήσοι. Kuster ad Aristoph. Plut. v. 525. From having used this γένοτο, the Apostle is led for the sake of the paronomasia to employ γνίσθω in the next clause. That word is capable of being interpreted two ways, according to the punctuation. Herzog, who is followed by Koppe, places a colon after δε, and takes up the sequel as the quotation of a text of Scripture, Ps. cxvi. 11; γνίσθω would then signify, *let that be fulfilled*, or as Koppe renders it, “so let it rather be.” According to the latter translation, we miss δε in the text. According to the first, there arises the scruple whether γνίσθω, without any further supplement, can mean *to be fulfilled*, which does not follow, as Wolf justly observes, from 1 Cor. xv. 54, seeing that there it is joined to δ λόγος δ γεγαμμένος. Accordingly it is more natural, not to place a point after γνίσθω δε, but to construe it immediately with ὁ Θεός. Its meaning would then be, *let God become*, which amounts to as much as *let God appear.* Theophylact, φανεροῦθαι. 'Αληθής according to the Hebraistic use, refers to practical veracity, *trust-worthy.*

Ψεύστης denotes *practical falsehood*, and is to be translated *faith-*

\* Grant that all have disbelieved. What of that? Even by their disbelief God is justified.

*less.* Hesychius, Φευδος, δκάτη, πλάνη. The Old Testament frequently speaks with emphasis of the uncertainty of the word of man, and of the imprudence of relying upon it, as Jer. xvii. 5. The sentiment of the Apostle would have been more appropriately expressed, if the second had here preceded the first clause. A similar declaration is made with respect to men, in Ps. cxvi. 11. As that, however, wants the Θεός δανθῆς, it is not probable that it is what the Apostle cites. The citation which immediately follows, contains an analogous thought. It is quoted from Ps. li. precisely according to the LXX. David acknowledges that he had sinned against God, and does so, in order that God, in inflicting punishment upon him, might be seen to be just. So here the acknowledgment, that all men are faithless, serves to show forth the unspeakably great covenant-fidelity of God. Δικαιωθῆς πριν γενέσθαι to be right, to be justified. Λόγος, an *action* or *law-suit*, Acts xix. 38. Νικᾶν, is in like manner, and even by profane authors, used in the sense *to win a law-plea*. The Hebrew text employs to express the same thing נזון *to be pure*.

'Εν τῷ ζείνεσθαι ος may be viewed either as passive, or as middle. Several have even taken it in an active acceptation. To suppose it passive in the Hebrew text, would not yield a suitable meaning, although it would be grammatically correct. This, however, is no sufficient proof of the passive acceptation not having been adopted by the Septuagint, and afterwards by Paul, which would here make the meaning, *when thou art judged*, although that meaning, it must be confessed, does not seem perfectly to accord with the Apostle's scope. The parallel passages from the LXX. appear also in favour of it, and for these reasons, it has been espoused by Lambertus Bos, whom the majority of expositors follow. On the other hand, the active signification is what would best coincide both with the Hebrew text, and the Apostle's design in the passage before us; as there are no examples, however, to support it, and as ζείνεσθαι, when not passive, is always middle, we here take it in the latter mood. Although the Hebrew will not bear this, οσσε being in Kal. and requiring to be understood actively, the LXX. might nevertheless, have adopted the middle, from its analogy to the active. Comp. Is. xliii. 26, in the Septuagint. For these reasons we thus translate, "that thou in controversy with men mayest appear just, and maintain the superiority, when thou judgest."

V. 5. The answer now given to the objection which Paul had himself brought forward, viz. as to whether the unbelief of the Jews with respect to Christ, did not deprive the dispensation of prophecy of its whole value, might give occasion to a still more dangerous assertion. When he said, that the falsehood of man was the means of shedding a brighter light upon the covenant-fidelity of God, the insolent sophistry of the Jews might conclude from that proposition, that the sinner was no longer amenable to punishment, as thus contributing to the glory of the Divine Being. The ημῶν has no spe-

cial reference either to Jews or Christians, but applies generally to all men committing sin. Ἀδικία and δικαιοσύνη are the generic ideas for the ἀνοσία and πίστις of the 3d verse. Συνιστάναι to commend, manifest. Philo: (De migr. Abrah. p. 394,) τὴν σοφίαν αὐτοῦ διασυνιστην—ἴτι τοῦ τὸν κόσμον διδημονογνητίνας. The τί ἔσονται is a figure of Rabbinical Dialectics, מ' מ' נ' נ' ל' מ' מ', quid est dicendum? which in the Talmud, always appears in the abbreviated form of נ' נ' נ'. In like manner, it is peculiar to the Rabbins, to repel the opponent by a negative, cast into the form of an interrogation.

In the μη̄ ἀδικος δ Θεός the Apostle gives the false reply to the above sophistical question. Were this reply true, it would justify the pernicious sophistry which dictates the question, and might certainly be deduced from the former impious inference. The μη̄ which, as is well known, like the Latin num, introduces a question to which we expect a negative answer, may accordingly be here paraphrased, "Shall we then reply to that objection by conceding that God, &c."

κατὰ ἀνθρώπων λέγω. There are three several acceptations in which this formulæ may be taken. I speak *agreeably to the nature or understanding of man*, or I speak *as men are wont to do*, or, finally, in a still more restricted sense, I speak *as those men do*. These various meanings may frequently indeed coincide; it is nevertheless possible to point out one of them as the most common, and that is the second. This is the meaning of the phrase in Gal. iii. 15, and Rom. vi. 19, where we read κατὰ ἀνθρώπων λέγω. In support of it, it is usual, since the time of Grotius, to instance Eccles. ii. 18, but there πάτερ γάρ γε has a somewhat different signification. On the other hand, it is of frequent occurrence among the Talmudists, who, when they borrow any illustration from common life, are wont to say צוּרָא כָּבוֹד כָּבוֹד as men usually speak. The same mode of speech is prevalent among classical authors; and takes its rise from the general meaning of ἀνθρώπων, *that which is customary among men*. Comp. Aristoph. Vespæ, v. 1174. Μή μούγε μόθους ὀλλὰ τῶν ἀνθρώπων οἵους λέγομεν μάλιστα τούτους καὶ οἰκιαν. Ranæ, v. 1174, ην οὖν οὐ λέγης Δυνατῆτος, καὶ Παιγνοσσῶν ἡμῖν μεγέθη, τοῦτ' ίστι τὸ χειροῦ διδάσκειν ὃν χεὶ φέαζειν ἀνθρώποις. Strato, the comic author, has ἀνθρώπων λαλεῖν. It is likewise equally common in Latin. Petronius: (Satyricon, c. 90.) Minus quam duabus horis mecum moraris, et sæpius poeticè quam humanè locutus es. Furthermore, Symmachus: (Epp. ed. Leccius, p. 47, ep. 32.) Persuasisti mihi epistolæ meæ concinnationem inhumanam non esse. So likewise Cicero (De divinatione, l. xi. c. 64) uses the expression, hominum more dicere, in the sense "to speak in ordinary language." Such is the meaning given to κατὰ ἀνθρώπων λέγω in the present passage by Theodoret. See his Expos. of Gal. iii. 15. More ancient commentators deviate from him, as, for example, Suicer, in this very place, opposes to him Theophylact. Already Chrysostom expounded the κατὰ ἀνθρώπων by καὶ ἀνθρώπων διαλεχθεῖν λογισμόν, which Theophylact and ΟEcumen-

nius more minutely explain. The former says, ἐγώ μὲν τοιάντα ἀκολογούμενα ὑπέρ τοῦ Θεοῦ, κατὰ δικαιώσινον λογοπόν, τούτος' ἔστιν, ως ἡτο δυνατὸν ἀνθεξάνθε λογιζεσθαι δικαιολογίας. Ἐπει οὖτα ποτεὶ δὲ δέος, ἔχει τινὰς ἀπορήστους λόγους.\* By this exposition, a false reference is given to the formula by its being brought into connection with the following answer of Paul, ἐπει πώς χρίνεται, &c. The Ambrosiaster interprets: Absit ne deus iniquus dicatur, quia hoc homini competit, quem constat errare. Modern commentators differ greatly from each other. Many unnaturally render it, *as the opponents say.*

V. 6. The Apostle repels the insolent sophistical objection under review, by retreating to a truth which no Jew denied. If, as he argues, from the circumstance of sin's bringing the Divine perfections into clearer light, it could be inferred, that God ought not to punish the sinner, it would follow that he could not be the judge of the world, for it universally happens, that the sins of men become subservient to the manifestation of God's glory, without their native turpitude being thereby done away. We, accordingly, expound as follows: "Were such the case, how would he then judge the world. A future judgment must also be given up." So Grotius, Beza, and others. With a slight variation of idea, the majority of interpreters render it, "were such the case, how would he hold, i. e. would he have revealed that he will hold, a judgment?" This is in so far expressed with precision by Theophylact: Διότι σε χολάζει, δι αὐτὸ τούτο οὐκ εἰ αὐτῷ τῆς νίκης αὐτως ἀδεσία γὰς τὸ τὸν αὐτὸν τῆς νίκης παρὰ τοῦ νικῶντος χολάζεσθαι.† Even so Origen, Theodore, Theodoret, *Ecumenius*, and Bucer, who says, that "to judge, involves the idea of avenging sin." There is still another shade of the idea, suggested by Clarius, but which is far-fetched. He lays the emphasis upon οὐδὲς, and determines the meaning to be "ought not *we* rather to judge the world, who would thus bring good out of our sins?" An interpretation, deviating far from the common one, has been proposed by Limborch and Koppe, who understand *ζόσμος* to mean *the heathen world*. This would yield the following sense. "If, as by your fond sophistry ye conclude, the sins of Jews make God unrighteous in punishing you, you must also grant that the sins of the heathen equally conduce to the Divine glory, and hence that it is equally wrong for him to punish them; an inference which, as Jews, you will not admit." To this interpretation no objection, on the score of language, can be offered. The Jews were fond of distinguishing נָגָר וְ and נָגָר וְ, *those who belonged to the external theocracy*, and *those who were excluded from it*. The same distinction was transferred to the spiritual theocracy, and *ζόσμος* came to denote *all*

\* This I state in apology for God, according to human judgment, that is, as an umpire decides upon the defences of the parties. There are always some secret reasons in God's doings.

† The mere fact of his punishing you does not constitute you the cause of his overcoming. To inflict a penalty on the author of his victory would be injustice in the conqueror.

*who have no part in the kingdom of Christ.* Under these the heathen are comprehended. Besides, it is no less true, that the Jews believed that the great judgment day, which they looked for at the advent of the Messiah, was especially designed as a day of vengeance against the enemies of the theocracy, viz. the heathen. See Lightfoot ad Joh. iii. 17. In spite of all this, however, it is more correct to suppose, that the Apostle here refers to that universal judgment to which God will bring the whole world. For, in the first place, as Paul did not believe on a judgment of the heathen, according to the Jewish views, he could not properly appeal to that, as a perfectly certain event, which the use of the future tense *ζεῖν* shows that he does. In his conception, the judgment of the heathen must have been comprised in God's general office of *שׁופט כל הארץ*, as he is always called in the Old Testament. Again, it is obvious, from the 8th verse, that under *ζόσμος*, the Apostle had in view sinners of every kind, and not exclusively the heathen. Moreover, he who uniformly offered such decided opposition to the delusion of the Jews, who flattered themselves, that, by virtue of mere bodily extraction, they belonged to the kingdom of God, insisting with them that their character rather showed them to be of the world, would scarcely have made so erroneous an idea of the foundation of an argument.

'Ετει αλιοquin, see Ast. ad Plat. Remp. p. 633, Alberti Obs. p. 341. *ζεῖν*, in our acceptation of the passage, means not *to condemn* but *to judge*.

V. 7. This verse justifies the statement contained in verse 6th, viz. that by the sophistical perversion of the truth in question, the idea of a judgment is entirely done away. Instead, however, of introducing the sinner, supposed to be unjustly subjected to judgment, and making him speak in the third person, the Apostle, by an ordinary figure of rhetoric, takes the part upon himself. The connection of this verse with the preceding is hence as follows: "It cannot be allowed that God is unrighteous when he punishes the sinner, for otherwise we must deny that he will one day judge the world, inasmuch as I, a sinful person, cannot lawfully be judged as such, seeing that my sin conduces to the divine glory." The exposition of the verse shows at once the incorrectness of Limborch and Koppe's interpretation of *ζόσμος*, it being obvious, that sinners of every kind are here spoken of.

*Ψεύσμα* for *ψεῦδος*, is to be taken as *ἀδεξία* in verse 5th, after the Hebrew *רֹשֶׁם*, which signifies *worthlessness*; *ἀδέξια* is *practical truth*, equivalent to *δικαιοσύνη holiness*, which Old Testament use of speech, the Rabbins still preserve, giving *מִשְׁרָךְ*, the meaning of *truth* and *holiness*. That, in translating this passage, the generic term ought to be used to express the idea, is obvious from the fact that the Apostle has been led by the mention of the judgment of the world, to make a transition from the special relationship of the Israelite to God, which consisted in covenant-faithlessness on the one side, and cove-

nant truth on the other, to the contemplation of that general relation in which man, as a sinner, stands to the Divine Being. It is entirely forced when Koppe interprets *τεῦσμα idolatry*, and *ἀμαρτωλὸς, an idolater*, in order to make the passage apply to the heathen.

*ἰπερισσευστεν εἰς τὴν δόξαν αὐτοῦ*, is in place of *περισσοτέρως ἐδόξασεν αὐτὸν*, after the Hebrew *רְבָבָה יְהוָה*. Κάγκ. The *καὶ* is here not altogether devoid of meaning, in so far as it co-ordinates the fate of man with the advantage which God gains in the case: it may be expressed by *besides, moreover*.

V. 8. continues the confirmatory elucidation of what was said in verse 6th. Supposing the sophism in question to be laid down, two consequences follow, not only does God cease to be the judge of the world, but we are landed upon a proposition, which is revolting to every moral feeling, viz. that we are bound to do evil that good may come. It is very difficult to find the correct grammatical construction here. We mention, in the first instance, the modes proposed by those who do not supply any thing. Grotius considers *ότι* as meaning *why*, and the *μὴ* at the beginning of the verse with the *ότι* in the middle, as standing *per metathesis* *ότι μὴ, why not*. For rendering *ότι, why*, the only example, (and it is a questionable one,) which can be produced, is Mark ix. 11, 28; a metathesis of this kind is in the highest degree violent; and, in fine, the words are at too great a distance from each other, to admit of their being transposed. Others, such as the Vulgate, Erasmus, Beza, Baumgarten, consider *ότι* as merely a particle of resumption, required after the parenthetical clause, and contend that the *μὴ* should be united immediately with *ποιήσωμεν*. Such a use of *ότι* must be copied from the Hebrew, and there are even passages in which it is exemplified, as Isa. xlix. 19. The exposition is hence not inadmissible. We may also, however, suppose that we have here an example of negligent construction, and that something is to be supplied after *μὴ*. Some suggest *λέγομεν*, as Erasmus, Calvin, and Koppe. Louis de Dieu and Sebast. Schmidt *γένοντο*. It is better, however, to supply *ποιῶν-μεν* or *ποιήσωμεν*, as is done by the Arabian translator, and by Luther, Bengel, and Heumann, who thinks himself the first author of the expedient. The Apostle had intended to use this word after *καὶ μὴ*, but being then diverted from his purpose, he afterwards subjoins it to *ότι*. According to this view, we endeavour to copy the turn of the sentence in the following manner:—"And why should we not, as some, traducing us, say, we recommend to—do evil that good may come." By this involution of the thought, which we have attempted to imitate in the translation, the omission of the *ποιήσωμεν* is very easily explained. Chrysostom, Theophylact, and Ecumenius, appear to have adopted the same construction. Theodoret, on the other hand, supplies *λέγομεν*, likewise taking the sentence in an affirmative acceptation. As in some respects analogous, we may regard Thucyd. Hist. I. 1. c. 134, *καὶ αὐτὸν ἐμέλλομαν μέν εἰς τὸν Κεάδα (ἐμβάλλειν) σύπει τοὺς κακούγονους ἐμβάλλειν εἰώθεσαν*. Compare also for the con-

struction, 2 Cor. iii. 13. Why the Christians were charged with this blasphemy is mentioned by Chrysostom, Ambrose, and Theodoret. Hear the last: αὐδὲν, φῆσι, τούτων ἡμῖν φαμὲν, πας' ἐτέσσαρα δὲ λέγειν συκοφαντούμεθα, οὐ τῆς συκοφαντίας τίσουσι δίκαιοι. εἰδέναι μέντοι χρῆ, ὡς τῶν ἱερῶν ἀποστόλων λεγάντων, ὅποι ἐπιλεόνασσεν ὡς ἀμαρτία, ὑπερεπειρόσσευσεν ἡ χάρις, τινὲς τῇ θεοσεβείᾳ δουλεύοντες, φευδολογίας κατ' αὐτῶν πειραζομένοι, λέγειν αὐτοὺς ἔφασκον, ποιησώμεν τὰ χακά, ἵνα ἔδηρ τὰ ἀγαθά.\*

Ὥη τὸ χρίσμα ἐνδικόν ἔται. This supplement is not, as is usually supposed, a refutation of those who urge the calumnious charge. Their refutation is already contained in the clause, πῶς χριστεὶ ὁ Θεὸς τὸν χόσμον. Here they are only incidentally alluded to, and, therefore, this clause does not form a link of the argument. 'Ενδικός quasi ē δίχη ὡν' Hesychius: δίκαιος, ἀξιος.

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## P A R T I I.

### EXPLANATION HOW, NOTWITHSTANDING THE PRIVILEGES OF THE THEOCRACY, THERE IS NO DIFFERENCE WHATEVER, IN AS FAR AS REGARDS GUILT THROUGH SIN, AND NEED OF SALVATION, BETWEEN HIM THAT IS A JEW, AND HIM THAT IS NOT. v. 9—21.

V. 9. The defence which the Apostle makes for himself in the preceding section, against the charge of undervaluing the theocratical dispensation of God to Israel, was forced from him, and did not properly belong to the train of proofs which he is bringing forward, with the sole purpose of showing the guilt and need of salvation, both of those who were, and of those who were not, members of the theocracy. Accordingly, he now resumes his proper theme, which he had relinquished at the end of chapter 2d. Although, as his meaning is, this intermediate inquiry yields the result, that, in respect of what has been done for them by God, the Jews enjoy great privileges, by means of which it is made easier for them to enter into the kingdom of Christ, we are compelled, nevertheless, to come back to our former proposition, that in an equal degree with the heathen they are involved in guilt, and stand in need of salvation. So far as their divine ordinances are concerned, they have much, but, as regards their real character, they have no advantage at all over the

\* We say, affirms the Apostle, no such thing, but are traduced as saying so by others, who shall one day receive the punishment of their calumny. It is right to know, that when the holy Apostles taught, that where sin hath abounded, grace did much more abound, some professors of the old religion, spreading falsehoods to their prejudice, reported that they said, let us do evil that good may come.

Gentiles. So Chrysostom, Theophylact, and Ambrose. Origen: Paulus velut arbiter inter Judæos et gentes temperat sermonem semper et librat, ut nunc nos nunc illos in quibusdam videatur arguere, et rursum singulas partes certa spe promissionis animat.

The middle *προίχεσθαι* means *to hold before one's self*, and hence is used with *ἀσπίδα*. It is also employed metaphorically with *προσφασία*, and signifies *to pretend, make an excuse*. In this sense it may be taken along with *τι ὅν*, as is done in the Syrian and Arabian versions and by Koppe, and then the translation is, *What pretext can we now allege?* The reply would be *οὐ πάντως*, in the sense *none at all*. As *οὐ πάντως*, however, cannot very well have this meaning, it has been joined to the following verb; and the particle *γά*, which seems to resist such a conjunction, has, on the authority of several codices, been removed from the text. What pretext had the Apostle here in view? might now be asked. The most natural reply would be, that which he stated in the context immediately preceding, and by which the Jews thought to evade the penal justice of God. But this does not accord with *προηγριασάμεθα κτλ.*, which treats of something entirely different. We would therefore require to go still farther back, to the place at which Paul shows that the mere knowledge of the law does not profit the Jew, and that he is a sinner no less than the Gentile. In this way might the interpretation of *προεχόμεθα*, now under consideration, be defended, but at the expense of several suppositions, which are unnatural. Moreover, such a use of *προίχεσθαι*, although frequent in classical Greek, is by no means so in Hellenistic. In that dialect *προίχειν*, in the active voice, signifies *to surpass*. Now supposing, according to Wetstein's opinion, that *προεχόμεθα* meant, *are we surpassed by the heathen?* it is clear this would not harmonize with the sense of the passage, for in the first verse, mention was made of a *πέριεσθαι τοῦ Ἰουδαοῦ*. We must consequently embrace the plan of giving, what is unusual, an active signification to the Medial *προίχεσθαι*, according to which it is synonymous with *προβαλλεσθαι*, *ὑπερβιώνειν*. In this manner, we are able to sunder *τι ὅν*, and *οὐ πάντως* retains its ordinary signification. *τι ὅν* is the Rabbinical *הַמָּה אֶתְּנָה מִן־לֵבָבִי*, *What comes from thence?* A formula in use among the Rabbins when they take up the result of an inquiry. *Προηγριασθαι*. Grotius, who adopts the usual interpretation, translates this word by the legal phrase, *accusationem præstruximus*. Vulg. *præcausati sumus*. Here correctly rendered by Ambrose, probare. *Τοῦ ἀμαρτίαν*, as *under a lord*. See Matt. viii. 9, Gal. iii. 22.

V. 10. The declarations from the Psalms which delineate the great corruption of the men who surrounded David in the court of Saul, Paul here employs in order to describe the universal depravity of the whole human race. The 19th verse, however, shows that he meant the words of the Psalmist to apply, in the first instance, to the Jews. The quotations are collected from different Psalms. In the codex Alexandrinus of the LXX. they are all appended to the 14th, unquestionably from this passage. V. 10—12 is from Ps. 14, after the

LXX. The words ὅτι οὐκ θέτι δίκαιος οὐδὲ εἰ; are the Apostle's own, in which he gives the substance of the following quotations.

V. 11. Ps. xiv. 2. Σωτήρ μακρί. An enlightened knowledge comes only from converse with God, and an unenlightened is averse to holiness, 1 Cor. ii. 14, 'Ο ιαξητῶν τὸν Θεόν. Pelagius: qui non requirit fundamentum, necesse est ut declinet. To man, as a fallen creature, God is a hidden God. But a certain longing and presentiment, more or less strong, impels us to seek after that hidden being, until at last we find him, and are so closely united to him, that we can say, Ps. lxxiii. 25, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee."

V. 12. Ἐξιπλωτός means, according to the Hebrew, which is יפל, *to deviate from the way which leads to God.* Ἡχειώθησαν *to become useless or unprofitable;* in the Hebrew פָּלָג *to corrupt, metaphorically to have an inward germ of vileness.* Εας, ενός, a Hebraism for οὐδεὶς εἰ, Calvin: Ut optimum mutuæ inter nos conjunctionis vinculum nobis est in Dei cognitione, ita ejus ignorantiam fere sequitur inhumanitas, dum unusquisque, aliis contemptis se ipsum amat.

V. 13. Literally quoted from the LXX. of Psalm v. 9. The Psalmist calls the mouth of the wicked an *open sepulchre*, because, as from the one comes the stench of corruption, so from the other proceed pestilential words. Δολοῦν *to act deceitfully.* The Beotian Alexandrine termination of all the historical tenses is in ον, as *ex. gr.* ιλάθοσαν, ιμάθοσαν. ἐδολοῦνσαν stands for ἐδολοῦν.

V. 14. After the LXX., with a slight alteration from Ps. x. 7. Ἀγά as used by the LXX., signifies an *oath.* Greek authors have ἀγασθαι obtestari. Suidas ἐπιτελέσει τοι. ἀγά in this place, however, would seem, from the connection with the following noun, to mean *perjury.* For the word in the Hebrew is not כרנות, which would correspond with the πικρία of the Septuagint, but כרמות, which signifies *fraud.*\*

V. 15. This passage is quoted, with some abbreviation, from Is. lix. 7. The man who is thoroughly corrupted does not hesitate at a wicked act, but executes it at once.

V. 16. Also from Is. lix. 7, Σύντελημα καὶ ταλαιπωρία ράπτη. 'Οδοί is, after the Hebrew, the *way of living.* The sense, accordingly, is "in all that they do there is destruction and misery;" supply either for themselves or others.

V. 17. ὁδός εἰζηντος means a *way of life from which flows salvation.* Γνώσκειν *to know practically,* hence, *to acknowledge.*

V. 18. is from Ps. xxxvi. 1. Φόβος Θεού, *the fear of God,* arising from a sense of his holiness.

V. 19. Although, when he began to cite these passages, Paul had not the Jews exclusively before his eyes, but meant to paint the depravity of the whole race, he now, however, applies them directly to

\* [Tholuck has acknowledged, that the exposition here is too artificial. The passage probably means, "their mouth is full of cursing and anger."]

that nation; and, as he perhaps thought that they might be misled by pride to fancy that such statements could not be intended for them, he subjoins, that whatever the Old Testament declares, it declares of all who are under it. So Chrysostom, Calvin and Grotius.

οὐ νόμος. In compliance with the exposition here given, we require to take νόμος in its more general acceptation, as when joined with καὶ οἱ προφῆται, *the writings of the Old Testament*. In this acceptation it is used, John x. 34, xii. 34, 1 Cor. xiv. 21. It may be objected, that when the word is so interpreted, the expression οἱ ἐν τῷ νόμῳ does not correspond with it, but neither is this necessary, if the different idea be but expressed by a similar word. On the other hand, it is not inadmissible to take νόμος in the narrower sense of the *law*, as is done by Calovius and Ammon. In this case Paul must have viewed the νόμος as the reigning principle of the Old Testament; as throughout the New, it is the χάραξ which speaks to man: and his meaning is, " whatsoever emanates from the spirit of the law, in the writings of the the Old Testament, is addressed precisely to such as lived under the constitution of the Old Testament, and hence the Jew must take it home to himself, and urges to no purpose his proud objections." Hesychius gives as synonymous with ὑπόδικος, ὑπεύθυνος, χρεώστης, ἴνοχος δίκης.

V. 20. With admirable skill the Apostle now puts the key-stone to the inquiry which he has been carrying on from the 18th verse of the 1st chapter. Ἐγγα νόμου. We here already encounter this term, so full of import in the doctrine of Paul. Under νόμος, many, from ancient times, have contended, that nothing else was meant, than *that portion of the Mosaic law which contains the ritual precepts*. We may enumerate Ambrose, Theodoret, Theophylact, Pelagius, Lombard, Erasmus, Cornelius a Lapide, Grotius, Koppe, and Ammon. But the fact, that such a separation of the ceremonial from the moral part of the law, was by no means usual among the Jews, is decidedly opposed to this restricted interpretation of the νόμος. In their constitution, the two were intimately combined. The observance of the ritual was to them a duty of precisely the same obligation as the performance of the moral precepts. For this reason alone, it behoves us, when the Apostle speaks of the ἐγγας τοῦ νόμου, to understand the whole amount of the duties obligatory upon the Jews, whether they relate to external rites or moral actions properly so called. That by the word νόμος, the idea which he means to express, is that of a religious and moral law, externally imposing a command and obligation, apart from any regard to its subject matter, results indisputably from the connection of the whole doctrine of St. Paul, as well as from that of particular texts. Comp. the exposition of Usteri, Paulinischer Lehrbegriff, S. 23. ff. Even in the present passage, the connection demands this acceptation of νόμος. His object, throughout the whole of the foregoing inquiry, had been to show that the Jew is guilty, because he does not keep

the divine law, outwardly imposing obligations upon him; and that for the same reason, the heathen is guilty, even as transgressing that law implanted by nature within him, and which is also outwardly obligatory. Now, how inconsistent would it be with all this, were he to draw the conclusion, that in so far as it respects a certain subject, viz. the ritual precepts, the law is incapable of justifying a man, but that it is able to do so, in as far as it respects what is properly moral. The hinge, upon which his argumentation turns, is not the matter and subject of the law, but the relation of every divine precept, to the fulfilment of it on the part of man. And if such be the case, it follows that, in what he says of the *νόμος*, he refers also to the moral law with which we are acquainted, seeing that that is not a mere subjective instinct, but an objective command. In the second chapter, he had in fact placed the moral law, as engraved on the conscience of the heathen, upon a level with the law of Moses; and subsequently, in the seventh chapter, after speaking in the 1st and 7th verses of the Mosaic law, he insensibly makes a transition to the *νόμος τοῦ νόμου*, v. 23. The right comprehension of these terms *νόμος*, and *ἴγνω τοῦ νόμου* is of high importance. For if we are to understand by them nothing but the mere ritual precepts, it follows, that the chief merit of the Old Testament consisted in imposing a number of superfluous and burdensome ordinances, and that all we are indebted for to the New, is the abrogation of these. But if Christianity did nothing more than liberate man from a multitude of oppressive rites, its utility would be altogether of a negative kind. Under such circumstances, we cannot blame Melancthon, when, in his excursus xiv., he gives the preference, among the expositors, to Augustine, for having extended the meaning of *ἴγνω νόμου*, beyond mere ritual observances. He adds: *Quid enim sit liberatio a lege, prorsus ignorant illi, qui eam intelligunt tantum de ceremoniis.* Several Roman Catholic expositors take a middle path, holding that moral actions are meant, but only those that precede conversion. This is suggested by Augustine in Quest. 83. Qu. 67, whom Thomas Aquinas, and Salmeron follow. The negative with *πᾶς*, means *none at all*. Beza: *Omnis caro non justificatur, pro quo planius dixeris, nulla caro justificatur.* The Apostle designates man by *σὰρξ*, which has the concomitant idea of *weakness*, as it were, “poor feeble man cannot justify himself before the eye of God.” The law, whether written upon the conscience, or engraved upon tables, may teach man to know what sin is; but it cannot teach him to hate it, nor inspire the love of what is holy. Hence it aggravates his sinfulness, by showing him on all hands what things he ought to do, and what to leave undone. Chrysostom: *εἰ γὰρ σώζεις ἐπὶ τῷ νομῷ, αὐτός σε μᾶλλον τατασχύνει. οὐτός σου τὰς ἀμαρτίας ἐκπομπεῖ.*\* Melancthon: *Hæc*

\* If you glory in the law, it rather puts you to shame, by making a display of your sins.

responsio prorsus nova et absurdum videtur mundo, lege tantum ostendi peccata non tolli. Nam legum latores in imperiis ferunt leges, non tantum ut ostendant peccata, sed ut tollant. Verum non concionatur Paulus de moribus externis.

## PART III.

ANNOUNCEMENT OF THE NEW METHOD BY WHICH GOD JUSTIFIES ALL, AND WHICH HE HAS DEVISED IN CONSEQUENCE OF THEIR INABILITY TO ACQUIRE JUSTIFICATION FOR THEMSELVES, BY A PERFECT FULFILMENT OF THE LAW. v. 21—27.

V. 21. Paul has stated the grounds on which all men stand in need of some salvation, similar to that of which he had announced himself as the messenger to the Romans, chap. i. 16, 17. He has thrown Jew and Gentile into perplexity as to the way of obtaining justification before God, no one being capable of securing it by fulfilment of the law. He now therefore at once draws aside the curtain, and exposes to the eyes of mankind an entirely new and hitherto unheard of scheme, devised by God, and calculated for the justification of the whole human race. (Ecumenius: Ἐπιδείξας αὐτούς μηδὲν ἀφελμένους ἐκ τοῦ νόμου καὶ εἰς ἐπιθυμίαν ἀγαγών μεθόδου σῶσαι δυναμῆταις εὐχαίρεις τὴν πίστιν εἰσβάλλει Χριστοῦ.)<sup>\*</sup>

Νῦν δὲ is not a particle of transition, but designates the time, *now, in the revelation of the New Testament; Ιν τῷ νῦν καιρῷ, v. 26.*

Χωρὶς νόμου *without any respect to moral obligations, without the law,* in so far as it is a νόμος ἔργων, v. 27. Δικαιοσύνη Θεοῦ is the same as in c. i. 17. Πεφαίνεται. Theophylact: Καλῶς εἶπε τὸ, πεφαίνεται, ὅτι δεῖχται ὅτι ἐκένευκτο πάλαι οὖσα. καὶ διὰ τοῦ εἰπειν, μαρτυρούμενόν ὄπο τοῦ νόμου, δηλοῦ ὅτι οὐ περδοφοτός ιστι.†

Μαρτυρούμενη. The Apostle here intimates, as he had before done, c. i. 2, that it is not a new doctrine which he teaches, and that the Christian revelation was closely connected with the preparatory economy, partly by the law which awakened a sense of sin, and partly by the prophecies, as the presentiment of a coming salvation.

V. 22. A more special definition of the justification in question.

\* Having shown them that they were destitute of all help from the law, and brought them to desire some effectual way of salvation, he casts them opportunely into the faith of Christ.

† He uses well the word *manifested*, showing that, although hidden, it was of ancient date, and, in like manner, when he says, *it was witnessed by the law,* he declares the same, even that it is not of to-day.

Διὰ πίστεως Ἰησοῦ Χριστοῦ. It is the effect of a *believing inward acceptance of Christ in all that he was for mankind.*

εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστευόντας. Supply, as suggested by Luther, ἐχομένη. One is tempted to attach to each of the prepositions a special meaning of its own; and accordingly, Seb. Schmidt and Chr. Schmid refer *εἰς* to the mere publication, and *ἐπὶ* to the appropriation of grace. The ancients, Theodoret and Ecumenius, very arbitrarily apply the former *πάντας* to the Jews, and the latter to the Gentiles. It is better, however, not to suppose a difference of meaning in the two prepositions. Paul's lively temperament led him to vary his expressions, without attaching to them in every instance a different import. See Gal. i. 1.

V. 23. To the self-righteous Jew it must have been a very repulsive doctrine, that by obedience to his law, he could by no means earn a title to salvation, and so distinguish himself above the heathen. But the more difficult it was for him to admit this truth, the more does the Apostle feel himself obliged to insist upon it. He, therefore, once more declares it, “If, on our part, there were conformity to the law, this new way of justification might not perhaps be necessary, but seeing that we are destitute of that, God's justifying us through Christ is a work of free grace.” Δόξα like כְּבָכָר, and also ἀγαλλία, *praise, glory.* 1 Chr. xvi. 28, 29. Equivalent are the expressions δόξα πασὶ τῷ Θεῷ, John v. 44, and δόξα τῷ Θεῷ, John xii. 43, and so likewise, καύχημα πρὸς τὸν Θεόν. It is altogether arbitrary on the part of Glassius and Calov. to interpret δόξα, *the Divine image.*

V. 24. The new way of justification, which is stated generally in verses 21 and 22, is now, as far as the 27th, clearly and magnificently unfolded, and its relation to the human race at the same time taken into view. So that verse 23 is to be regarded as interrupting the development of the subject.

Δικαιούμενοι supply *εἰστιν*, or rather it is to be considered as properly a participle to be collocated Hebraistically with φορέαντα. It would have added to the perspicuity if, at this place, where he begins a principal head of argument, the Apostle had made the transition with ἀλλὰ, and a verbum finitum.

Δωξεῖν, *without any thing done on our parts*, but the believing acceptance of that which has been objectively wrought out for us. We require to bring neither sacrifice for expiation, nor any fixed amount of legal performances. Ambrose: *Nihil operantes nec vicem reddentes.* In the two following verses the ἀπολύτησις ἐν Χριστῷ Ἰησοῦ, is explained and evolved.

V. 25 and 26 are closely interwoven, and hence arises the question: In what relation does the latter stand to the former? Is it co-ordinate or subordinate? It will be necessary, however, in the first instance, to determine the sense of the particular words.

Ιλαστής. This word is properly an adjective, and we have to inquire, What is the noun to be joined with it? The choice lies between two, *ἐπιθεμα* and *θύμα*. Like other ancient nations, the He-

brews had a sacred ark as a symbol of the Divine presence. This was covered with a golden lid, called **כְּכָרֶת**, from **כָּרַת**, *to cover*. Upon the lid, and wrought as a part of it, were two cherubim, turned face to face, and spreading out their wings as a covering to the lid of the ark. Over these cherubim was the throne of God, whence Moses received the Divine oracles. See Ex. xxv. 22, Num. vii. 89, (Jahn's Archæologie, b. iii. s. 242; Lundius Von den Jüdischen Heilighümnern, l. i. c. 13, and the learned treatise, *De arcâ Fœderis*, c. 9. in Bux. *Fil. Exercitationes Historicæ*, Bas. 1659.) On the yearly feast of expiation, the High-Priest sprinkled upon the lid of the ark the blood of a bullock seven times, and seven times also the blood of a goat, as a sign of the atonement of the sins of the people. Even the Jews recognized in the ark of the covenant a most important typical meaning. Abarbanel says on the subject: "Far be the thought, that the cherubim served as a mere ornament, and betokened nothing higher." In the marginal gloss to the Talmud, (Tract. Berachoth, chap. v.) it is declared, "God hath given us the figures of the tabernacle, and of the holy place, and of all their furniture, that we may thence learn the heavenly truths." Now, as the lid of the ark was in this manner likewise a symbol of the grace of God, it is probable, that the LXX. thence derived its name; **τέλειον**, besides the primitive meaning *to cover*, having also the metaphorical meaning *to atone*, and that they accordingly translated it **ἱαστήγειον**, *the expiatory*. In two passages, Ex. xxv. 17, xxxvii. 6, they even annex **ἱπίθεμα**. Even so Philo (de vita Mosis, l. iii. p. 668. D. ed. Frank.) speaks of a **πώμα** **ἱαστήγειον**, and afterwards of an **ἱπίθεμα** **προσαγορεύομενον** **ἱαστήγειον**, and says of it, **ἴασσειν εἰναι σύμβολον φυσικώτερον τῆς ἱλεως τοῦ Θεοῦ δυνάμεως**. The same expression is also used, Heb. ix. 5. This signification of **ἱαστήγειον** has accordingly been adopted by numerous expositors, as Origen, Theodoret, Theophylact, *Œcumenius*, Erasmus, Luther, and others; and the meaning of the passage which results from it is as follows: "As the lid of the ark of the covenant, when sprinkled with blood, imparted to the Israelite a firm confidence of the forgiveness of his sins, in like manner the Saviour, and specially his death, is the security for our redemption, to which we may believably look." It is objected to this explanation, that the Apostle, in a letter, addressed as much to heathen as to Hebrew Christians, would scarcely have used an image so entirely Jewish. On the one hand, however, the **ἱαστήγειον** was a thing of such consequence in the Jewish worship, that Gentile Christians must necessarily have been acquainted with it, accustomed as they were to the diligent study of the scriptures of the Old Testament, and as, moreover, many of them were previously proselytes to Judaism. Again, on the other hand, the Apostle in this, as in all the other Epistles, mentions numerous special facts, the knowledge of which, by those to whom he wrote, he ought as little, according to that doctrine, to have assumed. Rom. ix. 10, 1 Cor. x. Nor can any exception be taken to the explanation in question on the score of the unsuitableness of the image.

It is said, that the blood of the Saviour is the blood of the victim, and that hence Christ may well be compared to the sacrificed animal, but with no propriety to the lid of the ark. Strictly speaking, the similitude requires to be represented in the manner contended for, and the felt want of correspondence, when it is so represented, made the Fathers have recourse to the most forced expositions. Just, however, as Christ is represented in the New Testament, sometimes as high priest, and sometimes also as victim, so, in like manner, under the Old, may not only the slaughtered animal, but also the mercy-seat sprinkled with atoning blood, be considered as furnishing a type of him. From all this it appears, that there is nothing which can be brought forward as a valid objection to the meaning we have given to *ἱαστήσιον*. Nevertheless, however, the other explanation of the word, according to which *αἷμα* is the noun supplied, *expiatory sacrifice*, seems more eligible, and especially for this reason, that, as Bucer remarks, it has in the New Testament the analogy of doctrine more decidedly in its favour. John i. 29, Eph. v. 2, 1 Pet. i. 19; ii. 24, Heb. ix. 24. As to the elliptical form of the word, it corresponds exactly with that of other terms applied to a sacrifice, as, ex. gr. *χαριστήσιον*, *εὐτήσιον*, *τὰ ἱεράσια*, *τὰ γενέθλια*. It is found in Josephus with this import, which, accordingly, has been embraced by Hesychius, Grotius, Clericus, Kypke, Elsner, Heumann, and others. There remains, however, a third meaning to be mentioned, which is also admissible. *ἱαστήσιον*, the neuter of the adjective, may be considered as used for the substantive, and synonymous with *ἱασμός*, and thus, the abstract standing for the concrete, for *Σατῆς*. This is the interpretation adopted by the Vulgate, which renders the word *propitiatio*; so also, as it would appear, the Syrian, and we may add, Louis de Dieu and Zegerus. The parallel passage, 1 John ii. 2, where Christ is called *ἱασμός*, favours this reading.

How then shall we understand *προέθετο*? *προτίθεμι* primarily signifies spectandum proponere, *to set in view* for the purpose of selection, or sale, or sacrifice, &c. Hesiod. Theogon, V. 537, where, of the offering made by Prometheus to Jupiter, it is said *μήγαν βοῦν προύθηκε, Διός νόον ἐκπαρισκών*. Transferred to things spiritual, it has a variety of senses, *to offer, produce, prefer*. In the middle voice, it is specially used to denote all kinds of *exhibitions*, also to *resolve*. If, now, we inquire which meaning best suits the present passage, that will depend upon whether we interpret *ἱαστήσιον*, *mercy-seat* or *atoning sacrifice*. In the first case, the sense *to set up to view* is the one to be chosen. In the second, the strong analogy with Eph. i. 9, would lead to a preference of *constituere*. Indeed the prominence given in that Epistle to the fact of the purpose of salvation having been formed before the creation of the world, renders it probable that, in the text quoted from it, and therefore in the present passage, the idea of time expressed by *πρό* and the idea of space are both included.

*κίντης εἰ τῷ αὐτῷ αἴρει* for *εἰς τὸ αἷμα* stands, by metonymy, for

*bloody death*, the ἀκμὴ of his holy and love-devoted life. The clause is best conjoined as an epexegetis with ἵλαστήγειον. Thus far extends the general proposition of the Apostle, which, in substance, means as follows: "By the believing appropriation of that, which Jesus Christ, during the whole course of his blessed life, until it terminated in a bloody death, was, and did, for the human race, men are made partakers of justification before God." He now proceeds to show, what the Saviour's life and death actually achieved for mankind. The explanation of the sequel depends upon what is the meaning of δικαιοσύνη: how διὰ τὴν πάγειον is to be understood; whether διὰ with the accusative, is equivalent to διὰ with the genitive; if πάγειος is the same as ἀφεοις; and, in fine, whether we are to view περὶ ἐνδειξιν as a mere resumption of εἰς ἐνδειξιν. First, with respect to δικαιοσύνη, some, as Ambrose and Locke, interpret *faithfulness*, others, according to a sense in which it is elsewhere used by Paul, *goodness*. So Theodore, Socinus, Grotius, Bolten, and Koppe. Now it is true that, considered *per se*, it may signify *goodness*, even like the Hebrew רָחֵל, which is sometimes synonymous with רָחַם. The διὰ with the accusative is furthermore supposed to be of the same force as διὰ with the genitive, and πάγειος to be synonymous with ἀφεοις, from which the following sense results, "for the manifestation of his goodness by the forgiveness of sins before committed." According to this view, *τὴν ἀνοχὴν* is best construed with προγεγονότων, committed in the time of *forbearance*. Ήγένετο, *ἐνδειξιν* this class of expositors are disposed to consider as a returning upon εἰς ἐνδειξιν, "for the manifestation of his goodness in the time now being." In this case, δικαιον will also be taken in the sense of *good*, and the clause, in which it occurs, interpreted, "so that even he appears full of kindness, and in virtue thereof justifies the believer." There are many things, however, which speak against this exposition. In the first place, it cannot be shown, that δικαιοσύνη occurs any where in the writings of Paul in this strange sense, but uniformly means *righteousness* or *holiness*. Much less can any shade of the idea *goodness* be imparted to δικαιος and δικαιον. Again, the mistake of the case after διὰ is not probable, considering how scrupulous Paul always is in this respect. Moreover, it is unlikely that περὶ ἐνδειξιν should be a mere resumption of εἰς ἐνδειξιν. The change of the preposition makes the reverse more probable. Finally, as to πάγειος, it is true that it may be considered equivalent to ἀφεοις. In Dion. Halic. we read (Antiqu. l. 7, p. 446,) τὴν μὲν διοσχετὴν πάγειον οὐκ εὔσοντο, τὴν δὲ εἰς χρόνον ὡς ἀφίειον ἀναβαλλήν ἔλαβον, where *delay* is opposed to total *remission*, πάγειος. If we compare, however, Acts xvii. 30, τοὺς μὲν οὐν χρόνους τῆς ἀγνοίας ὑπερειδῶν ὁ Θεὸς, we shall feel inclined to affix another meaning to πάγειος, and interpret it *passing by, overlooking*. In this signification it was certainly used by the Greeks, Xenophon, (Cyr. 5, 4, 7,) has πολὺ μείζον πάγειος θαῦμα, ἐμὲ θαυμάζεις. Id. (Hipparch. 7. 10.) ἀμαρτήματα πάγειεναι ἀκόλαστα. So also Dion. Hal. παγίεναι ἀμαρτίαδα ἀδημιον. Appian uses πάγειος like ἀμέλεια, καταφρόνησις. In

Ecclesiasticus  $\mu\eta\ \phi\epsilon\delta\epsilon\sigma\theta\alpha\iota$  and  $\mu\eta\ \pi\alpha\zeta\epsilon\varpi\alpha\iota$  are used parallel. Book of Wisdom,  $\pi\alpha\zeta\epsilon\varpi\alpha\iota$  signifies to *overlook sin*. Accordingly the Apostle first shows the relation of the scheme of redemption to the period before Christ. God has, as it were, permitted sin to pass as if he did not observe it. But now in this plan of salvation, his holiness is manifested in such a way that the former sins, which he tolerated the while with  $\alpha\nu\omega\chi\eta$ , are made to appear odious in his sight. The  $\pi\zeta\delta\alpha$  in  $\pi\zeta\delta\alpha\gamma\omega\sigma\tau\alpha\iota$  relates naturally to the period before Christ's advent. Paul further shows the relation of the scheme of redemption to the  $\tau\phi\ \nu\pi\ \chi\alpha\zeta\delta\alpha$ . In this also must God's holiness be manifested. The  $\nu\pi\ \chi\alpha\zeta\delta\alpha$  forms a contrast to the  $\iota\pi\ \tau\eta\ \alpha\nu\omega\chi\eta$ . We would not, however, say, that the other view, according to which  $\pi\zeta\delta\alpha\ \xi\pi\delta\epsilon\zeta\pi\iota$  is considered as a repetition of the  $\iota\pi\ \xi\pi\delta\epsilon\zeta\pi\iota$ , is inadmissible. In conformity with it, Michaelis expounds stiffly but correctly, "for the vindication of his justice with regard to sins once committed, and which he with patience and long-suffering bore—for the vindication of his righteousness at the present time." The Apostle is hence enabled to conclude, that by this institution, the Divine holiness is placed upon a firm basis, while, at the same time, the justification of men is wrought out. As to the manner in which the plan of salvation produces these effects, see the observations upon chap. v. 15—19. Bengel: *Summum hoc paradoxon evangelicum, nam in lege conspicitur Deus justus et condemnans, in evangelio justus ipse et justificans peccatores.*

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#### P A R T I V.

**EPIPHONEMA: IN WHICH IT IS SHOWN HOW BY THIS SCHEME OF JUSTIFICATION, ALL OPPORTUNITY OF AGGRANDIZING SELF IS DONE AWAY, AND HEATHEN AND JEW OBTAIN MERCY ON THE SAME TERMS. v. 27—31.**

V. 27. It may be asked, whether the Apostle addressed himself principally to the Jews, or jointly and equally to Jews and Gentiles. The former is the more likely. He has still in his thoughts the presumption of the Jews, against which he had inveighed up to the 21st verse, and to them he again reverts at verse 29. In this view, the thought here uttered by the Apostle is the same with what is delivered in the 9th verse, viz. "Inasmuch as Christianity finds the subject of the theocracy equally with the man who is an alien to it, in the condition of not fulfilling the law, it lays the same necessity upon both of taking refuge in the new plan of salvation, and does away that status of the Jew, in virtue of which he arrogated to himself the right

of looking down upon the Gentile. Theodoret: Καύχησιν δὲ καλεῖ τὸ δῆμον τῶν Ἰουδαίων φαρμακόν. Compare Ephes. ii. 8, 1 Cor. i. 29. It would perhaps, however, be more correct to take the abstract καύχησις in the sense of the concrete καύχημα, *materia gloriandi*.

\* Εξεκλείσθη. Theodoret: οὐκτὶς καύχασιν ἔχει. Chrysostom: οὐκεὶς ἀκαίριας ἔστι. In this sense, Paul speaks of a παλαιοτης γράμματος, Rom. vii. 6. If it is only by the acceptance of an objective redemption that men are justified and sanctified, no one can boast of his own efforts.

Διὰ ποίου νόμου; Chrysostom: Ἰδού καὶ τὴν πίστειν νόμον ἐκάλεσσεν, ἐμφιλοχωρῶν τοῖς δύναμσιν, ὥστε παραμυθεῖσθαι τὴν δοκοῦσαν εἶναι καινοτομίαν. τίς δὲ ὁ τῆς πίστεως νόμος; διὰ χάρτου, σάξεσθαι.\* Νόμος is most frequently, like νόμη, interpreted in the general sense of *doctrine*, as in James i. 25. In several passages of Paul's writings, which are cited as examples, this sense, it must be confessed, is less suitable, Rom. viii. 2, vii. 25, where, according to the Apostle's peculiar phraseology, it ought rather to be rendered *rule* or *method*. As this latter sense, however, does not answer in the present case, νόμος must undoubtedly be translated *doctrine*, which is an extension of the original meaning *law*. Νόμος ἡγγων is a very common expression, and may here, for the sake of assimilation, have suggested the phrase νόμος πίστεως.

V. 28. is an inference drawn from the preceding, as οὐ, itself indicates. Several codices, instead of οὐ, read γά, which, however, does not conform so well to St. Paul's train of thought.

Δογμάτων. Not properly *συλογιζόμεθα*, *argumentando concludimus*, as Theodoret expounds it, but as in chap. viii. 18, Heb. xi. 19, persuasum nobis habemus. So 2 Cor. x. 7, Phil. iv. 8. Erasmus skilfully: Existimamus enim, (better *igitur*) id quod res est, posthac quemvis hominem per fidem justitiam consequi posse.

Πίστει is translated by Luther *allein durch den glauben*. Against this the shallow-minded among his Catholic opponents raised a mighty outcry. The *σὺ μὲν* of Gal. ii. 16, amounts to as much, and even Catholic translations introduce the *alone* in the present passage.

Thus, in the Nürnberg edition, 1483, it is *nur durch den glauben*. The LXX. frequently interpolate it where it does not stand in the Hebrew, Lev. iii. 11, Deut. vi. 13, 1 Sam. x. 19. The Fathers often affirm, "that by faith only is man justified." Hence Erasmus (*De ratione concionandi*, l. 3) says: Vox sola, tot clamoribus lapidata hoc seculo in Lutherò, reverenter in Patribus auditur. With regard to νόμος ἡγγων, which many imagine to imply only ritual precepts, see the comment upon v. 20.

V. 29 and 30. The Apostle could not deny, that in one respect God might be regarded as the God of the Jews only, viz. in his having

\* Observe, he has called even faith a law, fondly dwelling upon such names, for the purpose of softening what has the semblance of being a novelty. What is then the law of faith? It is, that salvation must be obtained through grace.

given to them exclusively institutions preparatory to the redemption. Inasmuch as these very institutions, however, were intended to be subservient to the introduction of a salvation designed for all mankind, God's interest in the fate of Gentile nations was not in abeyance even in the establishment of the Old Testament theocracy. Besides, even in the Old Testament, it is in many places distinctly averred, that heathen nations are by no means shut out from manifestations of the Divine love, so that Paul might confidently look for an acknowledgment on the part of the Jews, that the God whom Abraham styled יְהוָה שָׁמָן נָה was also the God of the heathen.

Several codices read *καὶ* in place of *εἰς*, which cements more closely the connection between the two verses, and gives greater emphasis to the thought. The prepositions *εἰς* and *διὰ* must be supposed to possess the same force, and yet the change can scarcely be thought to have been undesigned. Perhaps it implies a gentle stroke of irony, of which we have elsewhere, in St. Paul's writings, still stronger examples, Gal. v. 12.

V. 31. An anthypophora. Here, where the Apostle affirms that salvation is attainable apart from all demands of the law, he might be met with that scruple which at all times has forced itself upon the mind of man, in contemplating this extraordinary scheme of salvation, viz. whether such a doctrine does not lead to immorality. The formal confutation of this objection he takes up at chaps. vi. vii. but especially at the viii. At present he does no more than briefly and generally attest that the Christian doctrine of faith produces holiness. Equally forced and insipid are the expositions of this verse, given by those who understand by *τέλην νόμου*, the *observance of the ceremonial law*. So that Cocceius might well say of it: *Haec jugulant opinionem Socinianorum.* Of all these, Erasmus undoubtedly gives the best; and yet how unnatural is even his! *Adeo non abolemus legem aut labefactamus, ut eam etiam confirmemus stabilamusque, id prædicantes factum quod lex futurum promiserat, eumque nuntiantes in quem, ceu scopum, summa legis spectabat.* *Neque enim id aboletur, quod in meliorem reparatur statum, non magis quam si defluentibus arborum floribus succedat fructus, aut umbræ succedat corpus.* In what manner and in how far the Christian doctrine of justification establishes the law, the Apostle does not here say, but it is shown in chaps. vi., vii., viii., where he describes how, subjectively at least, the redeemed yield a certain satisfaction to the law. He demonstrates, to wit, how this moral law, *per se*, does not suffice to beget love for the performance of it; that there exists in man, according to the present circumstances of his nature, a conflict of tendencies, some of which are favourable and some repugnant to what is divine; that, on the other hand, a believing acquiescence in the scheme of salvation engenders in the heart the love of God, and therewith the love of God's law; and that thus a new principle of life is implanted in him, which operates from the heart outwards, and brings forth the *ζαγπὸς τοῦ πνεύματος.* In this way, in the case of the believing Christian,

obedience is actually rendered to the law, and that of the genuine kind, seeing that it rests on the inward basis of a mind penetrated with love to God. Such is the manner in which faith subjectively establishes the law. It likewise establishes it, however, objectively, inasmuch as Christ by his holy life and death, perfectly fulfilled it, and thereby satisfied the demands of the moral government of the world. Compare the fine sentiments of Calvin upon this verse. However true this is, and much although it may seem to stand here in its right place, still it cannot be denied that a still closer coherence with the sequel is effected by another explanation, suggested by Flatt and Koppe. The Apostle had declared in the 21st verse, that he was the preacher of a method of justification, which, however new it might appear, had nevertheless been already anticipated and foretold in the Old Testament. In the 4th chapter he endeavours to establish this by proofs. It is not impossible, therefore, that by the word *vόμος* we are to understand *the books of the Old Testament*, and that Paul means to say, that the entire doctrines he had before been teaching were founded upon truths already recognized under the former covenant. In this acceptation the verse forms a convenient transition to the 4th chapter. In regard to its meaning, Chrysostom observes: *εγία τοίνυν ἡταῦθα διδίδεται, καὶ ὅτι χωρὶς νόμου δυνατὸν δικαιωθῆται, καὶ ὅτι τοῦτο οὐκ ἴσχυει ὁ νόμος, καὶ ὅτι ἡ πίστις αὐτῷ οὐ μάχεται.*\*

\* He has here demonstrated three things; that justification is possible without the law; that the law was unable to effect it; and that it is not hostile to the law.

## CHAPTER FOURTH.

### ARGUMENT.

For the purpose of still further corroborating in the eyes of Jews the Christian doctrine of justification, the Apostle shows that under the Old Testament, no less than under the New, the source of the divine goodness was on God's part free grace, and the condition of its reception on the part of man, faith. This is manifest from a Psalm of David's, but more especially from the history of Abraham, that is, from the relation to God of two individuals who, above all other men, might, if the thing had been possible, have founded a claim upon the merit of their works. The life of Abraham particularly evinces that his works by no means sufficed to accomplish his justification. If, however, the Israelites chose to ascribe, either to circumcision, which is the sign, or to the law, which is the foundation of the theocracy, any influence and co-operation in the matter of justification, it could be shown, that, on the contrary, these distinctions of Israel rested solely and exclusively upon the righteousness which is by faith, which was thus, as it were, the cause of the theocracy.

### PARTITION.

1. Proof that Abraham was not justified by works, but by faith. V. 1—6.
2. Proof that David was justified by free grace. V. 6—8.
3. Proof that circumcision, the sign of the theocratical covenant, had no share in the justification of Abraham. Far from being subservient to that end, it was much more a consequence of it. V. 9—12.
4. Proof of the establishment of the theocracy without the co-operation of the law. So far from the law having given rise to the theocracy, both the theocracy and the law rested upon the righteousness which is by faith. V. 13—17.
5. Description of Abraham's faith, and statement of the noble benefits accruing to believers, as exhibited in his example. V. 18—25.

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### P A R T I.

#### PROOF THAT ABRAHAM WAS NOT JUSTIFIED BY WORKS, BUT BY FAITH. v. 1—6.

V. 1. It was natural for the Israelite, upon hearing of this new method of salvation proposed by Paul, to reflect upon the Old Testament, and to ask, in objection, whether the holy men, whose lives are there related, did not obtain justification before God by perfect obedience to the law? Theophylact: *καὶ φέρεται, ὅτι οὐδὲν οὐτέ οὐτέ*

τὸν καὶ τὸν τηλευτικὸν κατορθώσας, ἰδειταιάθη ἐκ τῶν ἔργων, δαλὸς ἐκ τῆς στοτεως.\*

τί οὖν. The οὖν need not here be considered as a mere formula transeundi, it is grounded in the Apostle's train of ideas: *What then, that being the case with justification, shall we say of the righteous men who lived under the Old Testament?*

τὸν πατέρα ἡμῶν. We must not follow Cocceius, and take this appellation in the spiritual sense, which is afterwards at the 16th verse developed by St. Paul. It here means *our bodily progenitor*, the Hebrew אָבִיךְ *forefather*, Gen. xxviii. 13, 1 Kings xv. 11. The Rabbins give the same name to Abraham. Κατὰ σάρξ is by most expositors, and, among others, by Chrysostom, Erasmus and Limborch, joined to πατέρα. But to this it may be objected, first, that it produces a harsh hyperbaton, to avoid which, several codices of authority have placed εὐηγένεια before τὸν πατέρα ἡμῶν, and, 2dly, that in such a conjunction, κατὰ σάρξ would be a superfluous addition, while, on the other hand, some supplementary clause would be required to define εὐεγένεια. It is, therefore, more correct to construe it with εὐεγένεια.

εὐεγένεια, both in profane and sacred authors, means, like the Hebrew אָבִיךְ, *to acquire, earn*, Luke i. 30, Heb. ix. 12. What then, in connection with this word, does κατὰ σάρξ imply? The usual meaning of Σάρξ, in reference to the Old Testament theocracy, is "the outward privileges conferred by God upon the Israelites." So 1 Cor. x. 18, Phil. iii. 3, Gal. vi. 12. In this general sense it is taken by Cocceius and Witsius, who thus explain the text, "by the Mosaic economy it was impossible for him to be justified, for it did not then exist." Wetstein and Michaelis suppose that it refers in a more restricted sense to circumcision, "in virtue of the circumcision in his body." In the immediate context, however, the Apostle is showing, not the inefficacy of circumcision to secure the patriarch's acceptance with God, but the inefficacy of his works in general. It is obvious, therefore, that for an explanation of κατὰ σάρξ, we must have recourse to the εἰς ἔργων of v. 2. Not that we ought to follow Theodore, and view κατὰ σάρξ as precisely equivalent to εἰς ἔργων, which is not the case. The Apostle rather considers πνεῦμα, as in fact it is, an inward principle of life, and hence contemplates it in the aspect of a στρεψματικὸν implanted by God, in contrast with which he views works, as but the product of the weak and enslaved moral powers of the natural man. Κατὰ σάρξ is therefore to be looked upon as opposed to κατὰ πνεῦμα, and translated *humanly, by his own moral endeavours*. Comp. the observ. upon Σάρξ at chap. i. 3, 7. The interpretation of Calvin, who makes it naturaliter, and the identical one of Grotius, "propris viribus," are therefore virtually correct. We

\* And he says, that not even he, viz. Abraham, who had performed such mighty acts of righteousness, was justified by works but by faith.

require only to notice, farther, an unnatural interpunction adopted by Grotius and Clericus, who place a point of interrogation after *ἔσομεν* and translate, "What shall we then say? That Abraham has attained (justification) by his own endeavours?"

V. 2. We here desiderate a proper answer to the question. The γὰς, however, indicates, as usual, a silent thought. See Fritzsche Comm. in Matt. ind. s. h. v. The οὐδοτοῖν, which the sense requires, is suppressed. Abraham, it is true, had whereof to glory, but that only before men, who cannot try the heart, and even of the external conduct survey only an inconsiderable part: and his glory, however universally acknowledged, would avail him nothing so long as he did not stand justified in the eye of the omniscient God. A consideration, which is not indeed founded on a connection with these words, but which indicates, in a very beautiful manner, the difference between evangelical and legal righteousness, is brought forward by ΟEcumenius:.... Ἐχει μὲν καύχημα, ἀλλ' οὐ περὶ τὸν Θεὸν, ἀλλ' ἐφ' ἑαυτῷ ὡς κατωρθωσάτο: ὁ δὲ ἐκ πίστεως σωθεῖς, ἐπεὶ μὴ ἔχει εἰς ἑαυτὸν καυχῆσαθαι, οὐδὲν γὰς ἔργον ἐπεράξειν, εἰς τὸν Θεὸν καυχαστας· μείζον δὲ τὸ εἰς Θεὸν καυχασθαι, ἥπερ εἰς ἑαυτόν. τὰ μὲν γὰς κατορθώματα, πολλάκις καὶ ἀφανίζεται ἐτέρας πλημμελεῖαις· ἡ δὲ εἰς Θεὸν καύχησις, ἀτερπτος διαμένει.\*

V. 3. Τί γὰς ἡ γενφή λέγει; A corroboration of what the Apostle has just declared, that God could by no means consider the character of Abraham as conformable to the law. The γὰς must therefore be translated *for*. In proof of this, he now quotes Gen. xv. 6, verbatim from the LXX., excepting only that he substitutes a δι for a καὶ. The whole life of the patriarch displayed an extraordinary strength of faith. The first great manifestation of it was his unreserved compliance with the will of God in his departure from his native land and kindred. The second was that recorded in the 15th chap. of Genesis, when he admits into his belief what, from the advanced years both of himself and his wife, appears to be an impossibility, even that Sarah should bear him a son, and that by means of that son, a blessing should be diffused not merely over Canaan, but over the whole earth. The third instance, in fine, in which he manifested his faith, was his willingly giving up, when required to do so by God, this very son of promise, on whom all his future prospects depended. Gen. xxii. On account of this persevering faith, Abraham is highly extolled even among the Jews. 1 Macc. ii. 52. Ἀβραὰμ οὐδὲν πινεσμένη εὐερίθη πιστός, καὶ ἐλογίσθη αὐτῷ εἰς δικαιούντων; Philo de Abrahamo, p. 386, ed. Franks. Ιστὶ δὲ καὶ ἀνάγκαστος Ἰπανος αὐτοῦ, κενο-

\* He would have whereof to glory, not before God, indeed, but in himself, as having acted righteously. But the man who is saved by faith, being destitute of any ground for glorying in himself, seeing he has done nothing, glories in God. And it is better to glory in God than in ourselves. For our good deeds often disappear before our sins, whereas the glory that is in God remains for ever immutable.

μοῖς μαρτυρεῖτες οὓς Μωϋσῆς ἐθεσπίσθη, διὸ οὐ μηρύεται ὅτι ἐπίστευε τῷ Θεῷ. ὅπερ ἀειθῆναι μὲν βαρύτατον ἐστί, ἵγ� φ δὲ βεβαιωθῆναι μέγιστον.<sup>\*</sup> In the Jewish commentary of R. Ismael Mechilta, it is, in like manner, said of Abraham: *De Abrahamo legimus, quod mundum hunc et futurum non nisi ea de causa consecutus sit, quam quia in Deum credidit, quod dicitur, Gen. xv. 6.* The occasion upon which Abraham showed the faith that obtained for him the above testimony from God, was not indeed of so trying a nature as the offering up of Isaac, still it was a most heroic act of believing, and the extraordinary energy of mind required for it, is described by Paul himself, v. 18, 19. The common Jew looked only at the external act of Abraham. Paul proves that it is not that which constitutes its true worth, but the believing devotion of self to God, that laying hold of his promises, which is also the great characteristic of a Christian. Among the Jews, there are many who appreciate the high importance of religious faith, as *an inward giving up of self to God.* To this purpose, Philo has various beautiful passages, *De Abrahamo*, p. 387. "The one only sure and infallible good is faith, the faith that is fixed upon God; it is the consolation of life, the fulfilment of hope, the absence of evil, and the price of every blessing; it is the ignorance of misery, the knowledge of piety, and the inheritance of felicity; it is that which perfects every thing, depending as it does upon him who is the great first cause, who has power to do all things, but who wills only the best." In the sequel, he styles faith, the queen of virtues. More especially, however, in his work, *Quis rerum divinar. hæres?* p. 493, "Abraham believed in God, and to have done so redounds to his praise. Some indeed may perhaps insinuate that there is nothing very commendable in that, and may ask, if any one, even the most unjust and impious of men, would not give heed to the words and promises of God. To whom we reply, beware thou of inconsiderately defrauding the wise man of his merited eulogium, of assigning faith, which is the most perfect of virtues, to the unworthy, or of casting reproach upon our knowledge of this subject. For if you please to search more deeply, and not keep to the mere surface of things, you will readily perceive, that to believe in God alone, and in nothing else besides, is by no means an easy matter. And what makes it hard is our relationship to the mortal body with which we are yoked, and which persuades us to believe in riches, and glory, and power, and friends, and health, and strength, and many other things. But to be weaned from all these, and to disbelieve a generation which denies whatever lies beyond itself, and to believe in God only, who is the only true object of belief, is the act of a great and heavenly mind, elevated above the allurements of any thing here be-

\* And his praise has been recorded, being testified by the oracles which Moses delivered, by whom it is reported that he believed in God. And that this has been said of him is a great thing, but it is a far greater that it has been confirmed by acts.

low. And well is it said, that faith was counted to him for righteousness, for there is nothing so righteous as to exercise a pure and unmixed faith in God alone." In heathen antiquity, we find few traces of a recognition of the high importance of religious faith. There is a passage in Plutarch which has some reference to the subject, Sept. Sap. Conv. c. 18. Speaking of Arion as he rode upon the dolphin's back, he says that he was neither very much afraid of death, nor yet desirous to live, but longed to be saved, *ὡς λάθος τοξεί θεῶν δόξαν βέβατον*. In the heathen philosophy *κίνητος* and *δόξα* coincided.

*Δικαιοσύνη*, in Hebrew *תְּרִיבָה*, denotes here *subjective holiness*. God looked upon Abraham's childlike submission as if it were *real holiness*, and attached value to it alone. Parallel is Ps. cxi. 30, 31. Deut. xxiv. 18; vi. 25, may likewise be compared, and for an exposition of the Old Testament citation, Luther's *Auslegung des Genesis*.

V. 4. Paul here defines more precisely the substance and meaning of the above quotation. A doubt might arise, whether the words really implied that Abraham had not been able to attain by his works a perfect state of justification before God. Accordingly the Apostle shows, that the idea of ascribing faith as righteousness, implies the impossibility of the party otherwise having such a righteousness as God could accept.

*τῷ δὲ ἐγγαζομένῳ* is best translated by Luther, "der mit Werken umgeht" and Beza: *Is qui ex opere est aliquid promeritus.* The great majority of expositors, however, take it in the emphatic sense of "acting faultlessly." Theodoret expounds it thus, *δι γὰς τῆς δικαιοσύνης ἐγγάρτης μισθὸν ἀπαιτεῖ*, and so also Limborth, Baumgarten, and Christ. Schmid, who deems it synonymous with *ἐγγαζόμενος δικαιοσύνην*, Heb. xi. 33. The context might, it is true, impart this meaning to the word, but it is by no means probable that it does so. That man in general, and Abraham no less than others, is incapable of yielding a perfect obedience to the demands of the moral law, it is not the object of the Apostle here to show; what he asserts is, that in point of fact, Abraham's works were not the ground of his justification. Grotius puts a false interpretation upon the whole clause: *Sicut qui operam alicui præstat, non ideo amicus est illius, sed mercedem accipit operæ respondentem, sic etiam qui nativa vi, ut potest, Dei præceptis externis aliquo modo paret, habet mercedem, liberatur a suppliciis, sed non ideo fit amicus; Χάρης, hic amicitiam significat.* Calovius justly denominates these interpretations, "Strabæ, plane alienæ a mente Apostoli."

*Οἱ μισθὸι οὐ λογίζεται κατὰ χάρειν.* *λογίζεσθαι* is here either put, per meton. causæ pro consequentia, for *reckoning* instead of *paying*, in which case, it might also be supplied to *κατὰ τὸ δικαιλῆμα* and *κατὰ χάρειν* would be entirely parallel with *εἰς δικαιοσύνην*. Here the emphasis lies solely upon *χάρειν* and *δικαιλῆμα*, whereas in verse 5, it lies, if not upon *εἰς δικαιοσύνην*, at least upon the whole clause *λογίζεται αὐτῷ εἰς δικαιοσύνην*. Or, on the other hand, the *κατὰ χάρειν* is an ex-

plicatory supplement to *λογίζεται*, to which we must imagine it connected by a silent *τοῦτ' οἵτιν'*, and the *κατὰ τὸ διείλημα* is united per *zeugma* with *λογίζεται*, upon which the whole emphasis rests, being considered by the Apostle as fully involving, and sufficiently expressing the idea of what is undeserved. This last is at once the weightier exposition, the more conformable to the usual diction of Paul, and is no less agreeable to the context than the others. It is expressed with great precision by Michaelis. "To him who does works, the reward is not said to be *reckoned*, an expression which makes it appear as if it were given from grace, but he obtains it because it is his due." Even in profane authors *κάζει* and *διείλημα* stand opposed to each other.

V. 5. The counting of faith as righteousness, the Apostle here says, implies that Abraham had not the power of placing himself in any other way in a state of justification. He now transfers the analogy furnished by the case of Abraham to the domain of Christianity, showing how the term *λογίζεται*, as used in reference to the patriarch, designates precisely the relation in which the sinner who is justified through the redemption of Christ, stands to the Divine justice. That we must here suppose a transition from the example of Abraham to the case of the Christian, who believes in God's justification through Christ, is clear from the expression *πιστεύοντες ἐντὶ τὸ δικαιοῦντα τὸν ἀσεβῆ*, seeing, that in that particular act, which the Apostle has mentioned, the object of the patriarch's belief was by no means the justifying grace of God. This remark is made by Sebastian Schmidt, Baumgarten, and Chr. Schmid. On the other hand, the commentators who think these words have a special reference to Abraham, either call the attention, like Beza, to the fact, that even Abraham might be characterized as *ἀσεβῆς*, in so far as he did not yield a perfect obedience to the moral law—which observation is certainly just in itself, but does not do away with the difficulty, that in the instance alluded to it cannot be Abraham's faith in the pardoning grace of God, which is here spoken of; or like Michaelis, Rosenmüller and Koppe, they follow Grotius and Wetstein in taking up *ἀσεβῆς* in the sense of *idolater*, and supposing that it referred to the patriarch's having been once addicted, like his father Terah, Josh. xxiv. 2, to idol worship, according to the tradition of the Rabbins Mirchand, Philo, and Josephus, which interpretation is peculiarly unnatural. Guarding against the abuse of this passage, Calvin says: *Neque enim fideles vult esse ignavos, sed tantum mercenarios esse vetat qui a Deo quidquam reposcant quasi jure debitum.* *Et jam prius admonuimus non hic disseri, qualiter vitam instituere nos oporteat, sed quæri de salutis causa.* We have only farther to add, that the Vulgate, and several Latin Fathers, append to the verse, *Secundum propositum gratiæ Dei*, which, however, is wanting in the Greek Codices.

## P A R T I I.

## PROOF THAT DAVID WAS JUSTIFIED BY FREE GRACE. v. 6—8.

THE Apostle now appeals to another most distinguished forefather of the Jews, even David, and shows how he had not boasted of his merits, nor claimed from God any recompense as his due, but, on the contrary, had extolled God's pardoning mercy. In respect of the form, this second Old Testament instance of righteousness by faith is not, as Seb. Schmidt accurately observes, co-ordinate with that of Abraham. For although, in respect of the sense, there is such a co-ordination, still the sentence is only appended as a voucher for the meaning given to *λογίζεσθαι* in verse 5. The transition is as follows: "That the idea of justification, which I express by *λογίζεσθαι*, is correct, will be apparent from the fact, that David in the Psalms extols the same kind of justification, and when he speaks of the ground of his acceptance with God, passes over in silence his sin-stained works." In this view, Chrysostom justly observes, it would be more appropriate if the words of the Apostle were *μαχάριος* φ. ἐλογισθη εἰς δικαώσινην. The quotation is made from Psalm xxxii. 1, 2, verbatim after the LXX. According to the opinion of commentators, this Psalm was composed after David's transgression with Bathsheba. It was consequently very well adapted to the purpose of St. Paul; for at that time, it must have been very natural for the fallen king to look entirely away from himself, and appeal only to the Divine mercy.

*Μαχαριός*, *attribution of blessedness*; hence λέγει τὸν μαχαριόμον is equivalent to *μαχαρίζει τὸν ἀνθεωπόν*. Χωρὶς ἔγων. Εγώ here is the same as Εγώ νόμον, an additional proof that the latter means *works of the moral law*.

V. 7 and 8. *ἀφίειν* to put away, and *ἐπικαλύπτειν* to cover, are, like the two corresponding Hebrew words נָשַׁׁל and נָסַּע, synonymous metaphorical expressions for the *forgiveness of sins*. Theodore in Psal. a. h. l.: τοσαύτη γὰς πέδη αὐτούς κεχερται φιλοτιμία, ὡς οἱ μόνον ἀφίεναι, ἀλλὰ καὶ κατίψαι τὰς ἀμαρτίας καὶ μῆδε ἵχνη τούτων καταλιπεῖν.\*

*Λογίζεσθαι* to place to account, a figurative word, which, in like manner as to *retain* is used with respect to sin. Job employs an expression implying even a stronger figure, ch. xiv. 17.

\* Such generosity does he exercise towards them, as not only to forgive, but even to cover their sins, so that not even the traces of them are left.

## P A R T I I I.

PROOF THAT THE SIGN OF THE THEOCRATICAL COVENANT, CIRCUMCISION, HAD NO EFFICACY IN THE JUSTIFICATION OF ABRAHAM. INSTEAD OF BEING A PROCURING CAUSE, IT WAS A CONSEQUENCE OF IT. V. 9—12.

V. 9. SEVERAL modern expositors, and among others, Chr. Schmid and Koppe, connect these words closely with the preceding context, supposing that the Apostle suddenly starts aside, and, instead of waiting the opponent's answer, hastens to resume the former theme of Abraham. This, however, is a wrong view of the course of the ideas. It is more correct, as Theophylact, amongst others, has shown, to suppose, that at the commencement of the 9th verse, a new point of the inquiry is taken up. The Apostle has been hitherto demonstrating, that in the case of the holiest men of the Old Testament, the ground of justification was not the fulfilment of the law, but the free grace of God. That the Israelite might have granted, but he would have restricted the principle to the members of the theocracy. In opposition to which, Paul now shows that this kind of justification took effect upon Abraham, on the one hand, before he had received the sign of the theocracy, and on the other before the promulgation of the law, in which respect the patriarch appears to stand perfectly on a level with every Gentile. 'Ο μακαρισμὸς οὐν οὐτος, according to the view of the train of thought which we have adopted, we must interpret as follows: "Does this counting one's self blessed, on account of the free grace of God, belong only to the Theocrat?" The verb to be supplied is, as suggested by Theophylact, πιντει, but better perhaps λοιπον. The *καὶ* before *ἐπὶ τὴν ἀρχοβασιαν* is a sign that the sense requires us to conceive a μόνον introduced after *ἐπὶ τὴν περιτομήν*. It is, therefore, false in Ecumenius and Theophylact so to state the question of Paul, as if he ascribed to the heathen a greater right to the μακαρισμός than to the Jew. Δέγομεν γάρ. The γάρ links the new argumentation to the previous concessions. The Apostle supposes the Jew to have allowed that Abraham was pronounced just without a regard to works. It would unquestionably be more correct to include this clause in verse 10th, with which it is so closely connected, and with which it must be combined to make a whole.

V. 10. The Apostle might have confuted this new and exclusive restriction of the Jews, by urging what he had already brought forward at the commencement of the 3d chapter, viz. that God had imparted circumcision to the members of the theocracy, as a gift of free grace, and that, hence, it could only possess that degree of value in

the eyes of God, which he in the counsels of his free-will chose to attribute to it. The history of Abraham, however, afforded him an opportunity of employing a still more triumphant argument against them. The declaration of God, wherein he justified Abraham for the sake of his faith, was made, if not twenty-five, at the least fifteen years anterior to the introduction of circumcision, Gen. xvii. 23. When the patriarch received it, he did not, of course, as yet belong to the theocracy. It, here signifies, *under what circumstances?*

V. 11. The Apostle strengthens the proof. Not only, he maintains, is circumcision, as the sign of the covenant, not the condition of justification by free grace, it is nothing more than a consequence of it. Chrysostom: Οὐχ ὑστέρα δὲ μόνον (περιτομὴ) εῆς πιστεως, ἀλλὰ καὶ σφόδρα αὐτῆς καταδεστέρα. καὶ τοοῦτον ὅποι σημειοι τοῦ περάγματος οὐτεὶς ἔστι σημειον.\* As is common with our author, he here restricts the facts of the Old Testament more than is done in the Old Testament itself, by giving prominence to the essential point. The sign of the covenant was not really conferred upon the patriarch in consequence of that great act of faith, but for his general childlike acquiescence in the plans and purposes of the free grace of God. As, however, that act of faith was a particularly distinguished instance of his submissive compliance with the Divine economy, the Apostle was justified in representing the covenant sign as a consequence of justification by faith. We have to observe, in the first place, with respect to the text, that several of the Greek fathers read περιτομὴ in the accusative. The genitive, however, is preferable, and the accusative has been substituted in its room only because of its infrequency. It is the genitivus appositionis, similar to the Latin *flos violæ*, and requires to be resolved into ἡ περιτομὴ ἡ ἔστι σημειον. In precisely the same manner, the Rabbins are accustomed to connect *מִלְחָמָה* as the genitivus appositionis with *מִלְחָמָה* a sign, and *מִלְחָמָה* a seal.

Σφραγίς means τὸ δαχτύλος, rarely δαχτυλίον ΔΝΤΠ, τὰ σημεῖα τῶν δαχτυλίων, and τὸ ἐκμαγετίον τῶν σημείων. Here it signifies the latter. An impressed seal is the sign of the strongest confirmation, and hence in the New Testament σφραγίς is frequently used in the sense of βεβαίωσις, 1 Cor. ix. 2; 2 Tim. ii. 19, and by the fathers, baptism is styled ἡ ἀθανατοῦσα καὶ σωτῆριος σφραγίς. (Grabe Spicil. Patr. tom. i. p. 382.) The Sabaeans likewise call it the *seal of life*. With respect to the thing itself, circumcision was but the sign of reception into the theocracy. As Philo says, (De Opif. Mundi, p. 36.) τὸ αὐτητὸν σημεῖα εἴρα σύμβολα τῷν νοητῷν. In that light it was regarded by the Jews, (See Schöttgen and Wetstein.) They denominate it in Jalkut Rubeni, f. 65, 4, *the sign of the covenant*, and in the Chaldee Paraphrase to the Song of Solomon, "the seal of circumcision which strengthens like swords those who bear it." It is also called

\* Not merely is circumcision posterior to faith, but even far inferior, as much so indeed as the sign to the thing signified.

*the seal of Abraham and the holy sign.* (Comp. Liber Cosri, ed. Buxi. p. 1. c. 115.) In this view, therefore, the Israelite could not but grant the truth of what the Apostle said, and just as little was he able to contradict him, when he made the covenant sign dependent upon the earlier act of faith. Long before Abraham had shown himself worthy of it, God opened the way for him to become the founder of a blessed family upon the earth. With childlike obedience, the patriarch followed the heavenly intimations, and in faith laid hold of the promises. This simple and submissive acceptance on his part of the offered grace of God, now became the cause of God's actually imparting to him that covenant sign, and thereby constituting him, in fact, the author of a Divine commonwealth, at first comprehending only a single family, which soon, however, extended to a nation, until finally, at the appearance of Christ, it spread over the whole human race. Εἰς τὸ εἰναῖς, is a copy of the Hebrew method of joining 'ל' to the infinitive, and stands for *καὶ οὐραῖς λύετο*. Πατερεύοντας δι ἀρχοθυσίας. On the use of δια like the Hebrew ל, to signify *with* and *in*, see chap. ii. v. 27. It is here to be resolved into *καίνεις διεργόθυστοι θύεται*.

Πατέρα τῶν πατερεύοντων δι ἀρχοθυσίας. The word *father* is figuratively used by eastern nations to denote the most multifarious relations. The most common is the general one of *dependence*. In the present case it is to be taken in the sense of *author* or *founder*. Comp. Job xxxviii. 28; Gen. iv. 21; 1 Macc. ii. 54. Φωτεῖς δὲ πατέρης ἡμῶν εὐ τῷ ζῆλωσας ζῆλον, John viii. 44. Carpzovius: exemplar. Schleusner prefers the meaning, *antesignanus*. The two, however, are virtually identical. Abraham, as the first of those who received justification in this way, leads the train of all who in the same way receive it after him. There is a similar passage in the dictionary Michlal Jophi upon Mal. ii. "Abraham is the father of all those who follow him in faith." The word *father* is used in the same sense by Maimon. Opp. Poc. 1. p. 63. "Moses is the father of all succeeding prophets."

The εἰς τὸ λογοθῆναι expresses more distinctly in what this paternity consists, viz. that as children partake the nature of their father, so may all the heathen appropriate to themselves the privileges which were enjoyed by him, who by his childlike faith founded the kingdom of justification by free grace. Theodore, pushing the comparison too far, has the following words: 'Ο γὰρ τῶν ὅλων Θεός, προεύδως ὡς Θεός, καὶ ὡς ἐναρ λαὸς ἐξ Ἰθνῶν καὶ Ἰουδαίων ἀθροίστε, καὶ διὰ πίστεως ἀντοῖς τὴν οὐτηγίαν παρεῖτε, εὐ τῷ Πατεριάχῃ 'Αβραὰμ ἀμφότερα προδίγησατε. Δεῖξας γὰρ αὐτὸν, καὶ πέρι τῆς περιεστομῆς τὴν εὐ πίστεως δικαιοσύνην κτησάμενον, καὶ μετὰ τὴν περιτόμην, οὐ κατὰ τὸν Μωσαῖκὸν ποιεῖσθαμενον νόμον, ἀλλ' ἵπεμενατα τῇ τῆς πίστεως ποδηγῷ, πατέρα τῶν Ἰθνῶν αὐτὸν προσηγόρευσεν.\*

\* He who is the God of all, foreseeing, as God, that he would gather one people from among Jews and Gentiles, and impart to them salvation through

V. 12. What the Apostle here meant to say is, that the members of the Israelitish theocracy are as little excluded from justification by the fact of Abraham's having received the righteousness of faith when he did not as yet belong to it. All, however, depends upon their choosing to take the same way to it as Abraham did. Ecumenius: "Ωσπες γάρ οἱ ἐν ἀχρονιστίᾳ, οὐ διὰ τούτου μόνον σχοῖνε ἀν τὸν Ἀβραὰμ πατέρα, διὰ τὸ ἐν ἀχρονιστίᾳ αὐτὸν πεποστευχέντας, εἰ μὴ καὶ τὴν πιστιν μηδέσαντο, οὐτεις οὐδὲ οἱ ἐν περιτομῇ σχήσοντο, οὐ διὰ τὸ μόνον περιτομήν τὸν Αβραὰμ, λαὸν μὴ καὶ τὴν πιστιν αὐτὸν μηδέσωνται."

The dative *τοῖς οὐκ ἐν περιτομῇ μόνον* is put according to the analogy of the Hebrew, instead of the genitive *τῶν*. The genitive, in that language, being often expressed by *בְּ*. There is a twofold way of understanding the meaning and scope of these words, for each of which weighty arguments may be alleged. The Syrian interpreter, and the Vulgate find here, not as we do, an antithesis between exclusive self-righteous Jews and subjects of justification by faith, but between Jews and Gentiles. And the same opinion is adopted by Theodoret, Anselm, Castalio, Grotius, and Koppe. These expositors regard *τοῖς οὐκ ἐν περιτομῇ μόνον* as an inversion for *οὐ τοῖς ἐν περιτομῇ μόνον*, of which latter collocation we have an instance in verse 16th. As exemplifications of this harsh construction, Castalio appeals to 1 Thessalonians i. 8, 2 Tim. ii. 6, and Koppe quotes the present passage in support of his unnatural explanation of *ἐν φύσεως*, Rom. ii. 27. But not one of the three passages furnishes sufficient authority for so violent an inversion, as these expositors propose. It is true, that partly the *καὶ* before *τοῖς*, standing in immediate connection with *ἀλλά*, and more especially the repetition of the article before *στοιχοῖσιν*, speak in their favour. This last reason, however, is not enough to countervail the harshness of the inversion, and the reasons for the opposite exposition which we have adopted. In favour of that may be urged, that it would be totally superfluous to repeat what had been said in the 11th verse touching the justification of the Jews: Moreover, that, according to the other interpretation, the *πατέρα περιτομῆς*, without any further addition, would be quite destructive of the sense. It would only refer, as Koppe makes it refer, to the lineal descent of the Israelites, which is here quite contrary to the train of thought. In fine, it is also confirmatory of our explanation, that if Abraham is here stated to be the father of the subjects of the theo-

faith, prefigured both in the person of the Patriarch Abraham. For having shown, that even prior to circumcision, he possessed the righteousness which is through faith, and subsequent to his circumcision, that he was not subject to the Mosaic law, but continued under the discipline of faith, he calls him the Father of nations.

\* For as those in uncircumcision have not Abraham for their father, for the sole reason, that he believed in an uncircumcised state, unless they are also imitators of his faith; so neither, without this condition, shall they of the circumcision have him for their father, from the mere circumstance of his having been circumcised.

eracy, some sort of limitation, like that which the Apostle makes, appears indispensably necessary. This view has accordingly been adopted by Chrysostom, Ambrosius, (who had the Latin translation before his eyes,) Erasmus, Beza, Calvin, Carpsovius and others. 'Αλλὰ καὶ we must translate *but rather*, and not *but also*, καὶ having often this intensifying power. Τοῖς στοιχοῦσι τοῖς ἵκνεσι. The repetition of the article is to be considered a solecism. Στοιχεῖς means *to follow*.

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## P A R T I V.

PROOF OF THE ESTABLISHMENT OF THE THEOCRACY WITHOUT THE CO-OPERATION OF, WHAT WAS ITS CHIEF PILLAR, THE LAW. INSTEAD OF THE LAW HAVING FOUNDED THE THEOCRACY, THEY WERE BOTH THE OFFSPRING OF RIGHTEOUSNESS BY FAITH. v. 13—18.

BESIDES the covenant sign of circumcision, their having received the law operated as another cause to lead Israel into the error of imagining the privilege of an interest in divine mercy, inherent in their mere position, whereas that could only acquire value, when connected with suitable dispositions. Even the distinction of possessing the law belonged not to Abraham, at the period when God gave him the great promises. Paul, accordingly, now demonstrates from the instance of the patriarch, that the possession of the law contributed nothing to the establishment of the prerogatives of the theocracy, but that no less in the case of the law, than in that of circumcision, it is clearly evinced, that the theocracy of which the Jew made his boast, far from rendering the righteousness of faith superfluous, was founded and reposed upon no other basis than free grace on the part of God, and a cheerful and childlike faith, accepting it on the part of man. That this faith, whose character is to think humbly of self, insures the fulfilment of the promises, is declared by the Talmud itself, Tr. Berachoth, fol. 63, 1, where it is written, “The promises of the law pass into accomplishment, only in the instance of him who looks upon himself נאש נאש as if he were nothing.” The fourth head of St. Paul’s demonstration does not, in the manner in which it is stated, correspond entirely with the third. In order to make it thus coincide, he would have required to say, “In like manner, as circumcision was imparted for the sake of the righteousness by faith, so also were the law, and all the concomitant theocratical distinctions given to Israel on account of the faith and consequent justification of the patriarch, and were far from having been conditional upon the fulfilling of the law.” Paul did not, however, choose to state his propo-

sition in this manner; because the law had not, like circumcision, been bestowed immediately upon Abraham. As the reward of his faith and confidence, he had received the *επαγγελία* that in his seed should all the nations of the earth be blessed, Gen. xxii. 18. In this promise was contained the germ of the theocracy, which in time gradually unfolded itself, first in weakness under the Old Testament, but subsequently in perfection under the New. Hence virtually the same parallelism still lies in the words before us.

V. 13. This new argument the Apostle links to the preceding, simply by *γά*, which with the *οὐ* must be translated “neque porro.” Or we may also suppose, with Ecumenius, that in point of form it is brought forward, as a farther corroboration of his former proposition, *i. e.* that by a conclusion *a majori ad minus*, he still more firmly establishes the doctrine, that circumcision has no justifying efficacy.

ἡ ἐπαγγελία, τὸ κληρονόμον αὐτὸν εἶναι τοῦ χόσμου. Κληρονόμος equivalent to *χίξιος* signifies *a proprietor*, κληρονομεῖν δέξαν, φέμην, are common Greek phrases implying *possession*. So also in Hebrew *תַּחַר* *the property*. There is no promise to be found in the Old Testament expressed in these words. The quotations of Jews, however, were not always literally exact. (See Surenhusius in *Βίβλιοφ καταλλαγῆς* c. 2. De modis allegandi, Thes. v.) Sometimes they extend the meaning by additions made from parallel passages. Many commentators deem that the Apostle has before his eyes, Gen. xv. 7, where it is said, that to Abraham shall be given *הָרָן יְהָוָה לְרֹשֵׁת*, *this land to inherit it*. Now if such be the case, Paul must have seen more in the promise than the mere inheritance of the terrestrial Canaan; for in the 16th verse we find he speaks of that promise as extending also to believing Christians from among the heathen. And it is a very obvious conjecture, that he interpreted the words typically, and considered the possession of Palestine as a figure of the possession of the spiritual kingdom of God. There are analogous instances of Canaan being taken in this figurative sense, Heb. iv. and so likewise Jerusalem, Rev. xxi. 2. Κόσμος would then stand for χόσμος μέλλων, αἰών μέλλων. According to a similar typical view, Philo wrote his book, ‘Ο τῶν θείων πραγμάτων κληρονόμος. This way of understanding the words has been followed by Brent, Chr. Schmid, and Carpzov. It is, however, difficult to see, how *χόσμος* can stand imminently for *χόσμος μέλλων* and immediately it does not admit of a spiritual sense. It would hence no more serve for a spiritual exposition than for a proper translation of *הָרָן יְהָוָה*. One would rather be disposed to conclude with Ecumenius, that κληρονομεῖν τὸν χόσμον is a form of expression, which, in the course of time, lost its original signification, and came at length to signify, generally, *the enjoyment of welfare and blessing*, as Matt. v. 5. comp. with Ps. xxv. 13, particularly Ps. xxxvii. 9; Prov. ii. 20, 21. The best way, however, might be to take *χόσμος*, as signifying *all the nations of the earth*, and then to consider the promises intended to be, such as Gen. xxii.

17, 18. The prophets often foretell the taking possession *εν*, of foreign nations, at the time of the Messiah. In that was implied their reception into the theocracy, and hence, indirectly, their participation in the kingdom of the Messiah; so that the promise before us, that Abraham with his race should fill the whole earth, is viewed by St. Paul as including the prospect of all mankind becoming subjects of the Messiah's kingdom. This is also precisely the meaning of the 17th verse. The passage in Philo, *Quis rerum divin. haeres?* p. 520, may be compared, where he calls Abraham, 'Ηγεμόνα θεούς καὶ γένους ιερίου μίττωντα. Also among the Rabbins, Maim. Tr. Bikkurim, c. 4, § 1, where it is said, "The proselyte presents his firstlings, and confesses (his faith on one God) as it stands written of Abraham, *I have made thee a father of many nations*, Gen. xvii. 5. Lo he is the father of all the earth." Mechilta upon Exod. xiv. "Our father Abraham possesses the world that now is and that which is to come, by faith alone." Gen. xv. 8. Philo uses a similar expression in reference to Moses, *De vita Mosis*, p. 626, ed. Frankf. οὐαὶ ἀξιωμας δ θεός ἀναρρήστη της ἀντού ληξεως, ἀνηκει πάντα τὸν κόσμον ὡς αληγονόμετος κατόπιν ἀξιούσαστα."\*

"Η τῷ σπέρματι αὐτοῦ. In the promises made to Abraham, his posterity were also included. This it entered into the design of Paul, to bring prominently into view, as it showed, in the clearest manner, how the theocratical privileges, in which the Jews so proudly gloried, rested entirely upon the faith of Abraham, and fell at once from their hands the moment they wished to make them depend upon the law.

διὰ δικαιοσύνης πίστεως. The promises of blessing were made to Abraham, at first under the condition of his childlike compliance with all the purposes of God, with respect to him, Gen. xii. 2, 3. Accordingly, after having in all things manifested perfect fidelity to God, he obtained the seal of the covenant, was set apart for the founder of the theocracy, and, in consideration of his former cheerful faith, those numerous promises, before exhibited only from afar, were confirmed to him, Gen. xvii. 5. At length the third great and most severe trial of his faith was made, in which the aged patriarch having stood firm, the promises were once more repeated, and with a still richer enlargement, xxii. 18.

V. 14. Abraham received the promise in consequence of his childlike faith, and for us also its significance depends upon our believing. If it were only upon the ground of a fulfilment of the demands of the religious and moral law, that God imparts grace, then does religious faith, that noblest act of the human spirit, lose its value, and the promise made to Abraham, of one day obtaining a participation in the glorious kingdom of God, is made of none effect, and cannot be fulfilled. So Calvin, Beza, and Limborch.

\* For God thinking fit to make apparent the commonness of his inheritance, has left the whole world as a suitable property to an heir.

οἱ ἐξ νόμου is exactly parallel with οἱ ἐγγων, Gal. iii. 10, to which, in the foregoing verse, οἱ ἐν πίστεις is there placed in opposition. The meaning is *those who trust to their works, and those who trust to faith.* Theod.: οἱ κατὰ νόμον πολεμούμενοι.

*κατίνωραι η πίστις.* This verb is used by the LXX. as the translation of לְלֹא, Jer. xiv. 2. *to lose power or value.* So 1 Cor. 17, according to which the sense of the present passage is, “ Religious faith is made insignificant.” Christ. Schmid: *Fidei vis tollitur.*

*καταργεῖν* in the LXX. is put for לְמַעַן to hinder or prevent. Eumenius: *αἱ ἐκαγγελίαι ἀχερντοι καὶ ἀτέλεστοι γεγίνησαν.* The prophecy made to Abraham cannot be carried into accomplishment, if the condition of its accomplishment is our fulfilling the law. Thomas Aquinas: *Si aliqua promissio sit implenda per id quod impletionem promissionis impedit, talis promissio aboletur, enimvero lex impedit consecutionem hæreditatis.*

V. 15. The idea of *law*, and the idea of penal justice are correlative, because it is impossible to conceive of man, except as a transgressor. In another train of thought, chap. vii. 7, Paul expands this thought. Calvin: *Ea est naturæ nostræ vitiositas: Quo magis doce-  
mum quid rectum sit ac justum, eo apertius nostra iniquitas detegitur,  
maximeque contumacia, atque hoc modo gravius Dei judicium accer-  
situr.*

V. 16. If God’s promise of receiving the true posterity of the Patriarch into his kingdom is to remain sure, its certainty must be founded upon his own free grace, and not upon so doubtful a thing as man’s obedience to the law. Seeing, however, that grace, and the manifestation of it, that is, the operation of the Divine Spirit upon the heart of man, on the one hand, and a believing susceptibility for its reception, upon the other, are co-relative, it follows, that if God justifies us by free grace, our justification necessarily rests upon the ground of a believing acquiescence or appropriation upon our parts.

Το διὰ τοῦτο we may supply, from verse 13 and 14, *κληρονόμοις γινόμεθα.* One might be here tempted to understand the οὐ τῷ ἐξ τοῦ νόμου μόνον καλ. in the same sense with the τοῖς οὐδὲ ἐξ περιτομῆς of the 12th verse, in order to introduce an accordance between the two expressions. This, however, is by no means necessary. To displace the οὐ in the present, would be no less violent than in that former instance. Accordingly, we regard the words τῷ ἐξ πίστεως Ἀβραὰμ, as designing the heathen; and this opinion is corroborated by πάντι τῷ σπέρματι, which obviously leads us to expect a subsequent μαρτυρὸς, and still more, by the final clause ὃς λέγει πάντων ἡμῖν, by which the Apostle intimates, that although he had before denominated Abraham, more especially, the Father of the Jews, still the heathen might also participate in that privilege.

V. 17. The passage from Gen. xvii. 5, is quoted verbatim from the LXX. It ought rightly to be joined to the previous verse. Τιθέναι in the Hellenistic dialect, answers to the Hebrew יְנַחֵם, *to constitute.* The promise as it stands, refers solely to the numerous

bodily progeny of the Patriarch. In so far, however, as his bodily progeny founded the theocracy, and were subservient to the reception of all the nations of the earth into the covenant originally made with Abraham, Paul had good ground to say, that that promise, even in a higher sense, had met its accomplishment.

*κατίτιντι οὐ ἵνεστεος Θεοῦ.* These words are particularly difficult to be understood. Hence, probably the variations in translation among the ancients. The Syrian and Arabian versions, besides two codices, read *ἵνεστεος*, which is what Luther also translates, connecting the words with the preceding address of God to Abraham. Ambrose, on the contrary, expounds as follows: *Ut unum Deum omnium doceat, alloquitur gentiles, Abraham ipsi Deo credidisse, et justificatum esse ante eum in quem et gentes credunt.* This reading and translation, however, is unfounded. If, then, we keep to the common reading, still the sense may be determined very variously. With respect to the construction, it will be found necessary to suppose an attraction and rhetorical transposition, which must be resolved into *κατίτιντι τοῦ Θεοῦ* ἢ *ἵνεστεος*. See upon such forms of syntax, Herman zu Viger, s. 891. Winer Gramm. des N. Test. § 50. The meaning of the expression is thus given by Theodoret: *ἄσπετος πάντων ἵτις ποιητὴς ὁ Θεός, καὶ πάντων Θεός τε καὶ κηδεμών οὐτε καὶ τὸν Ἀβραὰμ πατέρα πάντων κατειχεσθέντας.*\* So also Chrysostom, Theophylact, Erasmus and Brentius, who take *κατίτιντι* in the sense of *καθ' ὅμοιώμα* or *ὅμοιώς*. In this sense it may be found in the Old, but nowhere in the New Testament. It would give to the passage the following meaning: "Abraham should be the founder of a multitude of nations, just as the Almighty God, upon whom he believed, was the author of numerous beings, and also raises the dead. Leaving out of view, however, that this import of *κατίτιντι* has not been sufficiently proved, it must be obvious, that that statement would be here superfluous and moreover unsuitable. To prove such a similarity between Abraham and God would be highly affected. Seb. Schmid proposes to give another sense to *κατίτιντι* respectu ad, according to which the meaning would be, "as regards the object of our faith, we are Abraham's children; his faith and ours were fixed upon the same being." But neither does this meaning answer, and such a use of *κατίτιντι* is undemonstrated. The attempts of Grotius and Herzog to explain it are also violent. They separate by a point of interrogation, placed by the one after *ἵνεστεος* by the other after *οὐ*, the *κατίτιντι οὐ* from what follows, and it is thus that the former translates, "Before whom did Abraham believe? Answer; before God." Augustine, Cornelius a Lapide and Bengel, join the *κατίτιντι οὐ* with the citation from Gen. xvii. 5, and make the sense, "I have made thee a father of many nations in the sight of God, because to the eye of man they did not as yet exist." Others give different ex-

\* As God is the maker of all, and the God and guardian of all, so has he appointed Abraham the Father of all.

planations. But it is at once most agreeable to the language and meaning, to take *κατίταρτος* here in the sense "according to the judgment or design of God," as in the Hebrew יְצָרָנִי and among the later Jews, יְצָרָנִי. So Origen, Coccceius, Beausobre, De Wette. The purpose of appending the clause unquestionably was to intimate, that God already foresaw the many that were one day to follow Abraham upon the path of believing submission, and thereby be numbered among his people. It is to this, accordingly, that the epithet conferred upon God refers. He who has power to call the dead from their graves, and to whom that which is not is as if it were, could even then perceive the whole race of believers, who were destined to unite themselves with Abraham, and in this view denominate the Patriarch a father of many nations. Others contend that Paul bestows the epithet in question from an anticipation of what he was about to say in verses 18 and 19. They, therefore, either consider the *νεκροί* here as equivalent to *νεκρεζωμένοι*, Heb. xi. 12, comp. with Rom. iv. 19; so Theophylact, Grotius, Christ. Schmid and Beza. Or they imagine, that Paul ascribes faith to Abraham, in reference to the future offering up of Isaac. Even if, at the Divine command, he had completed the sacrifice, God could still have easily recalled the victim from the dead. So Erasmus. According to the former view, Eusebius observes: ὁ γὰς τοὺς νεκροὺς ἡσωκούσων, καὶ τὰ μὴ ὄντα οὐσιῶν, πολλῷ μᾶλλον δυνήσεται τῷ νεκρεζωμένῳ διὰ τὸ γῆρας σώματι δούναται σπέρμα γενόντος.

καὶ χαλούντος; τὰ μὴ ὄντα ὡς ὄντα. There is difficulty in the construction of these words. The simplest way is to take ὡς as a comparative particle, and to expound, "With God existence and non-existence are the same; when he commands, the latter must obey him no less than the former." In precise uniformity with this view, the Vulgate translates: vocat quæ non sunt, tanquam ea quæ sunt. Beza: apud quem jam sunt, quæ aliqui re ipsa non sunt. It has been defended among moderns by Chr. Schmidt, Lösner, and Koppe. We might then compare the passage from Philo: (De Josepho, p. 544.) Ἐν ταῖς καθ' ὑπονοματοῖς, βλέποντες οὐ βλόπομεν, τῆς διανοίας ἀναγραφούσοντος καὶ εἰδολοκούσοντος τὰ μὴ ὄντα ὡς ὄντα. Likewise from the same author: (in Flacc. p. 988), κατ' ὄντας εἰδον πλάσματα τούτης ὁντος ἀναγραφούσοντος τὰ μὴ ὄντας ὡς ὄντα.\* This sense, however, appears to want simplicity. Now it suggests itself at once to suppose that ὡς ὄντα stands for εἰς τὸ εἴναι; for the expression χαλάγειν τὰ μὴ ὄντα εἰς τὸ εἴναι is exceedingly common, (See Lösner, a. h. l.) no less in classical, than in Philo, and Ecclesiastical authors. Epiphanius: (Hæres. t. iii. p. 267.) Τέτοις ἀγίοις ἐξ οὐτῶν καλῶς ἀπειπόνται—ἴτιον ὄντων πεπλομένα εἰς τὸ εἴναι παρῆγαστα. Lucian: (Philop. c. 11.) ἀνθερότον ιτε μὴ ὄντων εἰς τὸ εἴναι παρῆγαστα. Philo: (de vita Mosis, l. 3. p. 693.) Ιτε τοῦ μὴ ὄντος εἰς τὸ εἴναι τὸ τελείωσαν ἔχον τὸν

\* In our dreaming fancies, seeing we do not see, the mind describing and imagining things that are not as though they were.

*κόσμος ἀπόθητε.* Id. (de Creat. princ. p. 728.) *τὰ γὰς μὴ ὄντα ἐπάλεσσεν εἰς εἶνα.* In like manner Luther translates “das sie seyen.” The question now arises whether this way of understanding the words can be shown to be grammatically correct. With this view, Elsner quotes a multitude of passages, where *ως* is construed with the participle, to express *the end or design*. That, however, it was unnecessary to prove; the question is whether, in such cases, the present participle stands for the future. The participle of *εἰμι*, which occurs in two of the instances cited, cannot prove this, seeing that *εἰμι*, even in the present participle, has the sense of the future, and it does not seem evident that either Xenophon or Aristides there used them in the present tense. If then we are to abide by this explanation, nothing is left for us but to consider *ως* as equivalent to *εἰς* (See Matthiæ, s. 846, Hermann, zu Viger, p. 807,) and *ὄντα* to *τὸ εἶνα*. A parallel passage would then be found in Plato’s Symp. p. 205, *ἰξ τοῦ μὴ ὄντος εἰς τὸ εἶνα*. In fact, Mangey has proposed (ad Phil. t. ii. p. 317.) to emend the text, by substituting *εἰς* for *ως*. But it is sufficient of itself to discredit this expedient, that *ὄντα* is unaccompanied by the article, which would, in that case, be indispensable. We, therefore, prefer taking *ως* in the sense of the Hebrew *Caph veritatis*, a use of it which occurs in classical Greek, (see Zeune zu Viger, p. 563,) and not merely with adverbs and adjectives, but with substantives also. It would then be translated, not *tanquam, but ut*; and the idea of *calling* involve that of *bringing into existence*. With respect now to the verb *καλέω*, its proper meaning of *to call* is here to be held fast, as it implies an allusion to the call of Jehovah “*לְךָ*”. This designation of the creative energy of the Divine Being as a *calling* was prevalent among the Jews. Com. Isa. xli. 4. *וְאַתָּה  
תִּרְאֶה אֶת־פָּנָיו*, and in the Book of Wisdom, xi. 26. We find the same term also among the Samaritans. Chrysostom observes to the point: *οὐδὲ εἰπε τοῦ παράγοντος τὰ οὐκ ὄντα οὐλά, μελούντος, τὴν στήσιον  
εὐκολίαν δηλών.*\* But to come now to the sense upon the determination of which the construction has no real influence. In like manner as to the former, many expositors give to this clause, a direct reference to the case of Abraham, several understand the words “those things that be not,” to refer to the defective power of procreation which God had restored; while others, which is certainly the most natural way, if we seek to give the words a more special scope, refer *τὰ μὴ ὄντα*, to the late spiritual posterity of Abraham. This interpretation is followed by Origen, Ambrose, and Beza. Chr. Schmid, Beausobre and Erasmus, likewise adopt it, but take *ὄντα* in the platonic sense of *things excellent, important*, and *τὰ μὴ ὄντα, things unimportant*. In illustration, we may cite the following passage from Athanasius: “For if it be true, that they whose nature was not to be, were by the appearance and love of the *word* called into ex-

\* He speaks not of creating, but of calling the things that are, to express the greater facility.

istence, it may be inferred, that being once emptied of all sense of God, and having turned from him to things that are not, men must have been so emptied for ever. Now what is meant by the *things that are not*, is evil, whereas the *things that are*, mean good things, having been made by the God that is." It may be, however, that we have to suppose the words to refer generally to the creation of the world, which is one of the most difficult objects for faith. A belief in the creation of the world without pre-existent matter, distinguished the Hebrew from every heathen nation. Hence, to designate the omnipotence of the Divine Being, the Jews oft appealed to this great act, as 2 Macc. vii. 28; and Philo, in the passage we have quoted from de vita Mosis, l. iii. p. 693. Perhaps, therefore, Paul merely meant to point in general to an object in reference to which it was hard for Abraham, as it is for all, to believe.

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## P A R T V.

### DESCRIPTION OF THE FAITH OF ABRAHAM AND STATEMENT OF THE NOBLE BLESSINGS ACCRUING TO BELIEVERS, AS EXHIBITED IN HIS EXAMPLE. v. 18—25.

As the Apostle does not write systematically, he here yields to his feelings, which prompt him to delineate the greatness of faith and power of confidence, manifested in the instance alluded to from the life of Abraham, and in this manner he gives us the characteristics of his *διαπονίη*. Bengel: Ostendit Paulus fidem non esse rem tenuem, cui justificationem adscribat, sed vim eximiam. Were we to point out the right place for this admirable delineation in the chain of proof, it would be between the 3d and 4th verses of the chapter. Here it is worth while to compare Philo, de Abrah.

V. 18. "Ος παρ' ἡλπίδα ἡν' ἡλπίδι ἐπίστευεν. An oxymoron similar to *spes inesperata*. The antithesis of the double *ἡλπίς*, designates the twofold sphere with which the spirit of the believer is conversant, one inferior, that of the usual order of things, and one that is superior, and into which we cannot penetrate but by faith. The Apostle's meaning is, that on the one hand Abraham might look to the order and laws of nature; on which side he had no hope. On the other, he might contemplate the omnipotence and promise of God, and upon these build the strongest expectations. Chrysostom: *παρ' ἡλπίδα τὴν διθεωρίην, ἡν' ἡλπίδι τὴν τὸν Θεὸν*. Melancthon: *Fidei objectum est verbum, quod pugnat cum externa specie, ut Abrahae promittitur semen et posteritas, cui velit Deus benedicere, interim conjux est sterilis, ipse est effictus. Nobis promittit pacem et vitam, interim exercemur omni genere afflictionum, et in morte vita non conspiciuntur.* Bengel:

Una eademque res et fide et spe apprehenditur, fide ut res quæ vere edicitur, spe ut res lœta, quæ certo et fieri potest et fiet; præter spem rationis, in spe promissionis credidit. Calvin obtains a different interpretation by taking παρὰ as comparative: Potest etiam legi supra spem, et forsitan magis apposite, quasi diceret, ipsum suā fide longe superasse quidquid concipere poterat. Nisi enim sursum alis celestibus evolet fides, ut omnes carnis sensus procul despiciat, in luto mundi semper haerebit.

*εἰς τὸ γενέσθαι* may be resolved into *καὶ οὐτως ἐγίνετο*, as is done by Luther, Michaelis, and de Wette in their translations; or again *εἰς* like the Hebrew *ל*, indicates the subject of Faith. So Castalio and Beza, who translates: fore ut fieret. Οὐτως Ἰσραὴλ τὸ σπέρμα σου is from Gen. xv. 5. The οὐτως refers to the multitude of stars, which Abraham, who received the promise by night, beheld in the sky. Ps. cxlvii.

4. The stars are represented as uncountable.

V. 19. This and the following verse afford the explanation of παρὰ ἐλπίδα and *εἰκὸν* ἐλπίδα. In the present, Paul mentions what, according to the lower order of things, might have yielded a hope, and yet now yielded none to him. In the 20th, what, in the higher order of things, afforded him a sufficient ground of faith. Beautifully Chrysostom: *εἰδες πῶς τιθησι καὶ τὰ χαλύματα, καὶ τὴν ἀψηλὴν τοῦ δικαιοῦ γνώμην κάνεται ὑπερβαίνοντας; παρὰ εἰκὸν δασιά, φησι, τὸ ἐπαγγελθέν. τοῦτο χαλύμα περιτονοῦνδι γάρ εἰχεν αὐτὸς ἐπειδὸν Ἀβραὰμ οὐτετα λαβόντα παιδὰ ιδεῖν· οἱ μὲν γὰς μετ' αὐτὸν, εἰς αὐτὸν ἐβλεπον. ἐπειναὶ δὲ εἰς οὐδένα, διὰ τοῦτο οὐδὲν μόνον· διὸ καὶ παρὰ ἐλπίδα ἐλεγεν. εἴτε τὸ σῶμα νενεκωμένον. δεύτερον τοῦτο, καὶ ἡ νέκυως, τῆς μήτρας Σάρρας, τοῦτο καὶ τοῖτο.*\*

*μὴ ἀσθενήσας τὴν πίστειν.* Tῆς πίστεως is here to be translated in respect of faith. It is the dative of the quality. The Apostle, according to a frequent Hebrew practice, here applies the *μειώσις*, and by prefixing the negative, renders more forcible the declaration he makes of the strength of Abraham's faith. We would paraphrase it, "And in truth he gave no small proof of faith, but....." Opposed to this *δοθεῖσα πίστεως*, stands *πληροφορηθεῖς* of verse 21. Comp. Rom. xiv. 1; 1 Macc. xi. 49.

Οὐ κατινόησε, τοτὲ. There were three circumstances calculated to weaken Abraham's faith. His own age, the age of Sarah, and her former barrenness. *κατανοεῖν, to take into consideration.* Luther on Gen. xv. 1. "Denn wo Gott seine hand abzeucht, spintisirt ihm das Fleisch gar auf eine wunderliche Dialectica und Rhetorica und denkt der Sache gar seltsam nach." This *κατανοεῖν to consider*, is

\* Observe how he states both the obstacles in the case, and how the lofty mind of the just man triumphed over them all. What had been promised was against hope, he says. This is the first hindrance, for he had no instance to look to of any former Abraham having thus received a son. They who came after, looked back upon him. He, however, had none to look to but God; and therefore it is that Paul says against hope. Besides his body was dead, which was a second; and so was Sarah's womb, and that was a third obstacle.

the opposite of inward confidence. In the latter, the mind's eye is directed steadily to one object, and hence flows strength of will and resolution; in the former, however, it fluctuates between two directions, and hence weakness of purpose and determination.

*τὸ σῶμα ἡδη νευεκωμένον, κτλ.* Heb. xi. 12. 'Εκατονταετής, Gen. xvii. 17. *νέκωσις*, is with Paul equivalent to θάνατος, 2 Cor. iv. 10. It stands here in place of the adjective *μῆτρα νευεκωμένη*. Sarah was ninety years old. Gen. xvii. 17.

Ver. 20. Chrysostom: Οὐδὲ γὰς ἀπόδεξεν ἰδωκεν, οὐδὲ σημεῖον ἴποισεν ὁ Θεὸς, ἀλλὰ ἡματα ἦν τιλὰ μόνον, ἐκαργελόμενα ἀπεις οὐχ ἐπιχνιεῖτο ἡ φύσις. *ἀλλὰ ὅμως οὐ διεκείθη.*\* Οὐ διεκείθη, *he staggered not*. It is also used in this sense, Rom. xiv. 23; Jas. i. 6, ii. 4. Τὴ ἀλλασσίq, instead of δα τῆς ἀπιστίας. Vulgate, diffidentia. The Syrian, "like one of little faith." Falsely rendered by Michaelis, "he suffered not his doubts to wax into disbelief of the promise of God." Εἰς ἴπαγγελίαν. The preposition here means *in regard to*, we should rather have expected *καθός*.

*τεθναμώθη.* The Apostle appears to have chosen this form for the sake of the parallel with διεκείθη. For a similar reason he seems to use the dative *τῇ πίστει*, which corresponds with *τῇ ἀπιστίᾳ*. The dative *τῇ πίστει*, however, is not of the same import with *τῇ ἀπιστίᾳ* but rather as at v. 19, is the dative of the quality, *in respect of faith*. The passive voice in which the verb is used, has the force of the Hebrew Hithpael. Ecumenius: δείκνυσι πολλῷ καμάτῳ καὶ δυνάμει ἀντῆς καροφθουμένην τὴν πίστιν.

δοὺς δόκαν τῷ Θεῷ. This expression "בָּרוּךְ כָּבוֹד לְךָ יְהוָה" denotes, according to Hebrew idiom, "to manifest practically that we recognize certain attributes of God." In this sense it is especially used when a call is made for sincerity, John ix. 24, Jos. vii. 19. The meaning here accordingly is, "Abraham proved by his actions that he had no doubt of the omnipotence of God." So in 1 John v. 10, it is said, that he who believeth not the gospel, "hath made God a liar." Chrysostom: ἀρα τὸ μὴ περιεγάζεσθαι, δοξάζειετο τὸν Θεὸν, ὥσπερ οὐν τὸ περιεγάζεσθαι πλημμελεῖν.....τί δέ Ιστον ἰδωκεν αὐτῷ δόκαν; ἐνερόγεται αὐτῷ τὴν δικαιοσύνην, τὴν ἀπεισοδὸν δύναμιν—καὶ τὴν προσήνουσαν πτεὶ οὐτοῦ ἔννοιαν λαβὼν, οὐτεις ἐπιληφοργήθη περὶ τῶν ὑποσχίσιων.† Calvin: Extra certamen quidem nemo Deum omnia posse negat: verum simul ac objicitur aliquid quod cursum promissionum Dei impedit, Dei virtutem e suo gradu dejicimus. It would be better, however, to take δοὺς δόκαν τῷ Θεῷ into the following verse.

Ver. 21. states in what the δοὺς δόκαν consisted.

\* For God neither afforded him a proof, nor made any sign. Mere words announced to him what nature did not promise, and yet he did not stagger.

† Hence, to abstain from curious inquiries is to glorify God, as to make them is to transgress.....What means "giving glory to God?" It is, that he reflected upon his justice and infinite power, and forming proper views of these, he was assured of the promises.

Ver. 22. With these words St. Paul resumes his theme, and returns properly to the third verse of this chapter. Theod: οὗτοι καὶ εἰ τοῖς ὑπὸ τὸν νόμον, καὶ ἐν τοῖς πρὸ τοῦ νόμου, διεῖχε τὴν πίστιν ἀνθήσασαν, διὶ τὸ προκαίμενον μεταβείπει τὸν λόγον.\* We must supply the whole preceding context as subject to ἀλογίσθη. "His superiority to all doubts, and, amidst the greatest temptations, giving God the glory."

Ver. 23. Calvin: Quoniam probatio ab exemplo nona semper firma est, ne id in questionem veniat, diserte asserit Paulus in Abrahe persona editum fuisse specimen communis justitiae, quæ ad omnes spectat. The Jew might certainly have still objected, that although on historical grounds, this narrative, and especially this mode of justification, had been recorded to the praise of Abraham, it was, however, impossible to deduce from thence any inference applicable to other men. The Apostle maintains, on the contrary, that the great doctrine of faith being counted for righteousness, stands for all times, and therefore is true of the Christian. In the Rabbinical Comm. Berechit Rabba, there is a similar passage, "What is written of Abraham is written also of his children." And Philo, with reference to the histories of Abraham, Isaac, and Jacob, (de Abrah. p. 350.) says: ἂν τὰς ἀρετὰς τοις ἵερωτάτοις ιστοριεῖνθας γραφαῖς συμβέβηκεν, οὐ τρόπος τὸν ἐπείνων ἵκανον αὐτὸν μόνον, ἀλλὰ καὶ ὑπὲρ τοὺς ἐντυγχάνοντος προγρίασθαι, καὶ ἵνι τὸν ὅμοιον ζῆτον ἀγαγεῖν.†

V. 24. Seeing that now, under the New Testament, there obtains a system of imputation by free grace, we are entitled to look back upon the Old, and if we find any similar case, to apply the particular circumstances of it to ourselves. It may here be questioned, whether what the Apostle proceeds to say about the work of Christ, has any reference to what he had previously said about Abraham, or if it be totally unconnected with it. Several, as Bengel and Cocceius, suppose, that Abraham's faith in the resurrection in general is put as a counterpart to the Christian's faith in a risen Christ. It cannot be said, however, that verse 17 speaks directly of Abraham's belief in the resurrection of the dead. Others, as Grotius, compare Abraham's belief in the recovery of his lost power of procreation, with the Christian's in the resurrection of the Saviour, which is still more untenable. It is far better to suppose that Paul, as he is wont, here regards the resurrection, as the first step in the exaltation of Christ, and hence, as the summit of the work of redemption. As to Paul's not making a risen Christ the direct object of our faith, but speaking of the God who raised him, this is done for the sake of perfecting the parallel between the Christian faith and that of Abraham. We may, therefore, paraphrase the passage in the following manner: "We who believe on the same God on whom Abraham believed, but who ap-

\* And thus having shown that faith had flourished equally among those before and those under the law, he transfers his discourse to the subject.

† Whose virtues have come to be inscribed in our sacred books, not for the sake of their praise, but in behalf of those to whom it should fall, to exhort and guide to a zeal for the same.

pears to us in a peculiar relation, as finisher of the work of redemption."

V. 25. The Apostle now states, in few words, wherein that work of redemption consists, which has been accomplished by the God in whom Christians believe, and in doing so, he returns, as it were, to chap. iii. 21, 22.

δε παρεδόθη scilicet, εις θάνατον, which the LXX. add in Is. xxxviii. 13, where they render ἡλικίαν by παρεδόθη. So also, Is. liii. 12, καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη. The Apostle again separates by a μερισμός, two things properly conjoined as one. The διὰ τὰ παρατάμοτα strictly considered, cannot mean any thing different from διὰ της δικαιώσιος. The manifestation of the ideal of holiness, i. e. of love supreme, rendered necessary the sufferings and the death of Christ. But it is by his accomplishment of a perfect obedience, and realization of a perfect love, that the δικαιώσις is wrought out. We must, however, suppose the Apostle had some end in view, when he made the separation. The δικαιώσις of believers through Christ is a very extensive term, comprehending the removal of present guilt, which is the ἀπολύτρωσις in its narrower sense, and the communication of the new principle of life, issuing at last in the accomplishment and glorification of the saints in the αἰών μέλλων, which is the ἀπολύτρωσις in a wider sense. The Redeemer could not complete and crown the δικαιώσις, without being emancipated from the barriers of terrestrial life, and raised to a glorified state of existence. Contemplated from this point of view, the Apostle might well represent the δικαιώσις, as an especial product of the resurrection, the more so when we take into account that Paul, in speaking of the resurrection of Christ, comprehends in it the whole ensuing interval, c. i. 4, the life in and with God. There is the example of a similar μερισμός, in which δικαιώσιν and σωτηρία are disjoined, in Rom. x. 10. Calvin draws the attention to this point: Summa vero est, ubi fructum mortis Christi et resurrectionis tenemus, nihil ad implendos omnes justitiae numeros deesse. Neque enim dubium est, quin mortem a resurrectione separans, ruditati nostrae sermonem accommodet, quia alioquin verum est, Christi obedientia, quam in morte exhibuit, partam fuisse nobis justitiam. Sed quia resurgendo patefecit Christus quantum morte sua profecisset, haec quoque distinctio ad docendum apta est, sacrificio, quo expiata sunt peccata, inchoatam fuisse salutem nostram, resurrectione vero demum fuisse perfectam. Nam justitiae principium est, nos reconciliari Deo, complementum autem, abolitam mortem dominari. With these words terminates the first section of the doctrinal part of the Epistle, the Apostle having hitherto shown man's want of salvation, and what is the only, the indispensable remedy, justification through the free grace of God in Christ. He now proceeds to delineate the effects which flow from receiving the pardon of sin and justification.

## CHAPTER FIFTH.

### ARGUMENT.

HITHERTO the Apostle has been describing the misery of man through sin, and its only antidote, redemption by Christ; he now proceeds to show what are the fruits and consequences of that redemption in the individual who becomes the subject of it. These consist in the sense of peace and joy, which the justified believer even now experiences in his heart, and in the prospect of the future glory of the children of God. Nor have the afflictions of time any power to destroy either his present blessedness, which is inward, or yet the hope of that which awaits him hereafter, and which is both inward and outward. To make still more apparent the magnitude of the fruits secured by this redemption, the Apostle, viewing mankind as a whole, places their miserable condition, as unredeemed, in contrast with their blessed condition as a redeemed community, describes, in a magnificent parallel, Adam as the head and founder of the race in the state of fall, and Christ as its head and founder in the state of recovery, and thus demonstrates, that the redemption is the greatest and most important event in the history of man, the centre of all spiritual life and felicity.

### DIVISION.

1. The blessed consequences of justification through Christ, are peace and joy in the soul even here upon earth, joined to the hope of glory in the world beyond the grave. Neither this hope of future glory, both within and around him, nor yet that foretaste of it, which is even now his portion, but which for the present is only inward, can be troubled by the afflictions which the Christian meets with upon earth. V. 1—11.
2. The noble effects of the redemption, contemplated by means of a contrast between the general condition of mankind, as involved in the ruin entailed by Adam, and their condition, as advanced to the felicity which is derived from Christ. V. 12—21.

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### P A R T I.

THE BLESSED CONSEQUENCES OF JUSTIFICATION THROUGH CHRIST ARE PEACE AND JOY IN THE SOUL EVEN HERE UPON EARTH, TOGETHER WITH THE HOPE OF GLORY IN THE WORLD BEYOND THE GRAVE. NEITHER THIS HOPE OF FUTURE GLORY, BOTH WITHIN AND AROUND HIM, NOR EVEN THAT FORETASTE OF IT, WHICH IS EVEN NOW HIS PORTION, BUT WHICH FOR THE PRESENT IS ONLY INWARD, CAN BE TROUBLED BY THE CALAMITIES WHICH BEFALL THE CHRISTIAN UPON EARTH. v. 1—11.

V. 1. *Δικαιωθέντες οὖν.* The very last topic which the Apostle had touched in the former chapter was the mode of the *δικαιώσεις*.

This enables him to unite the present closely with the previous section of his epistle.

*εἰρήνην ἔχομεν.* The Codd. A. C. and D., the Greek Fathers, and the Syrian, Arabic, and Koptic versions, all read *ἔχωμεν*. The external evidences for both readings are nearly equiponderant; the internal speak decidedly for the indicative. The explanation of these words by the Greek Fathers, Origen, Chrysostom, Theophylact and Theodoret, is false. They suppose that the Apostle intends a cessation from sin, considered as war with God. *Ecumenius*: Πῶς δ' ἀν τις εἰρηνεύεται πέρι τὸν Θεόν; ἀκολούθων ταῖς ἐντολαῖς αὐτοῦ, ὡς ὅγε ἀμαρτάνων πολεμεῖ Θεός.\* *Origen*: Sciens quia bellum contra Diabolum pacem patrat ad Deum. Far more truly did the Reformers understand the peace here spoken of to mean the tranquillity of conscience, which ensues upon the fall of that barrier of separation mentioned in Is. lix. 2. As such do the Scriptures describe this peace, Phil. iv. 7, 1 John iii. 2. *Beza*: Nihil est horribilium terroribus conscientiae suorum peccatorum morsibus sauciatae. *Hinc omnes falsarum religionum species, dum adversus hoc tantum malum quærerit remedium, idque frustra.* *Calvin*: Eam nec Phariseus habet qui falsa operum fiducia turget, nec stupidus peccator, qui vitorum dulcedine ebrius, non inquietatur. *Quanquam enim neuter apertum bellum videtur habere, quemadmodum is qui peccati sensu feritur: Quia tamen non vere accedunt ad Dei judicium, nequaquam concordiam cum illo habent. Stupor enim conscientiae, quidam est veluti a Deo recessus.*

*πέρι τὸν Θεόν.* The more complete the harmony between the spirit of man and all without him, the greater is the blessedness which he enjoys. For all that man seeks in love is concord with his own being. But the highest law of every individual existence is the will of that God who alone is a law to himself. Consequently the harmony after which an individual strives, as well for himself as where others are concerned, is only to be attained by entire obedience to the divine will. We have the perfect ideal of such a general harmony presented to us in the fellowship of the blessed, who for this reason that God is every thing to all of them, live together in the fullest enjoyment of love. Now, misery must necessarily be the portion both of the man who still decidedly follows his sinful propensities, and of him in whose breast a war, but not through Christ, has begun against them. While the former still obeys the laws of his own will, or rather (as there can be no genuine will which is not founded upon knowledge) of his own wilfulness, and that has no laws, and to that would like to subject every thing else in the world, a voice from his inmost being proclaims aloud the glory and supremacy of the law of the divine will, to which, let him resist as he may please, he must at last, if he values his own happiness, submit. Death itself, which

\* But how can one have peace with God? By obeying his commandments, as he that transgresses wars with God.

puts an end to every other anguish, only aggravates this, by bringing the sinner nearer to the domain where that holy and unalterable law obtains. He thus feels that peace and harmony can never be his portion, except he renounce his pride and his struggle after autonomy, which he mistakes for genuine freedom. Even the man, however, who, disdaining to be the slave of his wilfulness, takes arms against it, cannot attain to peace so long as he is destitute of fellowship with Christ. Deep in his heart he feels, it is true, an approbation (vii. 22.) of the divine will, but he is too weak to carry the sentiment into action; sin overpowers him, he finds, like a blind force, (vii. 17, 23,) and contrary to the desire of his better self, he sees himself involved in a state of rebellion against his God. From a believing surrender of the heart to Christ, as Him who does away sin, arises the certainty of pardon and sanctification, and through these peace also in our relation to God.

Διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Theophylact considers the co-operation of Christ, here expressed, to consist in a protecting power against sin. He says: 'Ο γὰρ δικαιώσας ἡμᾶς ἀμαρτωλούς ὄντας, οὐνεγγῆσει καὶ εἰς τὸ φυλαχθῆναι ἡμᾶς ἐν τῷ δικαιοσύνῃ αὐτοῦ.\* More correctly, "By means of the redemption which was wrought out by Christ."

V. 2. Διὸ καὶ τὴν προσαγωγὴν ἴσχύαμεν. *Προσαγωγὴ* means *access, approach*. The word is borrowed from the usage of eastern courts, where a *προσαγωγεὺς* conducted the stranger into the presence of the king. Our *προσαγωγεὺς* to God is Jesus Christ. Hence elsewhere, also, our *προσαγωγὴ* is described as a consequence of the redemption, Eph. ii. 18; iii. 12, where it is joined to the *παρθηκία* comp. 1 Pet. iii. 18. In these passages, *προσαγωγὴ* either stands independently, or is connected with *πρὸς τὸν πατέρα*. In the same way it behoves us to take it here, viz. in direct reference to God. We require, accordingly, to place the point after *ἴσχύαμεν*, although it cannot be denied that *προσαγωγὴ* in that case stands somewhat abrupt. So Ecumenius, Lamb. Bos and Michaelis. By far the greater number of expositors, however, without any interpunction, unite the *προσαγωγὴ* with *εἰς τὴν χάριν τούτην*. To this it cannot be objected, that then the preposition *πρὸς* would have been used, for there are innumerable instances of *εἰς* standing in the place of *πρὸς*, e. g. Rom. iii. 22. Still the mode in which *προσαγωγὴ* is uniformly employed in the New Testament, appears to be against it, denoting, as we have remarked it always does, *approach to God*. The Apostle here by the *καὶ* distinguishes the *προσαγωγὴ*, from the *εἰσήνη* of our conscience, as another distinct fruit of the atonement; and in what it may be asked, do they differ? The *εἰσήνη* refers to the inward state of the believer, the *προσαγωγὴ* to the relation of his soul to God, as something first resulting from peace of conscience. For it is only in con-

\* For he who justified us while we were sinners, will also contribute to our being protected in his righteousness.

sequence of his conscience being pacified, that man derives filial confidence at all times to draw near to God in prayer, and that he ceases to be any longer slavishly afraid of him. "Through" is here used in the sense, *to obtain*.

*τὴν πίστην εἰς τὴν χάριν ταύτην*, is by Michaelis translated in connection with the foregoing, "through whom we also, by means of faith in this grace in which we stand, obtain access to God. *χάρις*. Whether we construe this word with *προσαγγή*, or, as we prefer, with *πίστη*, in both cases we can only understand it, as meaning "that objective relation which has, once for all, been established between the holy God and sinful humanity," even the relation of children to a father, into which men have entered through Christ. Taking it in this sense, the former mode of construction would make the meaning as follows: "Through the Saviour, we have free access to the everlasting justification, under the economy of which we are at present placed, so that, however often we fall, we may yet in faith hold fast the assurance that Christ will accomplish for us the work of our *δικαιώσεις*." According to the second, the meaning becomes, "By believing in the gracious institution of salvation under which we now live, there is secured for us such a childlike relationship towards God, that it is always a joyful thing to hold intercourse with him."

*Ἐν ᾧ ἐστήκαμεν.* Here Grotius most unnaturally makes *πίστην* the antecedent to the relative. As objectionable is Beza's translation, *per quam*. *ἐστήκαμεν* is rendered by Ambrose, Theophylact, Grotius, and Michaelis, with various shades of the emphatic meaning, *to persevere, be established, set up*. It is, however, equally probable that it has not here the same emphasis as in 1 Pet. v. 12. Hence De Wette, "in possession of which we are." How beautifully does Chrysostom observe at this place! *Εἰ τοίνυν μαργόν ὄντας προσήγαγε, πολλῷ μᾶλλον ἔγγις γενομένους καθέξει.* *Σὺ δέ μοι σχόπει τῷς πανταχοῦ τὰ δύο τίθησι, καὶ τὰ παῖς' αὐτοῦ, καὶ τὰ παῖς' ἡμῶν.* ἀλλὰ τὰ μὲν αὐτοῦ ποιεῖσθα, καὶ πολλά, καὶ διαφορά. καὶ γὰρ ἀπέθανε δὲ ἡμᾶς, καὶ κατηλλαξεν ἡμᾶς, καὶ προσήγαγε, καὶ κάζει ἐδωκεν ἄφαστον ἡμεῖς δὲ τὴν πίστιν εἰσηγήκαμεν μόνον.\*

*καὶ καυχώμεθα ἐπ' ἡλιόδι.* Besides peace in the soul, there is the hope of glory beyond the grave. Beza: *Non solum ab omni damnationis formidine liberi sumus, immo, magnâ laetitiâ perfusi exultamus de hæreditate cælesti.* Pelagius: *Tantumque est quod speramus, quantum ex se nullus auderet, ne non spes sed blasphemia putaretur, eo quod multis pro suâ magnitudine incredibile videtur.* Chrysostom: *Ἐννοήσον τοίνυν ἡλίκα τὰ μέλλοντα, ὅταν καὶ ἐπὶ τοῖς δοκοῦσιν εἰναι*

\* If then he hath given us access when we were far away, much more will he uphold us being brought near. And remark, I pray, how the Apostle everywhere distinguishes, on the one hand, what was accomplished by him (*Christ*), on the other, what by us. And various, and many, and different are the things which he hath done; for he died on our account, and reconciled us, and brought us near to God, and gave us grace unspeakable; while all that we on our part contribute is only faith.

λυπησούς μέγα φρονῶμεν. Τοσαύτη ή τοῦ Θεοῦ δωρεά, καὶ οὐτως οὐδὲν αὐτῆς ἀηδές. ἐπὶ μὲν γὰς τῶν ἔξωθεν περιγμάτων, οἱ μὲν ἀγώνες πόνον ἔχουσι καὶ δύνην καὶ ταλαιπωρίαν, οἱ δὲ στέφανοι καὶ τὰ ἱπαθα τὴν ἡδονὴν κομίζουσιν. ἐνταῦθα δὲ οὐτως, ἀλλὰ τῶν ἐπάθων τὰ πολαίσματα οὐκ ἡττον ἡμιν ἡδίω.\* Instead of δόξη, τοῦ Θεοῦ, the Vulgate, and several Latin interpreters, read gloria filiorum Dei. We may either understand by the expression, as is usually done, *the glory which emanates from God*, and is imparted to the blessed, or *the blessedness of God himself*, of which we are to partake.

V. 3. In the foregoing verse, the Apostle had spoken of the Christian's prospect in a future world. Upon this subject, infidels, as heathen infidels actually did, might scoff. (See Minut. Felix, Octav. c. 12. Arnob. adv. Gentes l. ii. in fin. Clem. Alex. Strom. l. iv.) He therefore proceeds to say, that even the calamities of this life, so far from rendering the Christian miserable, rather tended to elevate his hopes, thereby contributing to his felicity. Chrysostom: ὅρα πάλιν τὴν φιλονεκίαν Πανίκον, πάς τις τὸ ἐναρτίον πειρεῖται τὸν λόγον. . . . οὐ γὰς μόνον οὐδὲ ἀναργυρικαὶ τῆς τοιάντης ἐλπίδος οἱ θλίψεις, ἀλλὰ καὶ κατασκευαστικαὶ.† Clem. Alex. (Strom. l. ii.) "Exulting in these arms, O Lord, says the enlightened Christian, give me but a field and see how I shall acquit myself. Let calamity come. Strong in thy love, I mock at danger." Melanethon: Multi deriserunt Christianos predicantes liberationem a peccato et a morte, cum nullum genus hominum sit calamitosius. Imo et sanctorum conscientiae, cum agnoscunt suam infirmitatem, dolent et luctantur cum dubitatione, disputantes an Deo placeant, cum adeo sint infirmi. Nec est levis tentatio, quia cum fides ex verbo debeat pendere et statuere, quod Deus certo propitius sit propter Christum, nostra infirmitas hoc oculis et sensibus comprehendere conatur. The Apostle, in proceeding, begins with a formula which is very common with him, and the force of which is to heighten the emphasis οὐ μόνον δὲ, ἀλλὰ καὶ.

He makes a climax, by which the leading thought is more strongly brought out. It is as follows: That hope of future glory at which you scoff, is so far from being damped by our tribulations, that, on the contrary, it is even greatly elevated by them. In the glow of language the Apostle loves this figure, which we find chap. viii. 29, 30; x. 14, 15. Augustine (De Doctr. Christ. l. iv. c. 7,) cites the present passage as a proof that Paul did not despise the ornament of eloquence when opportunity occurred. The Rabbins also not un-

\* Judge then how great must be the things to come, when we glory even in what wears the semblance of distress. So precious is the gift of God, and so utterly is it devoid of all bitterness. For in regard to external things, our struggles are ever attended with toil, and pain, and misery, and only crowns and rewards confer the pleasure. But here it is not so. Our very struggles are no less sweet than the prize itself.

† Observe, again, the Apostle's taste for controversy, and how he turns the argument the opposite way. . . . Tribulations are not merely not destructive, they are even confirmatory of such a hope.

frequently use the climax. So Schir. Haschiram Rabba, fol. 3, 2, (in Schöttgen): R. Pinehas fil. Jair dixit: Sedulitas nos perducit ad innocentiam, innocentia ad puritatem, puritas ad sanctitatem, sanctitas ad humilitatem, humilitas ad metum peccatorum, metus peccatorum ad pietatem, pietas ad spiritum sanctum, spiritus sanctus ad resurrectionem mortuorum.

*Κωντάσθαι* is construed with *ἐπι* and *περι*, and also with *ἐν*, Rom. ii. 17, 23. It may hence be said, that the *θάψεις* are the object of the glorifying, which sense would make the text a fine parallel to *ἐπ' ἐπιπέδι τῆς δόξης*. *ἐν* may also, however, be regarded as denoting the state of the persons. *Τηρομονή*, *patience*. See at ii. 7. Thom. Aquinas: Non quidem sic, quod tribulatio sit ejus causa effectiva, sed quia tribulatio est materia et occasio exercendi patientiae actum.

V. 4. *Δοξιμήν* can have either an active or a passive sense. It may be taken, like *δοκτησία*, to signify *probation*, *trial*, in compliance with which view, Luther translates it *experience*; so 2 Cor. xiii. 3. Thus also Grotius expounds: Exploratio sui ipsius; nam patiendo discit homo suas vires; And Camerarius: Tentatione divinā innotescit, non quidem Deo sed hominibus, quod antea latuit. Beza, Melancthon, and Carpzovius follow in the same path. The word may also, however, have a passive signification, *confirmedness*, *genuineness*. Phil. ii. 22, 2 Cor. ix. 13. In 1 Peter i. 7, the word *δοξίμιον* has, contrary to the rule, the same passive signification, and perhaps also in James i. 3. Theophylact: 'Η δὲ ὑπομονὴ δοξίμιον τὸν πειραζομένον ἀπεγάγεται· δοξίμος δὲ γενόμενος ὁ ἀνθρώπος, καὶ θαρρῶν ἐπὶ τὸν ἄγαθῷ αὐτῷ συνειδέσται ὅτι διὰ τὸν Θεὸν ἐπέβη, ἐπάντες τὰς ὑπὲς τῶν τοτούτων θάψεων ἀμοιβάς.'\* If *δοξίμιον* in James i. 3, bears the passive signification, the derivation of these two Christian virtues by the two Apostles is reversed. But yet neither of them is less true than the other; for not more does patience confirm faith, than faith, when confirmed, begets patience. The climax of the Apostle, however, are not always to be urged, e. g. 2 Pet. i. 5, 7.

ἡ δὲ δοξιμὴ ἐλπίδα. Calov: Qui in cruce confirmantur imagini filii Dei, ex eo confirmantur, quod etiam eidem aliquando confirmandi sint in gloriā. Rom. viii. 29. Limborth: Hæc spes non conditio-  
nata, quæ quis sperat si patiatur se adepturum coronam gloriæ, sed quæ in fidelī existit post conditionem impletam, estque promissionis divinæ generalis specialis applicatio. Such the Apostle describes his own hope to be, 2 Tim. iv. 6, 8.

V. 5. 'Η δὲ ἐπίς οὐ καταισχύνεται. This declaration is true of every right hope in God. Ecclesiasticus ii. 10. But here the article *ἡ* stands for the demonstrative pronoun *αὕτη* *ἡ ἐπίς*. *Καταισχύνεται* to expose *false pretensions*. Ambrose: Non confundit, dum stulti et hebetes a perfides judicamus, credentes quæ mundana carent ratione.

\* Patience makes him who is tempted experienced. But when a man has become experienced, and has confidence in his good conscience, he cherishes the hope of obtaining compensation for the afflictions to which God has subjected him.

τὸις ἡ ἀγάπη τοῦ Θεοῦ. This clause may be connected with what precedes, in three different ways. It may either be united *διυδίζως*, and so co-ordinated with the two foregoing smaller clauses, by the word *ἰδότες* supplied, in which case *ὅτι* would be objective. This view is taken by Baumgarten, but is very unnatural. Or again, *ὅτι*, as causal particle, refers to the two smaller previous clauses, and gives *the reason* why Christians reap such blessed effects from affliction; which construction is very apposite. Still better, however, is the Hebraistic one, by which *ὅτι* is connected with the clause immediately preceding it, as Erasmus does in the following words: *Neque vero periculum est ut ea spei nos fallat, quandoquidem jam nunc certissimum pignus et arrhabonem tenemus, miram et inauditam Dei caritatem erga nos.* Melanthon justly observes, that we require to suppose an intermediate member to the sentence. Our hope will not be put to shame, because *God loves us supremely*, and of this we are conscious. Chrysostom: 'Απαλλάξας τοινυν αἰτοῖς ἔκπλως ἀμφισβητήσας ἀπάσας διὰ τούτων τῶν μημάτων, οὐχ ἵστησαι μέχει τῶν παρεόντων τὸν λόγον. ἀλλὰ καὶ τὰ μέλλοντά πάλιν ἐπάγει, εἰδὼς τοὺς ἀσθενεστέρους καὶ τὰ παρόντα ζητούντας, καὶ οὐκ ἀρχομένους τούτους. καὶ πιστούνται αὐτὰ ἀπὸ τῶν ηδη δοθέντων.....εἰ δὲ οὐκ ἐβούλετο μεγάλοις ἡμάρτη μετὰ τοὺς πάνους στεφάνους διωργησάσθαι, οὐκ ἀν πέρ τῶν πάνων τοσαῦτα ἔδειξεν ἀγαθά τὸν δὲ τὸ δεξιὸν αὐτοῦ τῆς ἀγάπης δεικνυται ἐντιθέμενος, ὃς οὐκ ηγέρει, καὶ κατὰ μερῶν ἡμᾶς ἐπιμησεν, ἀλλ' ἀθέρον τὴν πηγὴν τῶν ἀγαθῶν ἐξέχει, καὶ ταῦτα πέρ τῶν ἀγώνων. Στοτε καὶ μὴ ἀφόδει γις ἀξιος, μὴ ἀπογίνωσκε, ἔχων μεγάλην συντριβόγον τοῦ δικάζοντος, τὴν δγάπην.'\*

ἀγαπη τοῦ Θεοῦ. Among the older commentators, Theodoret, Augustine, and Pelagius, understand here, *the love of man to God*. The last of whom remarks: *Magnitudo beneficiorum excitat in se magnitudinem caritatis.* Even so the Catholic expositors, appealing to Luke xi. 42, John v. 42, 1 John iii. 17, v. 3, where ἀγάπη τοῦ Θεοῦ stands objectively. It is more correctly understood, however, by Origen, Chrysostom, Ambrose, Luther, Melanthon, and others, as meaning *the love of God to man*, as at Rom. viii. 39, 2 Cor. xiii. 14, 1 John iv. 9. Exactly in the same way do we find mentioned in verse 8th, what God hath done in commendation of his love toward us. Besides, St. Paul, who is at so much pains always to point man

\* Having by these words fully freed their minds from all doubts, he does not bound his discourse by things present, but again introduces things future, from a consideration of the weakness of some who, not content with the latter, seek what is within their reach, and, by appealing to those which are already in hand, he proves what are afterwards to come. For unless he designed to bestow noble crowns upon us when our toils were over, he would never have conferred such blessings before they are begun. But now he manifests the ardour of his affection, by not bestowing his honours upon us insensibly and by degrees, but pouring out the full fountain of his blessings, and this before the battle. Learn from hence, not to despair, though you feel your own unworthiness, seeing you have a powerful intercessor with the Judge, even love.

away from himself to the objective ground of faith in God, would scarcely have proposed the liveliness of man's love to God as the proper basis of his confidence. The expression *ἐξίχνως ἐν ταῖς* *προσδοσίαις* must obviously signify something more than the mere knowledge of this love of God derived from reflection, a bare understanding of the promises of Scripture on the subject, as Calov. and Grotius are disposed to regard it; the latter of whom says: *Effusa, id est* *abundanter testata hominibus.* We must naturally view it as implying a *consciousness in the heart*, such as is spoken of in Rom. viii. 16, 2 Cor. i. 22. The Spirit is that element of new life, whereof we become partakers by faith,—the *σπίρτη Θεοῦ*, 1 John iii. 9,—by which all the inward experiences of the Christian are produced, and through which all the communications of God to him are made. In this way it is understood by Bugenhagen and Seb. Schmid, among Lutheran divines. Calvin: *Significat participium diffusa adeo uberem esse divini in nos amoris revelationem, ut corda nostra impletat. Sic autem in omnes partes effusa, non modo tristitiam in rebus adversis mitigat, sed quasi suave condimentum amabiles reddit tribulationes.* .....Certum est non aliud doceri a Paulo, quam hunc verum esse omnis dilectionis fontem, quod persuasi sunt fideles a Deo se amari; nec leviter duntaxat hæc persuasione tincti sunt, sed animos prorebus delibutos habent. Admirable is the observation of Ambrose: As the stranger in a foreign land cannot prove his origin, so does our faith wander as an exile here upon earth; et quia natura ejus verbis explicari non potest, virtutis, quæ major res est, testimonio commendatur. 'Εξίχνως. This word denotes always *plenitude of communication*, John vii. 38, Acts ii. 17.

V. 6. The verses from this to the 12th, containing, as they do, a description of the love of God, the blessed sense of which is known to us through his dwelling in our hearts, are connected, in point of form, with the 5th; in point of sense, however, they are a justification of the *παντοχοῖς* in hope of eternal glory, expressed at the end of the 2d verse, and to which, at verse 11th, the Apostle again returns. He accordingly states, in the first instance, the great objective proof of the love of God to man, whereby the holy Spirit awakens in our hearts the sense of it in its unspeakable and unmerited greatness.

Ἐτι γάρ. Instead of this, the Syriac, Arabic, and Koptic versions read εἰ γάρ. Isidorus and Augustine εἰ γάρ. F. G εἰς τοῦ; and the Vulgate, Irenæus, and Ambrose translate, *ut quid.* It was probably the unusual position of the ετι, which led to all these various readings. If we read εἰ γάρ or εἰ γε, a harsh aposiopesis is introduced, or we must resolve to consider verse 7th as parenthetical, and seek the conclusion in the 8th, which cannot, however, be done, as there is there a δε. Besides, the Codex. Alexr. reads ετι once more after δοθεύων, and Griesbach has admitted it into the text. The external authority for this second ετι is certainly weighty; and, according to the canon, which prescribes the preference of the more difficult to the easier reading, it ought to be received. With respect to the first

τι, it is taken by Eder and Koppe in the sense *over and above*, as Luke xiv. 26. It cannot be denied, however, that in that case it would, in so animated a discourse, have a very trailing air; and it must likewise be added, that the Apostle in reality brings forward nothing new, but merely enlarges on what has been already said. It will accordingly be more correct to construe it with ὅτι ὁν ἡμῶν ἀσθενῶν, as verse eighth will also induce us to do, and to suppose, that for the sake of emphasis, it has been here placed in front.

The precise meaning of ἀσθενῆς it is not easy to determine. It stands here parallel with ἀμαρτιλλός in verse 8. As such, its meaning may be twofold. It may, in the first place, signify, *wretched, unworthy*. In this sense it is understood by Calvin, Chr. Schmid, and Wahl, and may be compared with 1 Cor. xii. 22, and 2 Cor. x. 10. The LXX. moreover render ὥ by ἀσθενής. Prov. xxii. 22; xxxi. 5, 9. When understood in this sense, however, ἀσθενῆς expresses too feebly the ἐχθρά of men to God, which is spoken of in the tenth verse, and would rather excite compassion. We prefer, accordingly, the other signification, *forsaken by the powers of the divine life*. Thus interpreted, it corresponds very accurately with the meaning of σαρξ, as given by the Reformers, and adopted by us. So Beza, Grotius, and others. Michaelis, following the practice of the LXX., who render ὥ by ἀσθενής, make it *fallen*. The two ideas of *weakness* and *sin* border very near upon each other; Heb. iv. 15; v. 2, where Ecumenius remarks: ἀσθενεῖας, θῆν ἀμαρτιας λίγη. Grotius: Cum nondum vires accepissemus ad servendum Deum.

If we must now dispose of the second ιτ, the simplest manner of doing so, would be by construing *καὶ ταῖς* with *ἀσθενῶν*. “Being yet sinners by the rule of that period.” So Pelagius, Erasmus, Castilio, Calvin, and others. Such a restriction of *ἀσθενῶν*, however, would be totally contrary to the design of Paul, and weaken the impression of the whole. The ordinary sense in which *ταῖς* is used, leads us to an entirely different interpretation. As employed by profane authors and the LXX., *καὶ ταῖς* means *at the appointed time*. Job v. 26. Is. lx. 22. In the New Testament *ιτ* *ταῖς* is substituted in its place. *Καὶ τοῖς* is used to denote *the period of the Messiah's advent*, Mark i. 15. Luke xxi. 8, and that, by the settled decree of God, Christ appeared *at a particular time*, is declared in Gal. iv. 4; 1 Pet. i. 20: Heb. ix. 26. Accordingly, Ecumenius correctly observes: Καὶ ταῖς, εὐταῖς, καὶ προταῖς καὶ πρωταῖς πρώτον. We construe it therefore with *ἀπέθανε*. There now remains, however, nothing else for the second ιτ but to unite it with *ἀσθενῶν*, which, however, in consequence of the intermediate *καὶ ταῖς*, cannot possibly be done. It may be, that Paul having forgotten the ιτ at the commencement, put down the second by an oversight. If this be also a supposition we are unwilling to adopt, there is no help for it but to consider the word as a *gloss*.

V. 7. The γά which is here declarative, and not causative, expresses the vast importance of the fact announced. In the explication

of this sentence, all depends upon the sense given to δίκαιος and ἀγαθός. Even in his time, Jerome (in Epist. 121, ad Algasiam) enumerates five different, and partly heretical interpretations of the passage. We could mention a still greater number, and perhaps of more weight, but shall select only the most important. In the ordinary use of the Greek language, it is certain that δίκαιος and ἀγαθός are not precisely synonymous, but still, as the meaning of the one may include that of the other, they are sometimes used as such. Δίκαιος properly signifies *equitable, honest*. The radical idea is the same with νόμιμος, as is observed by Aristotle. Comp. Xenoph. Cyrop. 1. i. c. 3, s. 14, ἐπεὶδὴ δὲ ἡ φηγὴ τὸ μὲν νόμιμον δίκαιον εἴρει. Ἀγαθός again signifies *able, excellent*, hence γεωργὸς ἀγαθός a *skillful* husbandman. Xenoph. Cyrop. i. 5, 10. τὰ πολεμικὰ ἀγαθοῖ, peritus rei militaris, i. 5, 9. Hence the phrases ἐπ' ἀγαθῷ γνέσθαι, ἐπ' ἀγαθῷ εἰσεῖν. This distinction of the two words, which is peculiar to classical Greek, cannot have place here, we must, therefore, consult the Hellenistic. That dialect would permit us to regard δίκαιος as signifying *one irreprehensible in the eye of the law*, and ἀγαθός *one perfectly good*. So Gatacker in this passage. It is, however, too subtle a distinction; besides that in the Old Testament δίκαιος often signifies *holy*, and stands here opposed to the ἀμαρτωλὸς of the 8th verse. Another expedient, accordingly, has been adopted by Origen, Jerome, Erasmus in his Commentary, Luther, Melancthon, and Bugenhagen. It consists in taking either the two words δίκαιον and ἀγαθὸν, or at least the former of them as neuter nouns. Origen: *Est enim amorvitæ tantus, ut etiam cum justa causa mortis advenerit, vix unusquisque mortem patienter accipiat.* Justa autem causa mortis videtur cum naturæ legi deseretur. The same author applies the ἀγαθός to our Saviour, for whom unquestionably the martyrs dared to die. The close connection, however, in which the words stand with the masculine ἀμαρτωλὸς forbids either the one or other to be considered as neuter. Moreover, according to this view, the antithesis between δίκαιος and ἀγαθός is lost, which has led the Syriac interpreter arbitrarily to change the text, and translate as if instead of δίκαιος, there stood ἀδίκος; in which he has been followed by the Arabian. Grotius inconsiderately lends the aid of his authority to this groundless alteration, and quotes as a parallel passage the sentiment of Seneca: *Succurram perituro, sed ut ipse non peream, nisi si futurus ero magni hominis aut magnæ rei merces.* It helps us as little, with Findeisen (Com. Theoll. ed. Velth. et Rup. t. iv.) and Schleusner, to cut the knot, take δίκαιος in the sense of *worthy*, and supplying θανάτον, force out in this manner the meaning of *godless or wicked*. A great multitude of expositors, in utter despair, have given up the antithesis altogether, regard δίκαιος and ἀγαθός as identical, and having interpreted τάχα, *perchance however*, and set it in opposition to μόλις, bring out the following meaning: “Scarcely for a good man will one die; perchance however, one might dare to die for a good man.” So Ambrose, Jerome, Erasmus in his Paraphrase, Calvin, Beza, Calov, Limborch, and others. The

very structure of the sentence, however, involves an objection to this view, for *τὸν ἀγαθὸν* seems purposely to be placed before *τάχα*, to mark its antithesis with *ἰνίχ δίκαιον*. It may also well be objected that it makes the Apostle first enunciate a sentiment with great emphasis, and then again render it weak and insipid; as Jerome says: *Pendulo gradu sententiam temperat.* There is therefore no alternative but to have recourse to a finer verbal distinction between *δίκαιος* and *ἀγαθός*, of which Cocceius, Bengel, and Seb. Schmid appear to have had some presentiment, and which Heumann in Latin, and Raphelius in Greek, sought to establish upon philological grounds. (Heum. in Bibl. Bremensis class. 4, Fascic. 2. Raphelius in Annot. ad h. l.) The words *רָכֶר* in Hebrew, *ἀγαθός* in Greek, and *bonus* in Latin, involve the idea of *beneficence* as the chief element of their meaning. In Hebrew this idea is easily derivable from that of *love*, *kindness*, which is the primary sense of *רָכֶר*. That that word beokens a higher degree of the quality than *רְצִחָה*, may be inferred from the practice of the LXX. who translate it *στόος*, Ps. iv. 3. The meaning *beneficence* is peculiarly prominent in a passage of the Talmudic Tract. *Pirke Avoth*, c. 5, § 10. “There are four classes of men: the one say, what is my own is my own, and what is yours is yours. *תְּרִיבָה בְּנִנְנָה*, this is the way of the middle class. The others say, what is mine is thine, and what is thine is mine, *גְּאַלְבָּד* *בְּנִנְנָה*. This is the way of the populace. But he who says, what is mine is thine, and let what is thine be thine, is a pious man, *רְצִחָה*. Whereas, he who says, what is thine is mine, and let what is mine be mine, is *yuw*, a villain.” In Rabbinical Hebrew, the proper meaning of *אָכְלָן* is *beneficentia*, *beneficium*. In the New Testament, in like manner, *ἀγαθός*, at Matt. xx. 15, may be understood in the sense of *beneficent*, for *ἀθαλαμός πονηρός*, which is opposed to it, in the Hebrew and in the Apocrypha signifies an *evil* eye, Prov. xxviii. 22. In classical Greek, this sense is also exemplified in the following passages. *Κύνος ἀνακαλούντες ήν τὸν εὐεγέτην, ήν ἀνδρας ήν ἀγαθόν*. *Ælian. Var. Histor.* l. iii. c. 17. *Ταξανίνος ἡγενέτο ἀγαθός Αξύτας*. *Ἀγαθός*, in the same sense is used in inscriptions. See Gruter, *Corpus Inscrif.* Rom. p. 491, i. 846, 3. *Phavorinus*, accordingly, defines the word *ἀγαθός*, *ὅταν καλὰ καρδιόμενος ἀφόνως*. With respect to the Latin *bonus*, that it is used in the same sense, is shown by the following passages. *Cicero, De offic.* l. iii. c. 15: *Si vir bonus is est, qui prodest quibus potest, nocet nemeni, recte justum virum, bonum non facile reperiemus.* Id: *De nat. Deor.* l. ii. *Jupiter optimus dictus est, id est, beneficentissimus.* *Publius Syrus* says: *In nullum avarus bonus est, in se pessimus.* As to the use of *δίκαιος* in Greek, *Xenophon* in his *Sympos.* c. iv. s. 42, declares the *δίκαιοι* to be such, *οἵς γάρ μάλιστα τὰ παρόντα ἀρχεῖ, ἥκιστα τῷν ἀλλοτρίων δεξίονται*. And in *De Economia*, he designates *δίκαιοι*, the slaves who did not steal. On the other hand, the same author, both in the *Symposion* and in the book *de Agesilao*, c. ii. s. 8, puts *ἀλευθέροις* in opposition to *δίκαιοις*, which *ἀλευθέροις* there signifies as much as *ἀγαθοί*; does with St. Paul.

In the latter place it is said: *χείμασι γε μὴν οὐ μόνον δικαιώς, ἀλλὰ καὶ ἐλευθερίας ἐχεῖτο.* τῷ μὴν δικαιῷ ἀρχεῖν ἡγόνμενος τὸ ἐάν τὰ ἀλλότρα, τῷ δὲ ἐλευθερίᾳ καὶ τῷ ἴαντοῦ προσωφελῆς εἶναι. Perhaps also the article before ἀγαθὸς is here significant, and stands for the pronoun, quasi, his benefactor. So the Spanish version, which, like the Vulgate, sometimes comments instead of translating: "Por su bien hechor." Comp. Hombergk Parerga Sacra, p. 204.

**Tάχα.** Theodoret, ἵσως, which, in classical Greek is often coupled with it; τάχ' ἀντὶς. Τολμάν is used in reference to any enterprise which demands a struggle, *to dare, be bold enough.* Eurip. Alcestis: 'Ηλίκος τ' ἀντὶς τέρεμ' ἥκων βίον, οὐδὲ ηθόντας, οὐδὲ ἐκόλυμησας θαντὸν οὐδὲ πρὸ παιδός. The καὶ prefixed elevates the sense of the verb. So Polybius: περὶ δὲ τῶν διαδεξαμένων κτῶν καὶ τολμάτε μημονεύετε. Hammond, in his paraphrase, gives the meaning as follows: *Hinc quantus ejus fuerit amor, intelligere est, quod inter homines pro viro quopiam beneficentissimo aliquis forte vita periculum audeat, at qui pro viro etiam justissimo de vita periclitari velit, tēgerrime inveniatur.* Sadol. In quibus verbis unum uni, justus impio, bonus hosti redditur.

V. 8. While among men there is thus none who will die for the innocent, and not many who will die for a benefactor, the holy one submits to death for sinners, for those who had offended against God himself. Συνιστάσθι, see chapter iii. 5. The word ἀμαρτιῶν involves the idea of that alienation—the ἤχθρα of the 10th verse—of man from God, which has been produced by sin. Ψκέτε may signify, in favorem et commodum alicujus, and does so in John x. 15, Tit. ii. 14, where Christ's death is spoken of; but it may likewise signify loco, synonymously with ἀντὶ, in which sense it is also used with reference to the same subject, 1 Tim. ii. 6. Comp. Ecclesiasticus xix. 15. Xen. Hist. iii. 4, 15: Προσεπών δὲ ὁ Ἀγορίλαος, οἵτις παρέκοι τὸ ἵππειὸν καὶ ὄπλα, καὶ ἀνδρα δόξιμον, οὗτος ἐξέστας αὐτῷ μὴ στρατεύεσθαι, ἐποιησεν, οὕτω ταυτα ἔντομος πράστειοι, ὥσπερ ἀν της τὸν ὑπὲρ αὐτοῦ ἀποθανούμενος προθύμως ἤτοι. Hence also the verb ὑπεξαπονήσεσθαι. The author of the Epistle to Diognetus: ἐπειδὴ πεπλήρωτο μὲν ἡ ἡμετέρα ἀδικία καὶ τελείως πεφανέρωτο δὲ τὸ μισθὸς . . . κόλασις καὶ θάνατος προσεδοκῶτο. ἥλθε δὲ ὁ ταῖρος, ὃν θεὸς πρόσθετο λοιπὸν φανερῶσαι τὴν ἴαστον χρηστότητα καὶ δύναμιν ὅς.. ὑπεξβαλλούντης φιλανθρωπίας μία ἀγάπη . . . οὐδὲ ἀμισησεν ἡμᾶς, οὐδὲ ἀπέώσατο, οὐδὲ ἐμητακάστησεν, ἀλλὰ ἐμαρξθύμησεν, ἡρέσκετο, λέγων αὐτὸς, τὰς ἡμετέρας ἀμαρτίας ἀνεδέξασθαι αὐτὸς τὸν ἴδιον νιὸν ἀπέδοτο, λύτρον ὑπὲρ τῶν κακῶν, τὸν δίκαιον ὑπὲρ τῶν δικίων, τὸν ἀρθαρτὸν ὑπὲρ τῶν θνητῶν.

V. 9, 10. The Apostle here gives a popular view of the relation in which man stands towards God, by a reference to the analogous relations which subsist between man and man. Such popular representations, however, must always rest upon a basis of objective truth. It was a noble demonstration of God's love, that while men were all involved in a situation of revolt from him, he suffered Christ to appear among them, who, in order to break the power of evil, took upon himself the consequences of sin, even death and all its pains.

Hence, now that he has passed into a state of glory, when believing Christians have laid hold of him, and, by his Spirit, have entered anew into fellowship with God, well may the Apostle say, that they have no more reason to be afraid, lest the sufferings of the present should prove an obstacle to their future blessedness.

*ἴχθυοι ὄντες.* It is vain to wish to discriminate whether the enmity of men towards God, or of God towards men, is here designed. In the expressions of the Apostle, both in this and other passages, we can find no ground for such a distinction, seeing, that in point of fact, the two things are correlative, so that the one cannot be supposed without the other. Only we must be upon our guard, when transferring this *ἴχθυα*, as well as all other passions, even that of love, from man to the Divine Being, to abstract every mixture of human sinfulness. Freed from this element, there remains only the idea of an objective antithesis, a spiritual repulsion of evil. If it be impossible, in cases where the relations of man to man are spoken of, to avoid supposing the words *ἴχθυοι ὄντες*, (used of Pilate and Herod, Luke xxiii. 12,) to imply that the enmity is mutual, it will be equally impossible to do so here. Not that we would thereby deny, that sometimes it may be the Apostle's intention to bring more into view the one side, the sense of alienation from, and variance with God, on the part of the sinner; as seems to be the case, Col. i. 21. Even that sentiment, however, presupposes opposition on the part of God to man, which is evinced by the consciousness of guilt, of which God and not man is the author. Moreover, the scriptural doctrine of the ἁγγῆ of God itself involves essentially the idea of the *ἴχθυα*, which is manifested by the ἁγγῆ, in the sense of guilt and the numerous evils connected with it. On the other hand, the *ἴχθυα τοῦ ἀμαρτωλοῦ εἰς Θεόν* is implied in the idea of sin, as a more negative or more positive contrariety to the holy law and will of God, Rom. vi. 7, James iv. 4. Theodoret: οἱ ἰχθύαι δὴ τῶν ἵντολῶν αἱ μηδὲ ὑπακηρύσσασι, γενόμενοι ὥσπερ φίλοι οἱ ὑπακηρύσσοτες. Clem. Alex. Strom. I. iii. καὶ μὴ τι καθάπερ ἐπὶ τοῦ Θεοῦ, οὐδὲν μὲν ἀντίτιτος λέγομεν τὸν Θεόν, οὐδὲ ἰχθύοις εἴναι τινός. πάντων γάρ κτίστης, καὶ οὐδέν λέγει τὸν ὑποστάτων ὁ μῆν Ζέλες. Φαμὲν δὲ αὐτῷ ἰχθύοις εἴναι τοὺς ἀπειδεῖς καὶ μὴ κατὰ τὰς ἵντολας αὐτοῦ πορευομένους. Pelagius: Inimici actibus non natura, reconciliati autem quia conciliati naturaliter fueramus. Melanthon takes occasion to observe: Estque consolatio necessaria his, qui cum sint sanctificati, tamen vident se adhuc habere reliquias peccati, et obnoxios esse terroribus et pavoribus, item immersi aspermissis calamitatibus, et luctantur cum diffidentia.

*ἴν της ζωῆς αὐτοῦ.* The Apostle uniformly considers the life of the Saviour as divided into two sections. That holy one, who, as being free from sin, was also not subject to evil, becomes a member of the race which had made themselves guilty of it, bears all its consequences, suffering of every kind, and death itself. But having passed triumphantly through these ἡμέρας τῆς σαρκὸς, Heb. v. 7, the same personage enters the state of glory, where he no longer lives, as he once

did here below, in any manner connected with *ἀμαρτία* or *ἁναρτός*, but solely in relationship with God. Rom. vi. 10, Phil. ii. 6. This period commences with the resurrection.

V. 11. At this verse, the Apostle returns to verse 2d. By what has hitherto been said, it has been established, that the disciples of Christ, amidst afflictions of every kind, have a title to glory and exult, it being indisputably certain, from what they have already experienced of God's compassion, that everlasting bliss is secured to them.

*Καυχώμενοι* scil. *ἐσμὲν*. 'Εν τῷ Θεῷ because his love towards Christians is the basis of all their glory. Calvin: Nam dum gloriamur Deum esse nostrum, quidquid fangi vel optari potest bonorum consequitur et, ex hoc fonte manat. Non enim supremum tantum bonorum omnium est Deus, sed summam quoque et singulos partes in se continentis.

διὸ οὐ τὸν τὴν καταλλαγὴν ἐλάζομεν. The *οὐ* stands opposed to that everlasting glory, in the prospect of which, the Christian, surrounded by calamities, rejoices, to the *ἐποιεῖς τὴς δόξης τοῦ Θεοῦ*, v. 2d. The pledge of the *δόξα* is the present *καταλλαγὴ*. The redemption, which is already finished and complete, is the surest guarantee, that those who believably appropriate it, shall also be partakers of heavenly bliss.

## P A R T I I.

THE NOBLE EFFECTS OF THE REDEMPTION, CONTEMPLATED BY MEANS OF A CONTRAST BETWEEN THE GENERAL CONDITION OF MANKIND, AS INVOLVED IN THE RUIN ENTAILED UPON THEM BY ADAM, AND THEIR CONDITION, AS PARTAKERS OF THAT GLORY WHICH IS DERIVED FROM CHRIST. V. 12—21.

Ver. 12. The Apostle had begun at the first verse to paint the effects of God's great scheme of salvation. He now essays to make these more apparent, by showing how they comprehend the whole race, and bring about an entirely new period in the existence of mankind. Accordingly, setting up the one who fell, as the head of sinful humanity, he contrasts him with the restorer, as head of humanity now regenerated, and received afresh into sonship with God; and shows in what manner the fall of the first Adam is related to the restoration effected by the second. The conclusion, verse 21, coincides with the conclusion of the first half of the chapter, verse 11, the Apostle merely re-affirming as true of the whole of mankind, and with reference to the state of fall, what he had there declared without taking in these regards. Hence also, we may perceive how this second part of the 5th chapter is properly only an elucidation, and exposition on a grander scale, of the first. The observation of Ben-

gel is therefore just: *Non tam digressionem facit Apostolus quam regressum . . . . Ex justificatione homo demum respiciens doctrinam capit de origine mali.* Chrysostom: *Καθάπερ οἱ τῶν ιατρῶν ἀριστοὶ τὴν βίζαν ἀεὶ πολυπληγμονούση τῶν νοσηράτων, καὶ ἐπ’ αὐτὴν ἐρχονται τὴν πηγὴν τοῦ κακοῦ οὐτε καὶ ὁ μακάριος Πλάνος εἰπών καὶ ὅτι ἐδικαιώθημεν, καὶ δεῖξας ἀπὸ τοῦ πατριάρχον, καὶ ἀπὸ τοῦ πατρόματος, καὶ ἐπὶ τοῦ ἀπόθαντὸν τὸν Χριστὸν, οὐδὲ γάρ ἀν διτίθωσεν εἰ μὴ ἔμελλε δικαιοῖς λαοῖς καὶ ἐτίχωσεν τὰ διὰ τούτων ἀποδειχθέντα, καὶ ἀπὸ τῶν ἑραρχῶν οὐρανῶν το προσείμενον, τεντίσσειν, ἀπὸ τοῦ θαύματος καὶ τῆς ἀμαρτίας.*\* Calvin observes with great precision: *Non possumus clarius perspicere quid habeamus in Christo, quam ubi nobis demonstratum snerit quid perdidimus in Adamo. Διὰ τούτο, i. e. proinde, it follows from what has been said. The Hebrew יְלִי serves in the same way to draw inferences.*

ὥσπερ. This particle gives rise to much difficulty, as there is a doubt whether the consequence it infers is expressed at all, and if so, where it is to be sought. The majority of commentators make a parenthesis from verse 13 to verse 17 inclusive, and contend that at the 18th the proposition is continued. So Luther, Melanethon, Grotius, Bengel, and others. So extended a parenthesis, however, is highly improbable, not to mention that ἀρά οὐ in the 18th verse far too obviously appears to mark an inference, drawn from the immediately preceding context, and by no means the resumption of a proposition, which after such an interval has disappeared from the mind. Others, Cocceius, Elsner, Koppe, Rosenmüller, and Stoltz, after διὰ τοῦτο supply λαύρην τὴν καταλλογήν, from the foregoing verse, and form the conclusion of the words succeeding ὥσπερ. Thus Elsner: *Itaque reconciliationem accepimus, quemadmodum per unum hominem peccatum in mundum introit. It is difficult to perceive, however, why at the commencement of his proposition, the Apostle should have omitted so many words, and these so necessary for the right understanding of what he says. But even were we to supply them, still no complete comparison would arise, inasmuch as it is only by contrasting the single points in the work of redemption and the fall, that their parallelism can be made apparent. Others attempt to evade the difficulty by an inversion. They assume that καὶ οὐτε, in verse 12, should properly stand for οὐτε καὶ. So Clericus, Wolf, and others. Such a transposition, however, is quite unusual, and moreover when admitted, subverts what is the great scope of the Apostle—the comparison of Adam with Christ. Much more natural*

\* It is the constant practice of the best physicians to explore the root of their patient's disease, and thus come to the source of the evil; and this is what the blessed Apostle does here. For having said that we were justified, and having shown it from the example of the patriarch, and from the Holy Spirit, and from the death of Christ, who would not have died but to accomplish this end, he forthwith proceeds to bring proofs of the same thing from another quarter, and establishes his proposition by arguments drawn from the opposite things, viz. from death and sin.

is the construction of Erasmus and Beza, who consider the *καὶ* before *διὰ τῆς ἀμαρτίας* as the particle to the conclusion. But against this also we have to object, that it is far too evident that the Apostle designed to set in apposition Adam and Christ, and that by the construction proposed, the words *διὰ τὸν ἀνθράκον*, which, as appears from the train of thought pursued through the whole of the latter section of the chapter, must be emphatic, lose all their significance. As all these modes of placing the conclusion, are thus inadmissible, we have no resource but to suppose an epanorthosis or an anantapodoton. The acute Calvin adopts the first. According to this view, we have to imagine that the Apostle had written as far as the 15th verse in the consciousness of his protasis, but that being there reminded by the expression *ὅς ἐστι τύπος τοῦ μέλλοντος* of his intention to compare Adam and Christ, it strikes his glowing mind, that it is not enough merely to point out an equality between the two, and he gives a sudden turn to the proposition. This explanation has much in its favour, but there appears to be still more to recommend an anantapodoton. The only question is, where does the Apostle cease to retain the premises in his thoughts. Even Origen supposes an anantapodoton, but he strangely seeks the ground of it, not in a negligence of language, but in the design, on the part of the Apostle, not to weaken in Christians the zeal for sanctification, by subjoining the counterpart of Christ. Erasmus in his paraphrase, Castalio and others, supply the conclusion immediately at the end of the 12th verse. Erasmus gives it in these words: *Ita per unum Christum, in quo renascimur omnes per fidem, innocentia inducta est.* It is more probable, however, that the Apostle does not lose sight of his premises till he comes to *ὅς ἐστι τύπος τοῦ μέλλοντος*. The parenthesis of verse 13, 14, might cause him to forget that he had begun his comparison with *ἄστερ*, although he still remembered that he was drawing one. At the close of that parenthesis, in his own lively manner, he at once fully enunciates it, and following a Hebrew construction, instead of *καὶ οὐρανός* connects it by the relative *ὅς*. The conclusion, accordingly, in point of sense, is contained in this appended proposition. Such is the view of the difficult construction, which possesses the greatest verisimilitude, and is to be preferred to what is otherwise allowable, the adoption of an epanorthosis. We now pass to the consideration of the single words. The subject of the Apostle is the entrance of sin into the world, and its spread: *εἰσῆλθε* and *διῆλθεν*. Now, inasmuch as an opposition, though not expressed, is here implied to a state devoid of sin, it is impossible to distinguish, and vain to make a question, whether the *ἀμαρτία* means the peccatum habituale or actuale, *i. e.* whether the propensity to sin, or the manifestation of that propensity. The whole dominion of sin is intended. Along with sin, and dependent upon it, appeared the *δάρατος*. Comp. Ecclesiasticus, xxv. 24. *Ἀπὸ γυναικῶν ἀρχὴ ἀμαρτίας, καὶ διὰ αὐτὴν ἀποδημήσομεν κάτες.* *Θάρατος* has, by Pelagius and others, been understood to signify *spiritual misery*, and by the great majority, *more bodily death*. But

both interpretations are too confined, as appears evident when we consider to what *δάνατος* and *ἀποθνήσκειν* are opposed in v. 15, 17, 21. In the 15th they are opposed to *ἡ χάρις* and *ἡ δωρεὰ ἐν χάριτι*. In the 17th and 21st to *ἡ χάρις* and *ἡ ζωὴ αἰώνιος*. Now to look only to the latter *ἡ ζωὴ αἰώνιος* expresses much more than the mere prolongation of existence after death, which certainly is also implied in it. The words *ζωὴ* and *δάνατος*, along with the cognate verbs, although appearing in very various applications, are most clearly explained, when we suppose the following views to have lain at the basis of them. God is the *ζωὴ αἰώνιος*, 1 John v. 20, or the *φῶς*, 1 John i. 5; Jam. 1. 7. Beings made in the image of God have true life only in fellowship with him. Wherever this life is absent, there is *δάνατος*. Accordingly, the idea of *ζωὴ* comprehends *holiness* and *bliss*, that of *δάνατος*, *sin* and *misery*. Now as both the *ζωὴ* and the *δάνατος* manifest themselves sometimes in different degrees, sometimes under different aspects, the words acquire a variety of significations. The highest grade of the *ζωὴ* is the life which the redeemed live with the Saviour in the glorious *βασιλείᾳ τοῦ οὐρανοῦ*. Viewed on this side, *ζωὴ* denotes continued existence after death, communion with God, and blessedness, of which each is implied in the other. The highest grade of the life out of God, i. e. of the *δάνατος*, is external exclusion from communion with the members of the *βασιλείᾳ τοῦ Θεοῦ*. Regarded in this view, *δάνατος* comprehends bodily death, existence in the realm of spirits, full sense of guilt and misery, each of which is also involved in the other. This explication of the two words we shall hereafter establish with greater exactness. Now, although in other passages in which he employs the terms, the Apostle may only intend one or other of these significations, still it might be anticipated, that in that before us, where the object is to delineate in contrast the domains of sin and light in their full extent, *ζωὴ* and *δάνατος* are to be taken in their largest sense. Where there is no sin, there does the *ζωὴ* reign in its whole expansion. Where sin exists, there the *δάνατος* appears in all its multifarious modifications, and the consequences which it entails. Even the text, Gen. ii. 17, is applied by the Rabbins to death, in its most comprehensive import. Sepher Ikkarim, b. 4, c. 41. "The *טוֹךְ* is repeated, in order to show *בַּנְיָה שָׁגֵן מִירָה*,"

It now remains to explain *ἰφ' ἡ κάνεις ἡμαγέτος*, whereby it will likewise be brought to light in what way the *διελθεῖν*, (which Luther renders happily, by a German word, meaning *to penetrate*, De Wette, less happily, *to go over*,) has taken place. For reasons which shall be produced forthwith, we understand *ἰφ' ἡ* in the sense of the Hebrew *רַשְׁאָנָה* *inasmuch as, because that*. So that the Apostle adduces the fact of men being sinners as the reason why death also manifested itself among them. The thought, accordingly, lies in this, that *ἀμαρτία* and *δάνατος* are *correlatives*, and stand necessarily connected together as cause and effect, so that neither can be supposed without the other. Now, in consequence of the reciprocity between evil and sin, as the latter came upon all, the former necessarily did the same.

With respect to the word ἀμαρτία, it may either indicate more the commencement of sin, i. e. the becoming sinful or guilty, in which sense it corresponds in the LXX. with the Hebrew חַטָּאת, or it may rather denote *sin in its course*. The latter is the meaning most commentators adopt, from the supposition, that the justice of God is better vindicated when πατάρος is reckoned only the consequence and punishment of the sins of the individual. Hence Theodoret: οὐ γαρ διὰ τὴν τοῦ προπάτορος ἀμαρτίαν, διὰ διὰ τὴν αἵτιαν θαυμάτου δίξεται τοῦ πατάρος τὸν ὄντον.\* Whether, in a doctrinal point of view, any advantage be really gained in this manner, seeing it must still be acknowledged, that without Christ man is destitute of all ability to conquer the inborn propensity to sin, we do not at present inquire, but merely observe, that a comparison of the 18th and 19th verses affords ground for preferring the former of the two interpretations. For, while it is there left entirely out of view, what part the individual himself may have contributed, the sinfulness of the entire race is represented as standing in immediate and causal connection with the sin of the first man. Now, if from these passages, we judge of the present, it might perhaps be questioned, whether doctrinal partialities have not introduced something foreign into the Apostle's train of thought, when it is contended, that by the ἡμαρτών, the self-determining principle in man is brought into view. More consonant with the circle of ideas, which the Apostle here develops, is the interpretation given by the Reformers, and with certain modifications, thus stated by Usteri: (Entwickelung des Paulinischen Lehrbegriffes, s. 18.) "Of any other connection than that of the identity of human nature, and consequently the transference of its sinfulness to all posterity, no intimation is given. For even the statement, v. 19, διὰ τῆς παρακούσεως τοῦ Ἰωάννου ἀνθρώπου ἀμαρτώλοι κατεστάθησαν οἱ πόνοι, declares nothing more than that, in the sinfulness of Adam, which first manifested itself as actual and deliberate sin, by the transgression of a positive commandment, the sinfulness of the human nature entire was brought to light, and that in the sin of the first of the race, the sinfulness of all the rest was already implied, and by it brought about and necessitated." Augustine: (De verbi Dom. Sermo. 14.)

Quod in Adam fuit culpe non naturæ, nobis propagatis jam factum est naturæ.

Having thus found the import of the text, we now subjoin some discussions upon particular points. And first, with respect to the sense of πατάρος. As in general, the Old Testament comprehends, at least in germ, the truths of the New, it should not appear extraordinary, that the peculiar meaning of certain terms in the latter are also found in an initial form in the former, and in the apocryphal books. Πάτη, denotes in the Old Testament the *aggregate of all good, πάτη, of all evil*. We have an instance in Moses' declaration, Deut.

\* Because each man for his own, and not for the sin of Adam, comes under the decree of death.

xxx. 15, ראה נחתי לפניך והוים את הזרם, which phrase returns, Jer. xxi. 8, Ecclesiasticus, xv. 17. This life man finds in following the Divine commands, and hence in holiness. Prov. xi. 19, "As righteousness tendeth to life, so he that pursueth evil, pursueth it to his own death." Wisd. of Sol. xv. 3: Τὸ γὰρ δίκαιοσθαι τοῦ δόλοκληρος δικαιοσύνη, καὶ εἰδέναι τὸ κεάτος τοῦ μίζα ἀθανασίας. Com. Proverbs iv. 13; vi. 23; x. 17; xii. 28. Baruch iv. 1. True life is, hence, properly with God, Ps. xxxvi. 9. and in the state of saints, after death, so Ps. xvi. 11. Wisdom, v. 15, Δίκαιοι εἰς τὸν αἰώνα ζῶσι, καὶ εἰς τὸν μετόποντα αντῶν. The blessedness of the good in the world to come, is indeed, expressly called עליון, Dan. xii. 2. We may compare the way in which אָוֹר and שׁוֹר are used, which, as the Dictionaries show, mean in like manner, *happiness* and *misery*, *good* and *evil*. But, above all, the beautiful passage, Ps. xxxvi. 19, "With thee is the fountain of life, and in thy life shall we see light." We also meet with the expression in the same sense in Philo, with whom, however, it is mixed up with Platonic ideas: (De Post. Caini.) τοὺς μὲν οὐτεις (ἀσεβῶν) ἀποδανόντας ἢ ἀδάντος ἐξδέχεται ζωὴν, τοὺς δὲ ἐξείροντας ὃ ἀδίοντος ζάρατος. Generally, indeed, the practice of denominating happiness, and more especially spiritual happiness, *life*, and on the other hand, misery, but chiefly that kind of it which springs from moral evil, *death*, together with those more profound views, according to which, virtue and felicity are considered as a manifestation of the life in God, was borrowed from the east by several of the Grecian sages, viz. Pythagoras, Plato, and Heraclitus, who speak of a ζάρατος of the soul in this life, and of an ἀνάβιως; in the next. See Plato, Gorgias, ed. Heind. s. 156, Annot. Also Phædo, ed. Wyttensb. p. 142, 165. The Rabbins also retained this use of the words. In the Talmud, Tr. Berachoth, c. 3, the טהרה, Eccles. ix. 5, is expounded by צְדִיקָם, and the טהרה by רַשְׁעִים. In תשכה נעה זו ושות נחشب כתה thus the author, Elias de Widus thus speaks, "He who repents, weeps, and says to his soul המירוחין כאש עשות, for he has brought it from the place of life to the place of death. All his life long he mourns, ל' שמתה נפשה." We come now to the New Testament. Here by almost all the different writers, the words ζῆν and ἀποδημέσθαι, ζωὴ and ζάρατος, ζῶ and ζεζός are employed in the emphatic metaphorical sense of *life in God*, and *life without God*. Most commonly, it is true, by John and Paul. Matt. viii. 22; Luke x. 28; Luke xv. 32; John v. 24, and many more. 1 John iii. 14; 2 Cor. ii. 16; Rom. vi. 21, vii. 5, 24, viii. 2, 6; 1 Tim. v. 6; Rom. vii. 9, viii. 13; Eph. v. 14; James i. 15, ii. 17, 20, and numerous others. Now Christ is represented as He who brought the true ζωὴ to light. But as fellowship with him is first rightly enjoyed in the state hereafter, and, consequently, as the ζωὴ, in its full extent, does not commence until that is reached, the life to come, is emphatically styled ἡ ζωὴ, (see above at v. 10, and below at v. 18,) and more particularly ἡ ζωὴ αἰώνων. According to this view, the life of the believer,

in the future world, and that in the world that now is, are not specifically different, but form a progressive series; and hence  $\zeta\omega\eta$ , as at v. 18 below, and  $\zeta\omega\eta\alpha\iota\omega\nu\omega$ , as at John v. 24, frequently comprehends both. Again, on the other hand, with respect to  $\delta\alpha\omega\tau\omega$ , should we comply with the analogy we have just explained, it would, when used antithetically to  $\zeta\omega\eta$  in the sense of  $\zeta\omega\eta\alpha\iota\omega\nu\omega$ , denote *the life of misery and separation from God hereafter*. Now, into the conceptions formed by the Apostles of the future state, the idea of a definite locality always entered as a substratum. The  $\zeta\omega\eta$  was in the  $\omega\iota\omega\alpha\omega\delta\omega$ , or in the  $\bar{a}\nu\omega\ 'I\bar{e}gou\omega\alpha\lambda\bar{\eta}\mu$ . Hence it is not an improbable opinion, to which Dr. Bretschneider in particular, has in modern times called the attention, viz. that the Apostles conceived the Old Testament Scheol to be the place into which all are conducted, who do not receive life by fellowship with Christ. It must be confessed, however, when they speak upon the subject, the idea of locality is left in the shade, and it is that of the condition itself which predominates. This condition is one of misery, but more of a negative kind arising from deprivation. Rev. xx. 6 and 14, xxi. 8, we read of a  $\delta\alpha\omega\tau\omega\delta\iota\omega\tau\epsilon\omega\omega$ , and that seems to denote the condition of proper and positive wretchedness, which follows the period of existence in the Scheol.

The  $\zeta\alpha\iota\omega\ o\iota\omega\omega$  can be understood in two ways.  $O\iota\omega\omega$  may be equivalent to  $\omega\omega\alpha\iota\omega\omega$ , and then the similarity expressed between the subject of the second with that of the first member of the verse will consist in this, that as the first man constituted the ground for the existence of sin and death, so did he also for their propagation. Thus Seb. Schmid. Or the comparison may perhaps lie in this, that, as in the case of Adam, sin was the condition of evil, it is so likewise in all that follow him. On that supposition, it ought to be translated: "And after the same manner sin passed upon all, seeing that all are sinners." It is, however, far more conformable to the use of the language, especially as  $o\iota\omega\omega$  is preceded by  $\zeta\alpha\iota\omega$ , to consider it as the *particula consecutionis*. So Erasmus: *Atque ita factum est.* In this view it refers to the intimate connection of all the individuals with the head of the species, which in every member of the race, necessarily entails that discord manifesting itself inwardly as sin and outwardly as evil. The same thing is also very pointedly expressed by  $\delta\iota\eta\lambda\bar{\delta}\omega\omega$ . The meaning, accordingly, is: "In consequence of sin and evil being brought forth in the instance of the first man, they have also passed upon all who belong to the race."

'E<sup>o</sup>'  $\phi$  is in the old Latin version rendered in quo; and it was upon that translation that Augustine founded his doctrine of imputation. Accordingly, it has been retained by the great majority of Catholic expositors, and among the Reformers by Beza, Calixt, Erasmus, Schmidt, Calov, Raphelius and others. Augustine: (Op. imp. c. Jul. Pel. l. v. c. 12.) *Fuerunt enim omnes ratione seminis in lumbis Adam, quando damnatus est, et ideo sine illis damnatus non est; quemadmodum fuerunt Israelitae in lumbis Abrahæ quando*

decimatus est, Ep. ad Heb. 7. Also (De pecc. mer. et rem. l. 3, c. 7.): In Adam omnes tunc peccaverunt, quando in ejus natura, illa insita vi qua eos gignere poterat, adhuc omnes ille unus fuerunt. So likewise Origen and Ambrose. Augustine proceeded upon the realist view, that God did only **ONCE CREATE**, placing the whole of each species in the first individual, so that all subsequent existence is nothing more than the manifestation and development of what has a previous being. Inasmuch then as at the first, the man Adam was when he fell, both individual and species, the species also fell in him. Acute expositions of this view, and a philosophical application of the Aristotelian principles de universalibus in re to the doctrine of imputation, are to be found among the schoolmen, e. g. Anselm and Odoardus, in De peccato originali. There are, however, strong objections to such an interpretation of *ιφ' ϕ*: 1st, The antecedent *ἀρχῶν* is much too remote. So early as by Augustine it was remarked, (Contra duas Epp. Pell. l. iv. c. 4.) that one might be tempted to refer the relative to the preceding substantive *ἀρχαῖος*. The sense would then, however, be obscure. 2d, When *ἐν* governs the dative, it has not the meaning of *in* but *upon*. And hence in the passage cited by Origen and Augustine as parallel, Heb. vii. 10, there stands not *ἐν* but *ἐν τῇ δοφῇ*. Grotius suggests another meaning of *ἐν*, viz. *through* or *by occasion of*. This is agreeable to the usage of the language, (see Luke v. 5; ix. 48,) but owing to the false reference of the relative cannot be sustained; it is, moreover, founded by Grotius on his peculiar interpretation of *ἡμαρτον*, which see below. Cocceius understands it in the sense of *with*, *together with*, and quotes as authorities *ἐν ἡμοὶ μετράζει τούτῳ γέγονεν. ἐπελεύθησεν ἐν δυοῖς πάντοις*. There, however, it is merely a particle denoting time, which it cannot be in the declaration of Paul. It would be easier to defend the rendering of it *post, after the precedent of Adam*. See Matthias' Gram. In which case, the clause would either express the Pelagian view of sin, viz. That it is the imitation of Adam's transgression, (as if there could be imitation without similarity of disposition,) or it is idle and nugatory. Upon these grounds we have interpreted *ιφ' ϕ* in the sense of *τῶν* following the example of the Syriac, Theodoret, Erasmus, Vatablus, Luther, Calvin, and many others. It has the same meaning, 2 Cor. v. 4; Phil. iii. 12. As has probably also even *ἐν ϕ*, Rom. viii. 3; Heb. ii. 18.

There is still another way of understanding *ἡμαρτον*, upon which we have not as yet touched. Chrysostom, Theophylact and Grotius, take it metonymically for "have suffered the penalty of sin," "are treated as sinners." Chrysostom: *'Ἐξείνον πεισόντος, καὶ οἱ μὴ φαγόντες ἀντὶ τοῦ ζείλου, γεγόνασιν εἰς ἐξείνον πάντες θητοί.'*\* Now, there can be no doubt, that in many a connection it might be justifiable to interpret *ἀμαρτάνειν* in this manner; here, however, there is the objection

\* After his fall, even they who eat not of the tree have all through him become mortal.

against it, that *ἀμερία* in a different sense occurs before, to which *ημερία* obviously refers.

In conclusion, it deserves also to be taken into consideration, that when the Apostle here teaches that all evil has its source in sin, and all sin in that of the author of the human race, he by no means proounds an entirely new doctrine. It is substantially contained in the 3d chapter of Genesis, and is frequently declared in the Apocrypha, Wied. of Sol. ii. 23, 24, Ecclesius. xxv. 24. It has likewise been handed down in the exegetical tradition of the Rabbins, among whom, for example, are to be found such sentiments as the following. The Targum, on the text, Ecclesiastes vii. 29. "God hath made man upright," observes: "But the serpent and the woman seduced him, and caused death to be brought upon him and all the inhabitants of the earth." And on Ruth iv. 22, when relating that David's father was also called *wrj* it adds, "Jesse lived many days, until the counsel, which the serpent gave to Eve, was called to mind before God. In consequence of this counsel all men upon the earth are obnoxious to death." To the same purpose are the words of R. Shemtob (died an. 1293.) in the Book Sepher Haemunoth. "In their mystical commentaries our doctor says, that if Adam and Eve had not sinned, their descendants would not have been infected with the propensity to evil; their form would have remained perfect like that of the angels, and they would have continued for ever in the world, subject neither to death nor change." Bereschith Rabba, a mystical commentary upon Genesis from an early period of the middle ages, par. 12, 14. "Although created perfect, yet when the first man sinned, all was perverted, and shall not return to order until the Messiah come." R. Mosche of the Trans in the 16th cent. (Beth Elohim, f. 105. c. 1.) "The whole world sinned the same sin with Adam; for he was the whole world." R. Jacob: (Neve Schalom Tract 9. c. 5. fol. 160, 2.) "As the first man was the one that sinned, so shall the Messiah be the one to do sin away." R. Mayer Ben Gabbai in Avodath Hakkodesch, f. 62, says: "Adam by his fall opened a fountain of impurity, so that uncleanness and poison have overspread the whole world." On the opinions of the Rabbins, see Snabelii Amenitates Typicæ et Emblematicæ, the first treatise, Sommeri Theologia Soharica, p. 23 and 24. Schöttgen on this passage, and Wetstein on chap. v. 14. On the other hand, however, there were numerous learned Jews who contended, on the contrary, that not only the death, but likewise the fall of Adam, was the inevitable consequence of the constitution of his nature, and that God implants a principle of evil in every individual. See Vitrunga, Observ. Sacræ, l. 3. ch. 8 and 9. Süsskind in the Magazin für Dogma. und Moral. st. 13. Bartolocci, Bibl. Magna Rabbinica, v. ii. p. 47, sqq. In a peculiarly glaring manner is the doctrine expressed in the passage, Bereschith Rabba, par. 28, p. 30. Col. 3, where God is made to say, "It distresses me that I have created them with the Yetzer Hara, (the propensity to evil.) Had I not done so, they would not have rebelled against me." It

is to the views of these Hebrew scholars, that Vitringa and Stisskind appeal in support of their opinion, that the Apostle did not derive his doctrine from the creed of Jewish theologians. It must not be overlooked, however, that the Rabbins, who contended that God implants evil in every man at birth, do not on that account suppose it unconnected with Adam; they merely speak as Creatians. Calvin in his Institutions expresses himself in a way equally obscure, endeavouring, along with the doctrine of Creatianism, to demonstrate upon this subject a connection between our sinfulness and that of our first parent. The opinion, on the contrary, that even the first man was created with the *κακά τούτων* is not to be found among orthodox Jews, but was only held by Emanastical Kabalists, who look upon evil as a negation; or those imbued with platonism, who give it an origin in matter, and consequently also consider it as a negation. We may instance Moses Maimon., R. Jehuda Levita, and others. Comp. the learned treatise of Ammon, Nava Opusc. *De vestigiis theor. Jud.* in *Ep. ad Rom.* where other authorities are likewise quoted.

V. 13. This and the following verse constitute an explanatory supplement, and may be regarded as parenthetical. The γαρ shows that the writer means to justify some previous statement. The nearest proposition is, That by virtue of the connection between ἀμαρτία and θάνατος, (of which latter a single aspect only is brought to view, viz. the transition, by bodily dissolution, into the realm of spirits,) as cause and effect, in the case of the first man, the same had passed upon all. In confirmation of this, what does the Apostle say? He speaks of a twofold ἀμαρτάσσειν, the one ἐκ τῷ δικαιώματος τῆς παταράσσεις Ἀδάμ, the other taking place μὴ ὅντος νόμου. The first, accordingly, is such as is committed contrary to a distinct command. With respect to the latter, he affirms that, in a certain sense of the word, it is not imputable. Notwithstanding of this, however, death has exercised its dominion over the persons who were guilty of it. If then, from these premises, we draw a conclusion, it can scarcely be any other than That θάνατος is the natural consequence of the sinfulness which has been transmitted from the Founder to all the individuals of the species, precisely as is expressed in ver. 17. Now that is a conclusion which obviously goes to confirm the foregoing proposition; for it proves That the general basis of the θάνατος and ἀμαρτία lies in the author of the race. And this it is here the chief design of the Apostle to show, in order thereby to establish, as an antistrophe, How, in like manner, the general basis of the ζωὴ and δικαιώματος lies in Christ. Usteri, Entwick. des Paul. Lehrbeg. s. 26: "Sin is not imputed so long as man has no law, that is, Man does not feel the evil consequence of his sin as a punishment, so long as he does not recognize sin to be what it is; he is a τίκτων ὄργην, God's law of nature connecting together evil and sin, goes of itself into execution against him. So then it may be said ὅσος ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται. Not that this condition is at all better than the opposite one, ὅσος ἐν νόμῳ ἥμαρτον διὰ νόμου κρίθησονται. For, on the one

hand, excepting only the state of childhood, it is founded upon a total obduracy *πάχωσις*, and upon the other it constitutes what is properly the *βασισία τοῦ θάρατον*, Rom. v. 14, where the sum of all evil has fixed its seat, and exercises unbounded lordship. This non-imputation, however, does by no means do away guilt, for the Apostle has beforehand expressly proved that men are *ἀναπολόγητοι*. But in the state of sinfulness now become habitual, guilt does not reach the individual so much as the historical whole."

We might here also, perhaps, take exception, if not to the thing proved, at least to the mode in which the Apostle proves it, viz. inasmuch as he at once assumes as granted, that without a positive precept, there can be no *ἴλλογες σθάται*, although he has already asserted in chapter second, that the heathen shall be judged according to the *νόμος γραπτὸς ἐν τῷ καρδίᾳ*. It cannot be denied, however, that in proportion to the degree in which this inward *νόμος* has been obliterated, the special responsibility of the individual (provided always he has not himself been guilty of blunting his moral sense) is diminished. And what idea can we form of the *ἀνογῆ*, chap. iii. 26, with which God overlooked the *χρόνοι τῆς δύνοις*, if it do not presuppose a withdrawal of special accountability? Quite analogous is the declaration of Christ, John xv. 22. *Εἰ μὴ ἦλθον καὶ ἐκάλησα αὐτοὺς ἀμαρτίαν οὐκ εἴχον*. Although, therefore, it may be said, that man theoretically, or as belonging to the world of intelligences, can and must be judged according to the entire law, and so condemned as absolutely guilty; still, however, as regards his historical existence, and considering him as belonging to the actual world, we can deem him only in a limited degree responsible, Mat. xi. 21. In this way might we find a satisfactory side from which to consider the declaration of the Apostle. This view of the passage, Schott, in his Opusc. t. 1, has defended with great doctrinal impartiality. Still, however, it may be questioned, whether we ought not to prefer, to the one stated, another exposition which at least creates no difficulties with reference to the declaration of the Apostle we have now discussed. It might be said, that he here anticipates verse 20th. He imagines to himself an opponent starting the objection, that although all men may be regarded as sinners, yet as sin can only exist where there is a positive law, it cannot be ascribed to those who lived prior to Moses. In opposition to this, however, the Apostle has now shown, that even over these persons, the *θάρατος* had reigned; and hence, in so far sin must necessarily be presumed in them, even although it might have arisen in contrariety only to an inward law. That the outward law had been added, merely to subserve the *ἰκίνυωσις τῆς ἀμαρτίας*. In this manner Photius, and several others among the ancients, whom Chrysostom mentions and confutes, and among the moderns, Schöttgen and Koppe, expound the passage. The words of Photius are as follows: *Εἰπὼν ἐφ' ὃ πάντες ἡμαρτον, ἵνα μὴ τις εἰκῆ, καὶ πώς ἦτι ἀμαρτεῖν νόμου μὴ ὄντος; οὐτος γάρ οὐ ἀνωτέρω ἔφης ὅτι οὐ οὐκ ἔστι νόμος, οὐδὲ*

παράβασις. παραβάσως δὲ μὴ οὐσης οὐδὲ ἀμαρτία δηλονότι. πῶς οὖν διηλθεν δ θάνατος εἰς πάντας, οὐδὲ φάντας ημαρτον; οὐα οὖν μὴ γὰρ τις λέγων τούτο, παραβάσιν λύει τὴν ἀποσίαν, καὶ φησίν, οὐτε γὰρ καὶ πέδη τοῦ νόμου ἐπεάτετο γάρ, καὶ τὸ πεπτόμενον οὐκ ἔστι μὴ γενέσθαι.\* (Ecumenius adds: ὅσα δὲ τὴν ἀσφάλειαν τοῦ Ἀκοστόλου, οὐα μὴ δέξωμεν λοιπὸν ἀδικεῖσθαι, διὸ ἀλλοι ἀποθνήσκοντες, εἰπεν, ἀμαρτία γὰρ ἐν κόσμῳ, εἰ καὶ μὴ ἐλογίζετο. τοιγαζοντον οὐ μόνον διὰ τὸν' Αδὰν, ἀλλὰ καὶ διὰ τὴν ἀμαρτίαν ἀποθνήσκομεν.) As far as the language is concerned, there is certainly nothing to object to this explanation, besides, that the thought thus expressed is by no means strange to the Apostle. The structure and position of the verse, however, will by no means suit such an interpretation. It is presumed that the Apostle means to refute a silent objection, viz. that anterior to Moses there was no sin. But looking to the proposition, as it stands, it has not at all the semblance of a refutation. Far more does the exegetical feeling constrain us to consider this first proposition as the major, and the 2d ἀμαρτία δὲ οὐκ ἔτι. (δι, atqui) as the minor, to which the ἀλλά forms an antithetic conclusion. Indeed, without an affirmative particle, such as ὄντως, or a comparative one, such as δοσάντως, it seems impossible to agree to that explanation. To this it must be added, that as the Apostle, verse 12, speaks of the mutual relation of the θάνατος and ἀμαρτία, and both are here again introduced, the train of thought would rather prepare us to expect some announcement with respect to their connection, and about the universality of the ἀμαρτία. The more so, that such an objection, as is supposed on the part of the Jew, has no great probability, inasmuch as it would tend to prove that the Gentiles, not being Ἰουδαῖοι, were hence not ἀναπολόγητοι, whereas the Jew considered them as obnoxious to the καταχρήμα. And in fine, were any one to attempt to discredit the sense we have proposed, it might, perhaps, be possible on doctrinal grounds to elude it in the present instance. Not so, however, in verse 17, where it is plainly expressed. In fact, a large majority of expositors, even those who, from doctrinal partialities, would have wished to decide otherwise, although they have not viewed the proposition in the same precise light as we, have yet concluded from its entire disposition, that the Apostle means to point out our θάνατος as fundamentally rooted in that of Adam. So

\* To what the Apostle had said about all having sinned, some might perhaps reply, How could sin be committed when there was no law? Even you yourself declare in the sequel, that where there is no law neither is there transgression, and it is clear that without transgression there can be no sin. How then has death passed upon all, for that all have sinned? That no one might speak thus, he takes up and solves the difficulty, declaring that sin existed even before the law, for it was committed, and what is done can never be undone.

† Behold the caution of the Apostle. Lest we should deem ourselves unjustly treated in being subjected to death for another, he says, that sin was in the world, although it was not imputed. Hence it is not on account of Adam alone that we die, but likewise for sin.

Chrysostom, Theophylact, Grot., Limb., Bengel, Christ. Schmid, Michaelis, and many others. According to their view, the imputation is of an outward, juridical kind; which, however, the observation of Limborch is by no means sufficient to justify: *Non fuit quidem gratiosa Dei actio, sed severa, attamen nequitam inusta.* Non enim inustum est, nocentem, cui alias fortassis parciturus sis, tractare ut nocentem, ac punire quia natura est ex parente magis nocente et personam insigniter merito. Quite erroneous is the interpretation of those, Origen, Augustine, Thomas Aquinas, Melancthon, Beza, Cornelius a Lapide, and others, who imagine that St. Paul here speaks of the guilt of infants. The train of thought obviously contradicts such an application, as the judicious Calvin justly observes, and hence these interpreters see themselves obliged to have recourse to the most forced explanation of the terms. Augustine, Melancthon, and Theodoret, take the *ἀπρᾶ* in the larger sense of the word, as equivalent to the Hebrew *בָּי*, in which it includes the term *in quo*, and thus denotes the period from Adam to Christ. Augustine, Ep. 157, ad Hilarium, expounds: *Quia nec lex data per Moisen potuit regnum mortis auferre quod sola abstulit gratia.* Origen, Thos. Aquinas, and in occasional passages, Augustine, think the words *μὴ ὄντος νόμου* refer to the moral law, of which children are unconscious. Not only, however, do these expositions deviate from the natural sense of the language, but they make it difficult to see the connection between the 13th and 14th verses. Cornelius a Lapide has expressed it most clearly in the following terms: "You will object, that where there is no law, there can be no sin. As the men, however, in the interval between Adam and Moses died, it is obvious that they must necessarily have been sinners. And in case you may perchance insinuate that this is merely a proof of their peccata actualia, and not of the peccatum originale, I appeal to children, who although they had not offended against any positive Divine law, were also during that period subject to death." So also Beza.

We have still to notice another expedient of rather a violent kind, which many have adopted for removing the difficulties of this text. Instead of its common signification, they take *ἐλλογεῖν* in the sense of *to regard, take to heart.* So Luther, in his Translation, Heumann and Camerarius, who has these words: *Cum aperte proponeatur lex, clarum fuit peccatum, cum tacite, peccatum minus compunxit conscientiam.* Heumann gives the connection thus: "The Jew might ask, how then can Adam's posterity have sinned, when the law of Moses was not yet given? Paul replies, For that very reason they sinned the more thoughtlessly, and therefore death also reigned." Against this we have to say, that *ἐλλογεῖν* has no such meaning, and that it would be contrary to the use of the Greek language, to consider *ἀλλὰ* as an inferential particle.

V. 14. *Ιβασιλεύετε.* Photius: *Τοῦτο Ιστὶ' οὐτε' ἔξουσίαν πολλὴν ἐχά-τησε, καὶ εἰς ἐνομον ἔξουσίαν ελλογεῖσθη αὐτὸν ἡ τυγαννίς, τῷ τε κεόντι σεμ-*

πονομίνη, καὶ τοῖς ἡμέρων ἀμαρτήμασι προσυπομένη.\* Thus in Wisd. of Sol. i. 14, οὐχ ἔστι ἄδων βασιλεύοντι γῆς. So likewise, to denote the powerful efficacy of the θανάτος, the Rabbins use the verb ἀνέψ. (See Schöttgen) Usteri, s. 18: "Upon all who did not possess a positive law, death has come, as a natural consequence, according to that δικαιώμα τοῦ Θεοῦ, Rom. i. 32, ὅτι οἱ τὰ τοιαῦτα πείσσοντες ἔξιοι θανάτου εἰσιν, or the connection which God has established between sin and evil. This condition, to distinguish it from that in which death might be considered as the positive penalty for transgressing the law, Paul here denominates a βασιλεία τοῦ θανάτου."

ἐπὶ τοὺς μὴ ἀμαρτήσαντας. Several Latin codices omit the μὴ, though Augustine confesses that in no Greek one is this done. Semler, who so often violently changes the text, judges that the Latin ought here also to be followed. Probably, the difficulty of interpretation, which is occasioned by the presence of μὴ, and of which even Origen and Ambrose complained, led to its commission.

ἐπὶ τῷ δμοιώμαστε τῆς παραβάσεως Ἀδάμ. Ἐπὶ conjoined with a substantive in the dative, is used in place of the Hebrew בְּ, for the purpose of forming adverbs. Thus, the LXX., at Ps. xvi. 9, translate בְּמִצְבָּה, ἐπὶ θυσίᾳ, which is used in the same way, Acts v. 14. In Hebrew there would have stood in this place the substantive חֶמְרָה, which, in Daniel x. 18, is translated literally, ἡς δμοιώσας τοῦ ἀνθρώπου. The expression, accordingly, means δμοιώς τῷ Ἀδάμ παραβάσται. As this transgression of Adam's is put upon a parallel with that of the law of Moses, the aspect in which it is here to be contemplated, is his having broken a distinct and positive Divine law. The generalization, therefore, of Grotius is incorrect, who says: Solent graves transgressiones comparari transgressioni Adami, Hos. vi. 7. Equally unnatural is the application of the words made by those who think that in these two verses children are spoken of. According to them, children had not sinned like Adam, inasmuch, as even at birth they are already infected with sin and its guilt. Augustine, (Ep. 157, ad Hilar.) Quia in semet ipsis, cum jam nati essent, nec ratione adhuc uterentur, qua ille utebatur quando peccavit, nec preceptum accepissent, quod ille transgressus est, sed solo originali vitio tenerentur obstricti.

οἱ ἔστι τύπος τοῦ μέλλοντος. Paul still bore in mind that he was drawing a comparison between the Saviour and the fallen progenitor of the human race, which comparison he had begun with ὁσπεῖς. The parenthesis of verses 12th and 13th had caused him in some degree to deviate from it. Here, without remembering to connect it as a conclusion with ὁσπεῖς, he simply affirms the counterpart, and annexes it not by καὶ οὐτος, but, according to a Hebrew construction, by the

\* That is, lorded it with mighty power, and its tyranny was considered as a legitimate authority, being sanctioned by time, and confirmed by our transgressions.

relative ὁς. To μέλλοντος we must supply 'Αδάμ· as in the same way, 1 Cor. xv. v. 45, Christ is denominated ὁ ἰσχαντος 'Αδάμ.

τύπος from τύπω, a copy taken by impression, John xx. 25, τύπος τῶν ἡγεμῶν and, hence, metaphorically an image or type. The Apostle had set out with the design of showing what extent of salvation and blessing had been procured for men by Christ. With this view, he had described the extent of ruin emanating from the original founder of the human race. Now, with that before his mind, the thought naturally suggested itself, that this First head of the race might be regarded as an image of the Second. Usteri: (s. 121,) "Adam and Christ, each the emanating point of a general and opposite life, the two poles, as it were, of humanity, that fly from each other, and attract the mass, 1 Cor. xv. 21, 22." Even Rabbinical theologians advert to a certain relation betwixt Adam and the Messias. In the book 'Tseror Hamor, Sect. Bereschith, it is said, "The secret of Adam is the secret of the Messiah." The author of Neve Schalom has, moreover, b. ix. c. 5, 8, the remarkable statement: "The last Adam is the Messias, as it is written, He will be greater than Moses. It is also true, as is declared, He will be higher than the angels that serve God. Then shall be taken away the ancient sin which occasioned death. In his time shall be the resurrection of the dead. — God intended Adam to be immortal, but sin brought death. Thus the divine purpose has been accomplished in the King Messias, as in his counterpart, the first Adam." Untenable are the explications of others, who, as Bengel and Homberg, supply ζεόντων, and make the sense, "He was the type of the time to come," for it is evident from verse 15th, that the Apostle has spoken of a comparison between Adam and Christ; or who take μίλλω absolutely, like ὁ ιερόμυτρος, to signify the *Messias*, which it would be impossible to establish by parallel passages; or, finally, who supply an indefinite neuter, "the type of future events," like Erasmus and Christ. Schmid. Against which exposition there lies the same objection as against that of Bengel.

V. 15. Scarcely has the Apostle expressed how Adam represented in outline what was done by the great Redeemer, than the thought occurs that the work of Christ is unspeakably greater. Accordingly, he now seeks to show, by a comparison of the diametrically opposite influences respectively exercised by these two personages, that while they exhibit great equality, in respect of what is positive, they still differ very widely in degree. With much precision Bengel remarks: Adam et Christus secundum rationes contrarias convenient in positivo, differunt in comparativo. In substance the influence proceeding from Adam is sin and destruction; that from Christ, holiness and felicity. The equality in the positive, consists in this, that both kingdoms originate in a single person, the first Adam and the second, being each the head and founder of an entire race. The comparative difference, according to v. 16, is, that when Adam fell, he had before him a pure, uncontaminated progeny, upon which his sin operated

so perniciously as to constitute them all sinners. On the other hand, Christ has the entire race, with its innumerable sinners, before him, and, by his perfect obedience, not only does away the whole consequences of that original sin, but restores afresh the δικαίωσις ζωῆς i. e. the justification which brings along with it a perfect, divine, and blessed life. See on this subject the acute treatise of Süsskind, in Flatt's Magazin für Dogmatick und Moral, Bd. xiii. s. 86, and the admirable Paraphrase of Usteri, s. 122. Photius says well: "there are three things to be noticed in the subjects here brought into comparison, a certain resemblance, a certain opposition, and an excess in the point of similarity. The opposition lies between sin and sinlessness, enmity to God, and reconciliation with him, condemnation and justification, ruin, offence, and death, and salvation, life, and resurrection. These are opposite. The similarity again consists in that, as by one man these evils fell upon all, so also by one man came the blessings upon all. And as to the excess, it is, that whereas with regard to the evils, the many co-operated with the one in order to become partakers, with respect to the blessings, this was not the case; but the free gift came by Christ singly and alone, so that even as regards the point in which the two agree, there is excess and superabundance upon the one side. Moreover, not only were the evils introduced by Adam taken away by Christ, but the better things substituted in their place."

In this fifteenth verse, the Apostle does not as yet state the inequality in the case, but only directs our attention to the fact, that *a priori* grace might be expected to operate in a far richer way than sin. Incapable of deducing any clear meaning from these words, some commentators make them an interrogation. By that means, however, ἀλλὰ would lose its true signification, and become a mere *formula transcendendi*. So Schöttgen and Heumann. Others conjoin with the negative some sort of limitation, such as *κατὰ πάντα τρόπον* but to say nothing of other objections, the subsequent *εἰ γάρ* is a sufficient one of itself. Παράπτωμα. Beza: Sic dicitur ipsa Adami ruina, unde manat ἡ ἀμαρτία, id est, tum reatus ille, tum corruptio in omnium hominum naturā hærens. Χάρακα. This term is chosen by Paul in place of δικαιώμα, which would have been the strict doctrinal expression. The γάρ is a note of explication, *to wit*. Οἱ κοντά. The article here has a retrospective reference, meaning *the vast multitude of mankind*. It is hence to be considered not as comparative, but absolute, according to Augustine's observation (l. vi. c. 12. Cont. Jul.): Multi constituti sunt peccatores, i. e. omnes, qui reverā sunt multi. The Father here alludes to the impropriety there is in Pelagius appealing to this passage, and in the Socinians to this word, in order to prove that all men have not been sinners, but those only who imitated Adam. Ἀνίθανος. It is manifest, both from the antithesis and the connection, that here ἀνίθανος is not used simply in the limited signification of corporeal death, but comprehends the θάνατος in its widest extent, viz. the sense of guilt, physical evil, and

the future consequences of sin. 'Η χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ, is best taken as a Hendyadis for ἡ δωρεὰ τῆς χάριτος, which is but another name for the δικαιώμα obtained through Christ. 'Εν χάριτι τῇ τοῦ Ιησοῦ ἀνδρώπον. The article τῇ here shows that the genitive τοῦ Ιησοῦ ἀνδρώπον is to be construed not with δωρεὰ but with χάριτι. That genitive, however, is susceptible of different significations. Χάρις may mean the *favour in which Christ stands with the Father*, and by which he obtains the love of God for us. This is its most improbable signification. Or the genitive may here denote the subject, *the grace which Christ manifests towards us*. Such is the opinion entertained by the majority of commentators, but who yet regard Christ only as the channel of communication. Thomas Aquinas: *Sic enim a Deo gratia in multos effunditur ut eam per Christum accipiant.* Or in fine, the genitive may be considered objectively. *The grace of God*, which through and in the redemption of Christ is imparted to us. This interpretation of Erasmus coincides best with the train of thought. 'Ενός ἀνδρώπον. Paul calls Christ ἀνδρῶν, because in respect of his pure humanity he was the founder of a new race; and as the chief point of similitude between him and Adam is, that from both, as progenitors, there emanated respectively, blessings on the one hand and misery on the other, he expressly annexes the εἰς.

V. 16. That which the Apostle had only generally premised in the foregoing verse, he now states with greater exactness, viz. in what consists the formal difference between the effects entailed by Adam and those by Christ upon their respective offspring. Erasmus: *Siquidem pernicies sic est orta, ut unius peccatum in omnes posteros propagaretur, atque ita tandem omnes redderet obnoxios; contra, Dei beneficium sic confertur, ut universa omnium delicta jam agglomerata, jam confirmata, semel Christi morte aboleantur, neque solum aboleantur admissa, verum etiam justitia gratis conferatur.* Chrysostom: *Kαὶ τοῖς ιστοις τούτο τὸ λεγόμενον; ὅτι τὸν μὲν δάραντος καὶ τὸ κατάργημα ἰσχυρεῖ ἀμορτία μία εἰσενεγκεῖν· ἡ δὲ χάρις οὐ τὴν μίαν ἐξείνην διαγράπειται μόνον, ἀλλὰ καὶ τὰς μετ' ἐξείνην ἐπεισαλδόντας.*\* Highly expressive are the words of Pelagius: *Quia non inventit Adam multam justitiam, quam suo exemplo destrueret, Christus autem gratia suā multorum peccata dissolvit.* From this clause, Melancthon beautifully points to the consoling truth, that in the individual, grace uniformly brings to the contest with sin not only equal but superior forces, so as both to annihilate its consequences, and establish an opposite reign. Nothing but a misapprehension of the whole context could have led some, as *e. g.* Heumann, to make this sentence interrogative, quasi: "And is it not the same with the gift of grace as it is with sin?"

The Codices D. E. F. G. the Syriac, the Vulgate and the Latin

\* What means this saying? It is, that one sin availed to introduce death and judgment, but grace not merely took away that single transgression, but those also which followed after it.

fathers, all read ἀμαρτηματος; in place of ἀμαρτησαντος. And a variety of evidence, both internal and external, support this reading. The meaning then becomes, "We are not, however, to suppose as if the redemption came in consequence of one transgression." The clause would be self-contained, and διὰ πολλῶν ἀμαρτησάντων becomes the antithetic member. But to say nothing of other reasons, such a use of οὐχ ἦ; would be too anomalous, inasmuch as we uniformly find it employed in drawing a comparison, and followed by a corresponding οὐτω. It is more probable, that ἀμάρτημα has been interpolated, partly to increase the analogy with παράπεμψη in verses 15 and 17, partly in consequence of the subsequent εἰ δέ, to which it is necessary to supply παράπεμψαντος, and that ἀμαρτησαντος, the more difficult reading, is nevertheless the more correct. After ἀμαρτησαντος; there fails a substantive answering to the δέσημα in the comparison. The vivacity of Paul's mind may have led to its omission. Expositors supply either something perfectly indefinite, as Beza and Piscator: illud quod introiit, or as Michaelis the "consequence of sin," or more definitely, "that precise consequence of sin here opposed to the χάρισμα, which is κέρα." So Wolf and others. This is the most natural way, seeing that τὸ γέγονον only resumes the former subject of the Apostle's thoughts. Accordingly, there are here four points of contrast, 1st, the agents; the one transgressing, the other fulfilling the law. 2d, The actions performed; that of the former, which was a single sin, that of the latter, which concerned numerous sins. 3d, The consequences of what they have done; in the one case, the objective sentence of condemnation, κέρα, which embraces all connected with Adam, and is manifested by the sense of guilt, and in the other case, the objective forgiveness, χάρισμα, of all united with Christ, which appears subjectively, as cheerful confidence towards and peace with God. In fine, the issue of that sentence of condemnation, viz. objective damnation, which, subjectively, displays itself as misery in all who are involved with the first sinner, κατακέρα, and the issue of the gracious gift of forgiveness, even the objective pardon of believers δικαιώμα, manifested in the subject as perfect holiness, and hence also bliss. In the interpretation of these statements, we must take special care to discriminate between subjective and objective. These cannot indeed be separated in the concrete; for man has nothing subjectively divine, but what he derives from him who is so objectively, and what God says with respect to man is like all divine volition, an operation. His word is deed. What he wills with reference to us is an effect within us. In the language of Paul, who always speaks from the life, from direct intuition, these things are not unnaturally disjoined. The expositors who seized exclusively the one or the other view, have never been able to arrive at perfect perspicuity. Κέρα is therefore the *objective sentence of rejection*, which, in virtue of the holiness entering into the conception of the divine character, God must pronounce upon all who coincide in the bias of their will with Adam. The discovery or revelation of this

sentence of rejection on the part of God, is subjectively the sense of sin in man. Rejection issues in damnation, which is manifested in and upon man as misery.

τὸ μὲν γὰς κρίμα ἡτὶ ἐνδέ. To the *ἐνδέ* we must not here supply ἀνθεώκον, as is done in the *Aethiopic* version, and by Louis de Dieu. For πονῶ παραπτώματα, which immediately follows, is contrasted with it. Besides, when *man* was mentioned at the 12th verse as a sinner, διὰ and not ἡτὶ, was the preposition made use of. It would be better to supply παραπτώματος, and regard *ἐνδέ* as the genitive masculine, and then to consider πονῶ as in the same case and gender, which is what Le Dieu proposes. In defence of this, we might appeal to the διὰ ἐνδέ ἀμαρτήσαντος, or in v. 17, to the τῷ τοῦ ἐνδέ παραπτώματος. The meaning would thus be left the same, and only the point of comparison slightly modified. Bengel: unus lapsus, unius hominis, multi lapsus, multorum. The *ἡτὶ* has here another signification, than in the *ἡτὶ* in *ἰτάντω παραπτώματα*. It states the cause, *by*. Michaelis: *in consequence of sin*.

εἰς κατάχεμα. The verb *ἴγενετο* is to be supplied. The *εἰς*, as in Hebrew, shows what a thing becomes. 'The *κατάχεμα* is the effect of the *κείμενον*, wherever wickedness exists. 1 Cor. ii. 32.

Δικαίωμα denotes objectively the *act of justifying*, subjectively the *condition of being obedient to the law*, i. e. *perfect holiness*, which condition, in respect of the objective announcement, is the beginning, and in respect of the subjective realization, is the end of redemption. In Baruch ii. 17 and 18, δικαίωμα and δικαιοσύνη stand parallel to each other in the sense of *obedience to the law*. At the 18th verse, below, we have instead of it, δικαίωσις, ζωή, *justification which brings divine life with it*. This justification is wrought out by the δωρεὰ δικαιοσύνης.

V. 17 Corresponds with the 15th, inasmuch as it expresses generally, how it might have been expected from divine grace, that its efficacy would be more powerful than that of sin. But whereas, at v. 16, the sinner's state was described more objectively, i. e. in his relation to the divine holiness, or according as he must appear in the eyes of God, here the Apostle rather describes him subjectively, or as he is in himself, i. e. *his misery*, and at once places in juxtaposition the blessedness of the man who is, and the wretchedness of him who is not redeemed. Calvin beautifully paints this contrast of the two kingdoms, entered the one by birth, the other by regeneration: *Ut misera peccati hæreditate potiari, satis est esse hominem, residet enim in carne et sanguine; ut Christi justitiæ fruaris, fidelem esse necessarium est, quia fide acquiritur ejus consortium.*

εἰδούσειν τὴς καρίτος. There is elevation in the thought of Bengel: *Sermo præteriti temporis ex œconomia gratiæ respicit in œconomiam peccati, ut mox regnabunt futurum ex œconomia peccati prospicit in œconomiam vitæ et vitæ perennis.*

πειρασσεῖν τὴς καρίτος. Wherein this consists, is expressed by the δωρεὰ τὴς δικαιοσύνης, which immediately follows. By fellowship

with Christ, man becomes a partaker of the *πνεῦμα* and thereby of the *δικαιοσύνη*, which subjective *δικαιοσύνη* is the effect of acceptance of the objective announcement of it. This *δικαιοσύνη* is subjectively the *ζωὴ* of God in man; its issue is yet to come in eternity. See Com. on v. 12, John iv. 14. See also verse 18, the *ζωὴ*, v. 19, the *τελεστασθήσονται*, v. 21, *εἰς ζωὴν αἰώνιον*, chap. vi. 21, *τὸ τέλος ζωῆς αἰώνιος*. Hence it is that the Apostle uses the future *βασιλεύοντος*. The *βασιλεύειν* of Christians in the life to come denotes the higher degree of perfection in power to which, with their forerunner Christ; they shall be raised, John xvii. 24, Math. xix. 28, 2 Tim. ii. 12, Heb. vi. 20. The parallelism is not strictly observed, in as far as in this place the subject is not the bliss, but the redeemed who partake of it. Chrysostom: Πολλῷ γάρ πλείονα ὡν δριπύλομεν κατίβαλεν δὲ Χριστὸς, καὶ τοσούτῳ πλείονα δισφερός διανύδα μικρὸν πέλαγος ἀπεισέργει. Μή τοινυν ἀμφιβάλλε, ἀνδέωπε, τοσούτον πλοῦτον δέων ἀγαθῶν, μηδὲ ζῆτες πῶς δ σπινθῆρ ἔχεινος τοῦ θανάτου καὶ τῆς ἀμαρτίας ἐλύθη, τοσαντῆς θανάτης καροσομάτων ἐπενεχθείσης εἰτέρῳ.\*

V. 18. With the majority of commentators, as we before stated, this verse passes for a continuation of the 12th, and *ἄτα* for the formula of resumption. It is, however, far more natural to consider the *ἄτα* as here the particle of inference from the preceding context, and to suppose that the Apostle, after yielding to the glow of his emotions, which urged him to demonstrate how much more powerful had been the efficacy of grace than of sin, wished again to insist upon the resemblance which, nevertheless, obtains between the two heads of mankind. For by the epanorthosis which he has been developing from the 15th verse, it has by no means been denied, that notwithstanding the great diversity, in form and substance, there is much resemblance between the two subjects in what is positive. The genitive *ἴνος*, may be considered, as is done by Clericus and Locke, of the neuter gender, but better, in conformity with verse 17th, as of the masculine. It is remarkable, that in both clauses, the subject is wanting; on which account, the Syrian omits *εἰς*, before *κατέκριμα* and *δικαιώσεις*, and makes these words the subjects. But the preceding context shows that *κριμα* and *χάρισμα* are to be supplied.

*δικαιώμα* is here predicated of Christ in precisely the same sense in which at the 16th verse it is ascribed to believers. He realized the ideal of holiness. Viewed in the objective aspect, accordingly, he satisfied all the demands which the holy God could make; in the subjective, he thereby implanted a new principle of life into sinful humanity, and originated a new species of it. By entering into fellowship with him, and becoming partakers of his holiness, believers

\* Far more than what we owed was paid by Christ, as much more, as the immeasurable ocean exceeds a drop. Doubt not, therefore, O man, when beholding such a treasure of blessings, nor ask how the old spark of death and of sin has been extinguished, seeing that such a sea of the gift of grace has been poured upon it.

likewise attain to the condition of the *δικαιώμα* here called *δικαιώσις*. The *ζωή* is genitivus effectus, so however, as that we cannot separate the effect, even in thought, from its ground in the concrete. In this instance also Paul probably uses *ζωή* in the more comprehensive sense, which we explained at verse 12th, *i. e.* as including the perfect and divine life in eternity. So also, hereafter, in verse 21, *εἰς ζωήν αἰώνων*.

V. 19. The Apostle repeats the statement, giving it at the same time a turn which brings more prominently forward the subjective relation of man to the fall and the redemption. Instead of the more general expressions *παράπτωμα* and *χάρισμα*, he chooses the more specific of *παταξονή* and *ὑπαξονή*. *Παταξονή*, when used with regard to Adam, may refer either to the transgression of the single command not to eat of the forbidden tree, of which he was guilty, or to the proud disposition of heart, which made him aspire to autonomy, according as we adopt the literal or the symbolical interpretation of the 3d chapter of Genesis. Even in the former case, the desire of autonomy must still be supposed as the basis of the act of disobedience. Thus Augustine: (De pecc. merr. et. rem. l. ii. c. 19.) *Præcedit in voluntate hominis appetitus quidam propriæ potestatis, ut fiat inobedientia per superbiam.* The entire holy life of our Saviour, on the contrary, is termed *ὑπαξονή*, inasmuch as holiness is nothing else but subjection to the laws of the one only Being who is a law to himself, the *αὐτὸν ἀγαθόν*. This *ὑπαξονή* accordingly embraces in indivisible unity, what the Church has split into the *obedientia activa* and *obedientia passiva*; which things are also inseparable in the concrete. The active holiness was the perfect love of the Saviour. This implied an entrance into the condition of the being who is its object, and who needs to be saved. So did the Redeemer, prompted by love, come into the present state of men, and take upon himself all the consequences of sin which that involves. So did he feel with sinners the magnitude of their apostasy and guilt. So did he bear the sufferings prepared for him by the sin of the race, which he designed to deliver from their fall, more especially in his final tortures and death, and hence it was that his active obedience required to manifest itself in suffering.

*καθιστασθαι* has the sense to be made, to become, *e. g.* James iv. 4. Interpreters have started the question whether the Apostle here refers to the objective purpose and decree of God, or to the subjective being made a sinner, and being justified on the part of man. Exclusively, as we have already observed at v. 18, neither the one nor the other is ever spoken of. Such separations belong to the theocratical expositions of doctrine. And, therefore, the only question which can properly be made is, which side of the case does the Apostle bring most into the light. In answer to this, it may be said, that *καθισταθῆσθαι* gives greater prominence to the subjective. "Owing to the identity of human nature, by means of the inward discord in the mind of Adam, with whom the race was involved, sin and its consequences

were entailed upon all. By means of the holiness of the second Head of the race, and in virtue of the spiritual communion and oneness of believers with him, the δικαιοσύνη is entailed upon them, which shall be still more clearly displayed in the life to come." The Apostle, in like manner as at v. 17, chooses the future tense, because the δικαιώσεις and the ζωή, during the present life, are incipient, and only reach perfection in the future world. They who cling to the objective view, are obliged to translate καθίστασθαι declarari, which, however, is a sense that cannot be defended. Schleusner indeed in his Thesaurus, quotes καθίστημι from Daniel xiii. 60. (Cod. Chis.) as bearing that signification, but it rather means, coarguere. The Socinian interpretation, which may be found substantially in Chrysostom and Theodore, which Grotius was the principal means of spreading, and of which Whitby has written a minute defence, (De imput. div. pecc. Adami, Lond. 1711, c. 3, p. 47, sqq.) takes ἀμαρτίαν, as formerly at v. 12th, in the metonymical sense, effectus pro causa, to become punishable. In the present instance, however, it is liable to the same objection as in that. From the circumstance of οἱ πολλοὶ, and not κάπερ, being used, it is even more impossible to infer any thing doctrinal than Matth. xxvi. 28, from the καὶ πολλῶν ἐχθρόματον. The very use of the article with πολλοὶ shows that the κάπερ, are here contrasted in a mass with the one.

V. 20. Paul had set in opposition the two heads of mankind, and the effects which they have respectively produced upon it. He had stated two extensive periods in the developement of the species. Now, here the question naturally arose; what was the purpose of the economy of the New Testament, if it is the New alone which has formed the great epoch of humanity? He answers this question, by showing the relation of the Old Testament economy to sin. Beautiful are here the words of Calvin: Erant quidem naufragi ante legem; quia tamen in suo interitu sibi videbantur natare, in profundum demersi sunt, quo illustrior fieret liberatio, quum inde præter humanum sensum emergunt. This author, however, is mistaken, when he supposes the present verse expository of the 13th.

παρεστήθασθαι. The καὶ may here be mute, as for example, Philo: (de Temul. p. 263.) ὅγνοια μήτε φῶς, μήτε λόγος παρεστήθειν ἵσσα, and Polyb. (Hist. ii. 55, 3); or it may indicate the secrecy of its incoming, or, best of all, according to the translation of Beza: Præterea introit, and of Luther: es ist nebeneinkommen.

ἴνα. Chrysostom: ίνα, ίνειαδά οὐδὲ αἰτιογίας πάλιν, ἀλλ' ίκεβάστως ίστει. Οὐ γάρ διὰ τοῦτο ἰδόθη ίνα πλεονάγη, ἀλλ' ἰδόθη μὲν ἀστει μειῶσαι παὶ ἀνελεῖν τὸ παράπεδωμα. ἐξίβη δὲ τονναντίον, οὐ παρὰ τὴν τοῦ νόμου φύσιν, ἀλλὰ παρὰ τὴν τῶν διεκαρμένων ἡδονιαν.\* So also the majority of Ca-

\* The καὶ here again points not to the intention but to the event. For it (the law) was not given to increase, but that it might diminish and take away sin. The very reverse, however, took place, not from the nature of the law, but from the sloth of those who received it.

tholic interpreters. But it is manifest that *τινα* is here in fact used *τελειώσεις*, for it was the Apostle's intention to show what was the *purpose* of the law, and all that is requisite is to fix the true meaning of *τελειώσεις*. What Paul meant to express by that word, was how the law ought to have produced the acknowledgment of sin; by which indeed sin itself is increased, inasmuch as its guilt grows with the knowledge of him who commits it, and where that exists in a small degree, the responsibility appears proportionably diminished. See v. 13. As that, however, is a condition of *ἀγνοία* or *πάγωσις*, it requires to be done away, and hence, the law must bring to a consciousness of variance with God. It is only after this has existed as an interval of transition, that the grace of God can be known.

*Τινεπεριέστασεν.* This compound is again used by St. Paul, 2 Cor. vii. 4, and *ἀπεγνωσαίω*, 1 Tim. i. 14. Bengel: *Victi victorem vincens, tertius utroque melior est. Hominem vicit peccatum, peccatum vicit gratia, ergo gratiæ vis maxima.* Pelagius: *Sicut et Salvator, 'cui plus dimittitur amplius diligit,' manifestata est enim quantitas peccati ut sciretur gratiæ magnitudo, et redderemus competens debitum charitatis.* Augustine in Psalm cii.: *Lex ideo data est, ut crescente peccato, humiliarentur superbi, humiliati confiterentur, confessi sanarentur.*

V. 21. The Apostle restates what he had already said, v. 17th, and concludes the observations, commenced with the 15th verse, by contrasting once more, in their grand features, the two domains of sin and of grace. *Βασιλείων* has the same meaning as at verse 17th. *Δικαιοούντων* should properly stand immediately opposed to *ἀμαρτίας*; but this Paul avoids, in order to mark emphatically, how all holiness must be traced to its higher source. Here also, as at verse 17th, the Apostle brings forward the final issue, in which the whole work of the *δικαιώσεις* is consummated, even the *ζωὴ αἰώνιος*.

## CHAPTER SIXTH.

### ARGUMENT.

A new subject commences with this chapter. Persons who clave to the law and legal piety, might suppose that, by this doctrine of the *δικαιωσεις* and *χάρις*, the Apostle forced the subjective moral agency of man too much into the shade; and that thus the gospel doctrine of salvation might be made auxiliary to sin. Paul now shows the contrary. The *χάρις* or the *εννοια*, the operative principle in the heart of the Christian incites him to sanctification. Even the rite of baptism demonstrates that to be his scope. He enters, however, upon a new relation to holiness; and does what is right, not because of the outward law and its stern commands, but in consequence of a new and vital impulse within him.

### DIVISION.

1. The moral effect of the doctrine of redemption upon the Christian is increase of holiness, as is shown even by the baptismal rite. V. 1—11.
2. Grace and not the law, leads the Christian to sanctification, which is promoted by that very circumstance. V. 12—19.
3. Prospect of the final consummation, in which holiness is to be rewarded. V. 20—23.

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### P A R T I.

#### THE MORAL EFFECT OF THE DOCTRINE OF REDEMPTION UPON THE CHRISTIAN IS, INCREASE OF HOLINESS, AS IS SHOWN EVEN BY THE BAPTISMAL RITE. V. 1—12.

V. 1. THERE can be no doubt, if we strictly separate the doctrines of justification and sanctification, that here, after the discussion of the first, the proper place presents itself for treating the second. But it is, as we have already observed, unusual with the Apostle to discriminate very nicely objective from subjective. We must not, therefore, think of seeking, in a systematic arrangement, the reason of his bringing forward, at this place, what we term the doctrine of sanctification. It was, however, natural for him, after having delineated the grand and novel scheme of salvation, to recollect the insinuations of the legal Judaizer, (c. iii. 8.) who objected to his doctrine of the *δικαιωσις* and *χάρις*, that it only served as an encouragement to sin.

This objection he now meets. Calvin justly remarks: *Quum humano sensui παραδοξώτατον sit quidquid de Christo prædicatur, nihil novi videri debet si, audit a fidei justificatione, caro toties, tanquam ad adversos scopolos, impingit. Pergendum est tamen, nec Christus ideo suppressimendus, quia multis sit in lapidem offensionis et petram scandali. Quā enim ratione impiis cedet in ruinam, piis vicissim in resurrectionem erit. Sic enim se res habet.....in hunc finem nos justificari, ut deinde vitæ puritate Deum colamus.....Plus quam igitur præpostera esset operis Dei inversio, si occasione gratiæ quæ nobis in Christo offertur peccatum vires colligeret. Neque enim medicina morbi, quem extinguit, fomentum est.* It would hence be highly incorrect to follow Chrysostom, in regarding what follows as a set of moral precepts, independent altogether of the preceding context. The Apostle links his discussion upon sanctification to the extraordinary statement made at v. 20th of the former chapter. The false inference which he seeks to refute, he had already touched, chap. iii. v. 5th and 8th. Compare the commentary at v. 15, 1 Peter ii. 16, Jude iv., where the persons are described, who really perverted in this manner the doctrine of salvation.

V. 2. While the Apostle repugns the false conclusion in question, he was bound, of necessity, to state the grounds, why it is not conceivable that the regenerated Christian should continue in sin. The liveliness of his mind, however, prevents him here, in like manner as at chap. iii. v. 3 and 5, from coming to a refutation in form, otherwise he must have shown that what God has effected by the redemption, likewise becomes manifest in those who are the subjects of it, according as at verse 15th of the previous chapter, he adverts to the fact, that the *χάρις* is not merely objective, something existing externally of man, but is something operative within him; or as Augustine states the argument in prop. 31: *Hinc ostendit de præteritis peccatis factum esse ut donarentur, et in eo superasse gratiam ut preterita peccata demitterentur. Ergo quisquis adhuc quærit augmenta peccati, ut augmentum gratiæ sentiat, non intelligit se id agere, ut nihil in eo gratia operetur. Opus enim gratiæ est ut moriamur peccato.* In place of this answer, he merely replies by the assertion, that the discrepancy is as great between Christianity and sin, as between death and life. *Οὐτενές ἀπεδάνωμεν.* This verb, with the dative, denotes *being dead in reference to a particular object*, Gal. ii. 19. So ζῆν, 1 Peter ii. 24. The natural man has pleasure in sin, and no commandment has power to root that feeling from his heart. Upon a believing surrender of the soul to Christ, however, the new principle of life takes its rise within him, the *χάρις*, the consciousness of the love of God manifested towards him in the redemption. Thus Chrysostom: *Τί δέ ἐστι, νεκρῶν αὐτῇ γεγονέναι; τὸ πέδος μηδὲν ὑπακούνιν αὐτῇ λοιπόν τούτῳ γὰς τὸ μὲν βάπτισμα ἐκπίγειν ἀπαξ, ἵνεξωσεν ἡμᾶς αὐτῇ. διεὶ δὲ λοιπὸν πολὺ τῷς ἡμετέρος πειθῆς κατορθοῦσθαι αὐτὸς διηρευκὼς. ὕστε, καὶ μονία ἐπιτάτεη, μηχεῖτε ὑπακούειν, ἀλλὰ μένετε ἀκίνητος ὕστεις*

τὸν νεκρόν.\* A similar expression to the ἀποθνήσκειν τὴν ἀμαρτίαν is the following used by Philo. (Quod det. Pot. Insid. p. 164. ed. Fr.): δὲ Ἀβελ, τὸν παραδοξώτατον, ἀνήγεται τε καὶ ζῆ. Ἀνήγεται μὲν ἐκ τῆς τοῦ ἀπερονος διανοίας, ζῆ δὲ τῷτε ἐν θεῷ ζῶντι εἰδώμων.†

V. 3. The Apostle ought now to show, that by virtue of the very nature of the doctrine they profess, Christians must appear dead in respect of sin, and in how far this is the case. All that he does, however, is to appeal to the well-known baptismal rite, whose symbolical meaning he explains, thereby endeavouring to demonstrate, how a spiritual regeneration is necessarily connected with the reception of Christianity. The basis of what he delivers is the thought, that every endeavour after salvation, and acquiescence in the Christian scheme of it, presupposes a sense of the need of emancipation from sin. οὐσα, more forcibly than οὐτεις, shows the universality of the Christian obligation to be inwardly conformed to the death of the Saviour.

ἰβαττιοδημεν εἰς Χριστὸν Ἰησοῦν. The εἰς expresses the same as the baptismal formula, Matt. xxviii. 19, although ὄνομα is here wanting. That word in the formula, as elsewhere the Hebrew **וּ**, seems indeed to be pleonastic; of which the special proof is the observation of Vitringa, (Obser. Sacrae, Frankf. 1700, l. iii. c. 22.) that among the Rabbins, a similar expression was used in the baptism of proselytes, When the proselyte, for example, is a slave, the master declares whether he chooses still to keep him as a slave, or to grant him his freedom, and, in doing so, uses the following words, בְּכָל־כָּשָׁם כִּי־זָרָן “to baptize in the name of a freeman” or “in that of a slave.” It but remains to inquire what the εἰς in the baptismal form signifies. Usually it is explained as meaning *into the acknowledgment*. Now that sense it certainly may have, but to pass over other grounds, there are certain parallel passages against it, e. g. 1 Cor. i. 13, Id. x. 2, Id. xii. 13, in which it rather seems to denote *participation in* that with which it is construed. In the present case, consequently, it would imply *into participation of* the blessings of Christ’s grace.

εἰς τὸν θύματον αὐτοῦ. The preposition has obviously the same meaning here, as in the preceding context, and that, according to the explication we have given, is also highly suitable to the scope, viz. “that if baptized into fellowship with Christ in general, we must also be baptized into fellowship with his death.” So Ambrose. (De Sacram. l. II. c. 7.) Chrysostom: εἰς τὸ ἀποθανεῖν ωπερεὶς ισεινος. Bengel says excellently: Qui baptizatur, induit Christum, Adamum

\* But what means, To have become dead to sin? It means to obey it in nothing any more. This result baptism hath accomplished for us once, having slain us in regard to sin. Henceforth it is incumbent upon us to carry this death, by our own pains, continually into effect, so as even although sin command us a thousand times, to remain motionless like a corpse.

† Abel, marvellous to tell, is taken away, and yet lives. He is taken away from a foolish understanding, and lives the life of blessedness in God.

secundum; in Christum, inquam, totum, adeoque etiam in mortem ejus baptizatur, et perinde est, ac si eo momento Christus pro tali homine, et talis homo cum Christo, pateretur, moriretur, sepeliretur. So also Bucer. In this view *βαπτίζεσθαι εἰς τὸν δανακὸν αὐτοῦ* is not different from the *συνεσταυράθημεν* which occurs, Rom. vi. 6, and Gal. ii. 20.

V. 4. The figurative expressions *ἀπιδάνομεν τῇ ἀμαρτίᾳ* leads the Apostle to compare Christ's bodily with our spiritual death, and thence to deduce the obligation incumbent upon Christians to sacrifice their life of sin, as the Saviour sacrificed his earthly existence. He had said that the right of baptism, which takes place at the entrance into Christianity, manifests that it is the will of the Christian to conform spiritually to the death of Christ. The very obvious idea here-upon occurs to him, that the baptismal symbol itself may be regarded as a figure of the death of Christ, and accordingly he in this verse represents the Christian undergoing baptism, as being in some sort buried with his Saviour. Having proceeded thus far with the emblematical meaning of baptism and the death of Christ, it was natural for the Apostle to assimilate in like manner the coming out of baptism, and the resurrection of Christ, which accordingly he does. We find at another place the same symbolical allusion, Col. ii. 12. For the explanation of this figurative description of the baptismal rite, it is necessary to call the attention to the well known circumstance, that, in the early days of the church, persons when baptized, were first plunged below, and then raised above the water, to which practice, according to the direction of the Apostle, the early Christians gave a symbolical import. See Suicer Thes. T. I. sub voce *Ἀναδύσις*. In the same sense Chrysostom on the third chap. of John, observes: *Καθάπερ γάρ ἐν των τάφων τῷ ὄνται καταδυόντων ἡμῶν τὰς κεφαλας δικαῖος ἀνθρώπος δάκτεται, καὶ καταδὺς κάτω κρύπτεται ὅπος καθάπτεται.*\*

*Συνετάφημεν.* The *οὐν* here expresses similarity quasi, *ἄσπετες αὐτος*, Rom. viii. 17; Col. iii. 1; 2 Tim. ii. 11. The Apostle uses the word *buried* in place of *died*, as being more emphatic. Bengel: Sepultura mortem ratam facit. Melanthon: Sepelimus autem una cum Christo, quia postquam natura nostra mortificari cœpit, peccatum sepultum est dupliciter. Primum imputacione, quanquam enim reliquiae manent, tamen sunt condonatae. Secundo, quod ad affectum attinet, quia natura vitiosa desinit esse efficax. At nondum sumus glorificati. Quare etsi sumus justi, tamen jacemus sepulti exspectantes glorificationem, sicut Paulus inquit: *Vita nostra abscondita est cum Christo, id est, etsi habemus gloriam, justitiam, vitam, tamen haec gloria latet adhuc tecta cum Christo donec resuscitabimur.* The *οὐν* is here requisite to denote the continuance of the sense. In explication of it, Seb. Schmidt very justly applies the following canon: *Particulæ illativæ non semper conclusiones præcedentibus subjungunt,*

\* For when we sink our heads in the water, as if it were in a tomb, the old man is buried, and going down is hidden entire and at once.

et ex iis inferunt formales, sed saepe quid, uno altero posito, dicendum porro sit, et ex iis inferendum: Inasmuch, viz. as *συνετάφημεν* is here in no respect different from the *ἀπιθάνομεν*.

*εἰς τὸν δάκτων.* Calovius, Castalio, Seb. Schmidt, and Wolf, have, in a very forced manner, connected this clause with the verb *συνετάφημεν*, understanding it to mean the death of sin. But if such were the case, some supplementary clause would here have been absolutely necessary, seeing *εἰς τὸν δάκτων* occurred before referring to the death of Christ. Hence the ancients, and Homberg, Chr. Schmid, and other moderns construe *εἰς τὸν δάκτων* with *βασιλισμός*, and again understand it to signify the death of Christ, into fellowship with which believers are baptized.

*διὰ τῆς δόξης τοῦ πατρός.* Beza supposes that there is here a mistake of the case, and that it should be *εἰς τὴν δόξαν*. Castalio and Carpzovius consider the διὰ with the noun to be used for the adjective, and translate; in paternā gloriā resurrexit. But Camerarius refutes this interpretation, and renders correctly: Per potentiam gloriosam. The word δόξα, to wit, in Heb. כְּכָבָד, as Bucer likewise observes, means generally, singularis presentia divinitatis. It denotes the sum of all the divine perfections, and hence also any single, peculiarly prominent attribute. So in Ps. lxviii. 34, and Is. xii. 2. the Hebrew יְהִי is rendered δόξα, Col. i. 2, *χράστος τῆς δόξης*. We may therefore take διὰ with the genitive in its usual signification. Πειρατεῖν is a copy of the Hebrew phrase *לְלִידָה* or *לְלִידָה to lead a mode of life.* Κανότης ζωῆς likewise a Hebraism for *ζωὴν ζωῆι*.

V. 5. Some look upon this verse as demonstrative of the foregoing. So Mylius, who says, that the Apostle states the reason why Christians, by conforming to the death of the Lord, must likewise conform to his resurrection. The reason is twofold. One is given metaphorically; Christians being incorporated with the Saviour, as the graft is with the tree, must share all things with him. The other is derived from the necessary connexion between death and resurrection. It is better, however, to consider the verse as an explanatory appendage.

*Σύμπτος.* The old interpreters took this word in its primary meaning. The Vulgate translates: complantati facti sumus; the Syriac: una plantati sumus; Beza: plantati coaluimus; and Chrysostom thus comments: *τῷ τῆς φυσεῖας δύναμι, τὸν ἐκ ταύτης καρπὸν ὅμινον αἰνεξάμενος.* Καθάπερ γάρ τὸ σῶμα αὐτοῦ ταφίν ἐν τῇ γῇ, καρπὸν τῆς οἰκουμένης τὴν σωτηρίαν ἡγεγένεται οὐτω καὶ τὸ ημέτερον ταφίν ἐν τῷ βαπτίσματι, καρπὸν ἡγεγένεται τὸν δικαιοσύνην, τὸν ὄντασμὸν, τὴν νιοθεσίαν, τὸ μυρία ἀγαθά.\* In the same sense also, Calvin beautifully says: In-

\* By the word *planting*, he alludes to the fruit we reap from his death; for, as his body, when buried in the earth, produced the salvation of the whole world, so ours also, when buried in baptism, has borne the fruits of righteousness, sanctification, adoption, and a thousand blessings.

sitio non tantum exempli conformitatem designat, sed arcanam conjunctionem, per quam cum ipso coahuimus, ita ut nos spiritu suo vegetans, ejus virtutem in nos transfundat. Ergo ut surculus communem habet vitæ et mortis conditionem cum arbore in quam insertus est, ita vitæ Christi non minus quam et mortis participes nos esse consentaneum est. And Bengel: *Omnis vis vegetativa spiritualis est in Christo, eaque in baptismum collata est.* So also Beza, Bucer, and Heumann. Συμφυτος and συμφυτης, however, signify no more than συγγενης and συνάν. Plato de leg. i. 10. οτι μὲν ἡγη δεούς, συγγένεια τις ἵσται οι πρὸς τὸ ξύμφυτον ἀγει τιμὴν καὶ νομίζειν εἰναι: where ξύμφυτον is equivalent to συγγενές. Hesychius explains σύμφυτον by συμπορευόμενον and συνάν, according to which it here differs in no respect from ὅμοιος. Now as ὅμιλωμα, with a noun in the genitive, is a Hebraism for the adjective ὅμοιος τινι, so σύμφυτοι τῷ ὅμοιώματι τοῦ δανάτου αὐτοῦ is merely a pleonastic expression for ὅμοιώς ἀπεθάνομεν ὀντεσ τοντο, or ἐν τῷ δανάτῳ αὐτοῦ ὅμοιος αὐτῷ γεγόναμεν.

ἀλλὰ καὶ is the particle indicating a climax, and usually stands in the conclusion after conditional premises. See Palairet Observ.

τῆς ἀναστάσεως. To this genitive we must again supply τῷ ὅμοιώματι, not μέτοχοι as Erasmus and Heumann incorrectly suggest. The translation of Luther, "we shall be like the resurrection," is false. The sense is as follows: By conquering death, Christ completed his terrestrial task, i. e. his existence in fellowship with humanity, burdened with the consequences of sin. As a risen Christ, he had already entered upon his exaltation, as he indeed appears not to have lived habitually upon the earth. In like manner we, so soon as we have in baptism acknowledged our sins and received pardon, are bound to arise to a new existence, which is founded on heavenly-mindedness. Chrysostom: καὶ πῶς ἀναστάσεις; τῆς μὲν ἀμαρτίας νεκρωδείσης, τῆς δὲ δικαιοσύνης ἀναστάσης, καὶ τῆς μὲν παλαιᾶς ζωῆς ἀφανισθείσης, τῆς δὲ καινῆς ταῦτης καὶ ἀγγελικῆς πολιτευομένης. ὅταν δὲ ἀκούσῃς καινὴν ζωὴν, πολλὴν ἔγειρε τὴν διαθλαγῆ, καὶ μεγάλην τὴν μεταβολὴν. ἀλλὰ γὰρ διατείνει μοι λοιπὸν ἔπειτα, καὶ στενάξαις μέγα, ὅταν ἐννοήσω πόσην μὲν ἡμᾶς ἀπαιτεῖ φιλοσοφίαν ὁ Παῦλος, πόσην δὲ ἵστους ἔξεδώκαμεν ἥδηντες, πετά τὸ βάπτισμα ἐπὶ τὸ πέδειξον ἐπανόπτες; γηγει, καὶ εἰς τὴν Αἴγυπτον ἀνακάμπτοντες, καὶ σχορόδων μεμημένοι μετά τὸ μάννα.\*

\* Εσόμεθα. The future tense here occasions difficulty, for it seems to intimate that ἀναστάσεις means the *resurrection of the body*. So Ecumenius: Ποιεῖς ἀναστάσεως; τῆς ὅταν ἀναστῶμεν. Καὶ ὅρα ἀγαθό-

\* How is this resurrection? It takes place in the death of sin and the restoration of righteousness, in the disappearance of the old, and the reign of a new and angelical life. And when you hear mention made of a *new life*, be sure that implies a great change and diversity. For myself, I forthwith burst into tears and groans, when I reflect what strictness Paul demands of us, and to what indolence we have given ourselves up, relapsing after baptism into our previous old age, returning to Egypt, and hankering after the garlic though we have tasted the manna.

τηγε Θεοῦ. τὸν μὲν ἀνάστασιν τοῦ κυρίου, ὡς ἐν εἰκόνι ἀπεθάνομεν, τὴς δὲ ἀναστάσεως, ἀποθῶς κοινωνήσομεν.\* If bodily resurrection is meant, it is not easy to bring the passage into concord with the previous and subsequent context. Now, if we follow the bulk of the commentators, and suppose, as the connection certainly requires, that allusion is made to spiritual resurrection, then the circumstance of the verb being in the future, either expresses obligation, "so *ought* we also to be," a sense which Raphelius endeavours to justify grammatically; (Annot. in Herod) or following Baumgarten, we must interpret it as signifying, "that in the present life the Christian never attains to complete spiritual resurrection." This interpretation seems to be verified by verse 8. Most to the purpose, is the supposition of Limborch, that both meanings, the resurrection of the spirit, and the resurrection of the body, blended together in the Apostle's mind when he used the word ἀνάστασις, inasmuch as the latter may in some sort be regarded as the complement of the former, it being only after the removal of the Christian from this earth, that the perfect οὐκέτι begins. See observations at chap. v. verse 12 and 17. In compliance with this view, viz. that the external ἀνάστασις is but as it were the completion of that which has already taken place within, the Saviour himself in the 5th chap. of John, connects the description of the former immediately with that of the latter.

V. 6. The Apostle proceeds to extend the emblematical comparison, and now applies the particular kind of death which our Saviour suffered, spiritually to believers. He again unites this proposition with the foregoing, by the participle instead of a finite tense of the verb, a construction which is especially frequent with the verbs οἰδα and γνωσκω. See numerous examples from Polybius in Raphelius, note Polybb. Grotius well: *Modo hoc infigamus animo. Ο παλαιός ἀνθρώπος.* As we have already hinted, at chap. ii. 20, the Israelite regarded the Gentile who joined himself to the external theocracy, as undergoing a new birth. So the Talmud expresses it, Tr. Jevamoth, f. 62, 1. "A proselyte who comes over is like a little child," upon which passage Maimonides remarks, "and his relatives are his relatives no more." By entering into entirely new relations of life, such a person was looked upon as another man, so that the common appellation of proselytes was בָּרִיאָה חַדְשָׁה, *new creature.* This mode of speech was, it is probable, transferred by our Saviour from the old to the new dispensation, John iii. under which the mind becomes more spiritualized, and which required not merely an external renunciation of the previous course of life, but an inward withdrawal and separation from all former relations. Language referring in the same way to the Old Testament theocracy, appears to have

\* What resurrection does he mean? That which takes place when we rise from the grave. And mark the goodness of God. We have died only in the likeness of the Lord's death. But in the resurrection we shall have real fellowship with him.

been transferred by Paul to Christians, when he discriminates between the *παλαιὸς* and the *κανὼς ἀνθρώπος*. Schöttgen tells us that, in Sohar Chadash, *the fallen Adam*, (an expression often used by Cabalistical authors, only as the symbol of humanity not yet assimilated to its prototype, *i. e.* of man as a sinner) whom they also call “the evil nature,” is also denominated *וְאַדָּם עָתָּה the old Adam*. As every human being in his natural state bears the image of the fallen Adam, so ought every Christian to exhibit instead of that the image of the glorified and holy Jesus. The whole previous being of the individual, in knowledge, sentiment, and volition, should be renewed and changed by virtue of fellowship with the Saviour, into which we are brought by the redemption. It is hence manifest, what profound meaning there lies in that appellation, seeing that all human wisdom and doctrine improve only *partially*. Theodoret at Col. iii. 9: *παλαιὸν ἀνθρώπον τὴν προτέραν ἔχασες πολιτείαν*. Of the new Adam he says at verse 10: ‘Αγωθεν ἡμᾶς ἐδημιουργήσεν δὲ τῷ δόλῳ Θεὸς, καὶ τοὺς τῆς θείας εἰκόνας χαραγγήσας, οὐς ἡ ἀμαρτία διέφευξεν, ὑπερέστησον ἐν ἡμῖν ἴστεντος.’\* It is a very perverted interpretation which is given by Seb. Schmid: *Vetus homo est collapsus, novus integer!!*

*Συνεσταυγώθη.* The application here made of the special kind of death suffered by our Saviour, to the spiritual death of the old man, is the more emphatic, inasmuch as the former is peculiarly accompanied with pain, and resembles the way in which the love of sin is actually extinguished in the Christian. Crucifixion, first painfully robs a man of all power of action. He still lives, but lives under constraint and torture. By slow degrees does he sink away, until the breaking of his limbs puts an end to him at last. In like manner might it be said, is the love of sin pierced through by the impressions which the Holy Spirit makes upon the heart. It can no more do what it would, but still it does not expire. As the opposite thirst for holiness, however, which flows from and keeps pace with the believer’s growing passion for his soul’s invisible friend, augments in fervour, the love of sin feels itself miserable and tormented, and declines apace until death inflicts upon it the finishing stroke, and conducts the Christian, purified by the contest, into the peaceful bosom of his Saviour.

*ἴνα καταγγηθῆ.* Beza: *Notandum est proponi metam sanctificationis non quasi ad eam usque jam in hac vita perveniemus, sed quoniam ad eam contendimus ac tandem etiam pervenerimus, quum videlicet Deus erit omnia in omnibus.*

*σῶμα τῆς ἀμαρτίας.* We can suppose a fourfold way of interpreting this expression. The first is, that a body is metaphorically attributed to sin. So Chrysostom: οὐ τὸ σῶμα τοῦτο οὐτε καλῶν, ἀλλὰ τὴν πονηρίαν ἀπασαν. ὥσπερ γάρ παλαιὸν ἀνθρώπον λέγει τὴν ὀλόκληρον κακίαν, οὐτοῦ καὶ τὸ σῶμα τοῦ ἀνθρώπου ἐπιένου τὴν ἀπὸ τῶν διαφόρων

\* Originally the God of all created us, and stamped more correctly the characters of the divine image, which sin corrupted.

μερῶν πονηρίας συγχειμένην πάλιν κακίαν.\* Origen gives the same interpretation along with another. So also Pelagius: *Hoc est, ut omnia vitia destruantur. Quia unum vitium membrum est peccati, omnis corpus totum.* Thomas Aquinas: *Congeries malorum operum,* which is the interpretation many give to σῶμα in chap. vii. 24. This sense is here adopted by Erasmus, Grotius, Limborch, Koppe, and Wolf. But, although we may metaphorically consider sin as a man to whom bodily members are attributed, it is less natural to give a body to sin, more especially as the Apostle makes no farther application of this comparison, as he does in that other passage where he speaks of the members of a metaphorical body. A second way is to understand σῶμα in the sense which σάξ generally bears, *human nature weak and abandoned by the quickening Spirit of God.* No passage, however, can be pointed out where there is a necessity for giving this meaning to σῶμα. There is none even at Rom. viii. 10. It is a meaning which, in Hebrew, cleaves exclusively to the word *שֶׁבֶת*, and hence, in the Hellenistic, always to the corresponding σάξ. A third interpretation is as follows; Σῶμα may be used in like manner, as in the language of the Rabbins δχ and τι, for intensifying the following noun, as it were *the being* of sin, an exemplification of which we would have in Rom. vii. 24, and perhaps also in Col. i. 22. This resemblance to the Hebrew τι and δχ is here supposed by Clarius, Hammond, Schöttgen, Conrad Vorst, and Glassius, (Philol. Sacra. p. 1234 and 1654,) only that these expositors hold σῶμα to be purely periphrastic, as the Hebrew words frequently are. It is better, however, to consider it as giving intensity to the noun it governs. πάντα τινα among the Rabbins means *substantialia legis.* In Greek, also, σῶμα frequently signifies *the mass.* Aristotle says, Probl. xxiv. 9, τὸ σῶμα τὸ τοῦ ὄντος πάν. Hence, Schneider has defined σῶμα, "any whole composed of parts or members." Now, although the views of the word which we have stated, and more especially the last, are by no means inadmissible, still the most natural way is, to take σῶμα in its usual sense, to regard the following noun in the genitive case as used, instead of the adjective ἀμαρτητόν, (in like manner, as Plato says, φύσις τῆς ἀσθετίας,) and to suppose that Paul speaks directly of that kind of sin which manifests itself in the body, partly because *sensuality* and *intemperance* are the most ordinary and apparent offences, partly because the comparison with the crucified Saviour is thus most easily drawn. So also below, at v. 12, 7, and 24, and chap. viii. 10, 13. The καταργεῖν naturally refers to the ἀμαρτητόν, and not to the σῶμα. Δουλεύειν. In Scripture this expression is used to denote the relation of man to the power of good as well as to that of evil, which shall be more fully

\* It is not to the body itself that he gives this name, but to sinfulness in general. For as he elsewhere denominates the whole of sin the old man, in like manner, considering it as composed of the various constituent parts of wickedness, he now calls it the body of that man.

explained at verse 16th. Man is purely an organ; he must either devote himself to the service of God, in doing which he is truly free; or to the service of that which is contrary to God, and then he ever more and more annihilates the idea of his own being.

V. 7. Paul further corroborates what he has just said, by a general proposition. This proposition may be understood in three different ways. Let *ἀκοθνήσαι*, be taken in its spiritual meaning, and *δικαιόω* as signifying *acquit, deliver*, and there will result the following sense of the words: "He who is spiritually dead with Christ is freed from sin." Such is the sense adopted by Erasmus, Cornelius a Lapide, and Limborch. Or let *ἀμαρτία* be supposed to mean *the guilt or penalty of sin*, *δικαιόω* would then signify, *to justify, absolve judicially*, and guided by the Talmudic sentence, Sanhedr. c. 6, סנהדרין כ' ר' מיהר כפרת כל. *Let my death atone for all my sins*, we should obtain the following meaning. "Since Christ has suffered death, and the believer is one with Christ, so has he also died for sin, and consequently is now free from its penalty." So Jac. Alting, Wolf, Carpzovius, and others. It appears most natural, however, that as the Apostle is applying to the Christian spiritually, what is true of the corporeal death and resurrection of Christ, he in like manner transfers also the laws which came into operation on the death of the body to spiritual mortification. So Theodoret, Theophylact, Ecumenius, Beza, and others. In this view it would be best to translate it, "He that is dead bodily has no more to do with sin." Thus the Talmud, in Tr. Nidda, declares, "The man who dies is freed from the commandments. So also Philo (l. 1, Alleg. towards the close:) *εἰ ἀποθάνομεν ἀπηλλαγμένη ἡ ψυχή (ἴστας) ταχοῦ καὶ τεχροῦ σώματος*. Precisely similar is the statement, 1 Peter iv. 1. The *δικαιοῦσθαι* means in that case the same as *ἐλευθεροῦσθαι* which is employed in the 18th verse, inasmuch as liberation is the consequence of justification and acquittal.

V. 8. What the Apostle here appends does not differ from what is said in verse 5th. It rather seems that he wishes merely to impress that statement more deeply, and hence repeats it in a somewhat more comprehensive form. He shows, to wit, that Christ had been subjected to mortality only for a brief period, and to death but once, while, on the contrary, the state of glory upon which he entered at the resurrection is eternal; and he infers, that in the second birth, there is imparted to the Christian a seed (1 John iii. 9) which is indestructible, and which unfolds itself in evergrowing glory and bliss through all eternity. Regeneration, he thus intimates, is not merely a resurrection, but an eternal resurrection, upon which no death shall ever intrude. Πιστεύμεν ὅτι καὶ συζήσομεν. The Apostle, in verse 5th, had made use of the future *ἴσομθα*. He does the same here, only adding, that the life of union with the Saviour is a subject of faith; and the reason why he adds this is, that he looks upon that life to come as an uninterrupted continuation, as but the completion and exaltation of the life that now is. As it doth not yet appear what

we shall be, when our life, which is now hid in God, shall be revealed, the Apostle has good grounds for representing the full accomplishment of our spiritual resurrection as a matter of faith. Erasmus: *Igitur si commortui sumus Christo mortuo, a pristinis vitiis liberi, confidimus fore ejusdem beneficio, ut posthac per vitæ inculpatæ innocentiam una cum vivente vivamus, et ita vivamus, ne relabamur unquam in mortem, et in hoc Christi simulacrum quoad fieri potest referentes. Neque enim ille sic resurrexit, ut denuo jus aliquod morti in se permetteret, sed revixit immortalis deinde futurus.*

V. 9. For the purpose of establishing the redemption, the guiltless Jesus had once entered this earthly sphere, which has been subverted by the consequences of sin, and, as connected with it, had taken upon himself the *σάρξ*. That being accomplished, death has no more influence upon him. *κυριός* seems to involve the idea of a usurped power, for properly, as Christ was an innocent being, there was no reason why he should die.

V. 10. The Apostle states the reason why, in the instance of Christ, death can only once take effect. Here we have first to remark, with respect to the punctuation, that the Greek interpreters place the comma before *άμαρτία*, which is correct. While the Syriac, the Vulgate, Erasmus and others, place it after that word, which yields a sense no doubt, but by no means so apposite a one. To justify the latter punctuation, it does not suffice to urge that *εἷ ἀμαρτία* and *εἷ Θεός* do not form a suitable antithesis. In point of fact, *ἀποθήσειν εἷ ἀμαρτία* should not form a counterpart to *ζῆν εἷ Θεός*, the object of the Apostle being, as it frequently is, to make only a formal parallelism. Following on the other hand the more generally received mode of pointing, which places the comma before *άμαρτία*, we find here a very adequate reason assigned why Christ could not die more than once. (Ecumenius: *Καὶ τοσούτον οὐκ ἔτι ἀποθανεῖται, ὅτι ἐκεῖνο τὸ ἄπαξ ὁ ἀπέθανεν, οὐχ ὡς ὑπενθυμος θανάτου κατὰ τοὺς λοιποὺς ἀθρεπτοὺς ἀπέθανεν, ἀλλὰ διὰ τὴν τοῦ κόσμου ἀμαρτίαν, ἵνα ταύτην διέλη καὶ θανατώσῃ.*\* Chrysostom: *Καὶ σύντοις πάντι αὐτοῦ τὴν φιλονεκίαν, καὶ πώς ἀπὸ τῶν ἐκτριών αὐτὸν κατασκευάζει. Ἐπειδὴ γάρ εἰπες γὰν τινας θαρρεῖσθαι διὰ τὸ σταύρον καὶ τὸν θάνατον, δικριτούς δέ: διὰ αὐτὸν μὲν οὐ τούτο καὶ θαρρεῖσθαι λοιπόν. Μή γάρ ἐπειδὴ ἄπαξ ἀπέθανε, φησι, τομίσεις αὐτὸν θυητὸν είναι. καὶ γὰρ διὰ τούτο αὐτὸν ἀθανάτος μένει. θανάτου γάρ θάνατος δὲ θάνατος αὐτοῦ γέγονε. καὶ ἐπειδὴ ἀπέθανε, διὰ τούτο οὐκ ἀποθησεῖ. καὶ γάρ ἐκεῖνος τὸν θάνατον τὴν δραμτίαν δικίθανε.*† Calvin:

\* And thus he will never die any more, because in the death he once endured, he did not die like other men, as being subject to death, but in consequence of the sin of the world, that he might take away, and destroy it.

† Remark again his love of argument, and how he proves his point by what seems to prove the contrary. For as it was likely that some would be dismayed by the cross and death of the Saviour, he shows that these ought to be rather a ground of future confidence. You must not, he says, conclude from the circumstance of his having once died, that he is mortal. That is the very reason why henceforth he is immortal. His death was the death of

Dominum mortis ad momentum subeundo in aeternum ipsam deglavit. It is hence obvious that ἀποθνήσκειν τὴν ἀμαρτία must here have a different meaning from where it is applied to men. The readiest way would be to consider it as equivalent in sense to ὑπὲ τῶν ἀμαρτίων. Paul may have preferred using the dative, either for the purpose of making his present declaration with respect to Christ, analogous, even in the form of expression to what he had before said of believers, or as appears more probable, for the sake of the parallelism with τῷ Θεῷ. In the Andromache of Euripides, we have an example of the same construction: τεθνῆται τὴν σῇ θυγατρὶ instead of ὑπὲ τῆς σῆς θυγατρός. It might, however, be more apposite to regard ἀμαρτία as the *πόνος*, in like manner as θάνατος was before so called. Christ, having once taken upon himself the consequences of sin, and appeared in the human nature according as now constituted, (Phil. ii. 7,) required to make this oblation to sin, to die unto or in consequence of it. Augustine gives a false interpretation of this dative in his Enchiridion, c. 41, where he considers it as standing *per metonomēn for sinful body*: Itaque quodam modo peccato moreretur, dum moritur carne in qua erat similitudo peccati. Compare on the subject, Heb. ix. 26, 28, where in the same way the Saviour's once dying is represented as sufficing for the establishment of an everlasting atonement.

ἢ δὶ ζῆ. The Greek grammarians, Erasmus, Cornelius a Lapide, and others, consider ἢ as used instead of ὅτι. But Beza more correctly supposes it an ellipsis, to which *καθ'* is wanting, as in τὰ λουτά, τ' ἀλλά. See Bos.

τῷ τῷ Θεῷ. An expression which has created difficulties. Theophylact expounds the dative: ἐν τῇ δινάμει τοῦ Θεοῦ. Ecumenius: "thereby that he is God, by his divinity." We must, however, in this instance also take the dative in the same general sense, as previously τῇ ἀμαρτίᾳ, and in which men are, v. 11, said ζῆν τῷ Θεῷ, "to live in relation to, or for God." This same expression is found, 2 Cor. v. 15. In classical Greek ζῆν τιν has the like sense. Thus Demosthenes, περὶ Ἀλονήσου: οἱ οὐδὲ αἰσχύνονται Φιλίππω ζῶντες, καὶ οὐ τῇ ἀντὶ τῷ πατρὶδι. The ζῆν τῷ Θεῷ in reference to Christ, stands in contrast with the ἡμίεις, ἀσθετίας or τῆς σαξιδός, Heb. v. 2, 7. Hence Justinus correctly observes at this passage, "It may in a certain degree be affirmed, that upon this earth our Saviour lived both to us and to his God, inasmuch as it was for our sakes that he lived in a certain connection with evil, sin, death and Satan. This connection is now dissolved, and God is the only scope of his life." So likewise Beza. Pelagius accurately expresses the sense: Vivit in gloria Deitatis. Origen: expleto eo quod in forma Dei positus exinanivit semetipsum, formam servi accepit, permanet in forma Dei et aequalis Patri.

death. Because he has died he now dies no more, for that death he died to sin.

V. 11. Here again follows the application to us of the example of our Head. In regard to the text, it is to be noted, that Codices A D E F G, and, on their authority Griesbach, omit the *εἰναὶ* after *νεκροῖς μηνὶ*, and that in the same Codices, τῷ *κυρίῳ ἡμῶν* is wanting. We may follow Griesbach and others, in placing a colon after *ὑμεῖς*. A better way, however, is to supply a *καθὼς* to the sense at verse 10th, and construe *ὑμεῖς* with *λογιζόσθε*. Matt. v. 16. affords an example of *οὕτω*, standing in the same relation to a preceding clause. *Δογματισθε. Beza: colligit; resero ad syllogismum, ut inde colligamus, ac vere sentiamus, nos tum peccato esse mortuos per Christi mortis communicationem, tum Deo vivere id est justitiae.* Comp. 3, 28.

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## P A R T I I.

IT IS GRACE, AND NOT THE LAW, WHICH LEADS THE CHRISTIAN TO SANCTIFICATION, WHICH IS PROMOTED BY THAT VERY CIRCUMSTANCE.  
V. 12—19.

V. 12. AT the former verse the Apostle had already passed from the domain of doctrine into that of admonition. He now delivers his admonitions on a more enlarged scale, connecting with them, at the 14th verse, the promise of certain victory which belongs to believers, as standing under grace. This circumstance does not weaken but rather heightens diligence after holiness. It is not without reason that Bucer observes on the composition of these admonitions: Cum primis hic et in omnibus adhortationibus Paulinis observandum est, quod ardent omnia, quod densa sunt argumentis, iisque urgentissimis. There is great variation in the text of the last words of this verse. Some of the fathers leave all after *αὐτῷ* away. Several codices omit *αὐτῷ* *ιν*. Others reject *αὐτῷ* itself, as well as all that follows it. And instead of *αὐτῷ*, others read *αὐτῷ* or *αὐτοῦ* or *αὐτήν*. Griesbach is one of those who terminate the verse with *ὑπακούειν*. It is certainly very difficult to imagine that Paul used no pronoun at all, for in that case the sentence is quite obscure, it being impossible even to discover what is the subject to *ὑπακούειν*. From this point of view we might be inclined to receive a dative into the text. As the reading of *αὐτῷ*, however, is so very various, and the dative *τῇ ἀμαρτίᾳ* may be supplied from the subsequent verse, the reading of Griesbach, which closes the verse with *ὑπακούειν*, is probably correct.

*μὴ οὖν βασιλεύειν*. The older expositors justly observe upon these words, that the Apostle does not expect from the Christian at once the total eradication of every sinful propensity in the heart, although that certainly is the ultimate end at which he aims, but for the present,

that the ungodly inclinations shall merely not be lords of his inward life. According to this, although sin breaks out in the Christian's life, his inclination must be averted from it. Aug. Prop. 35. *Quia non consentimus desideriis pravis in gratia sumus.* What Chrysostom says upon this verse is truly admirable: Οὐχ εἴπει, μὴ οὐκ ζῆτω ὁ σάρξ, μηδὲ ἐνεργεῖτω, ἀλλ' ὁ ἀμαρτία μὴ βασιλεύετω. Οὐ γάρ τὴν φύσιν ἡλθεῖ ἀνελεῖν, ἀλλὰ τὴν προσάρτους διαδύωσαι. εἴτα δειπνός ὅτε οὐδεις καὶ ἀνάγκη κατεχόμεθα ὑπὸ τῆς πονηρίας, ἀλλ' ἐκόντες οὐκ εἴπει, μὴ τυραννεῖτο, ὅπερ ἀνάγκης ἡν, ἀλλὰ μὴ βασιλεύετω. Καὶ γάρ ἀποκοινωνίας βασιλείας ἀγοράντων, βασιλίδα τὴν ἀμαρτίαν ἔχειν, καὶ καλουμένους συμβασιλεύσας τῷ Χριστῷ, αἰρειόθας γενέσθαι τῆς ἀμαρτίας αὐχμαλώτους. Ὅσπες ἀντὶ τοις τὸ διάδημα βίβας ἀπὸ τῆς κεφαλῆς, δαιμονών γυναικεὶς καὶ προσαντύνοντες καὶ βασιλεὺς περιβεβλημένην δουλεύειν οὐδέλοι. εἴτα, ἐπειδὴ βασὶν τὸ περιγυνόθας ἀμαρτίας, ὅρα πᾶς καὶ κοῦφον ἔδειξε, καὶ τὸν πόνον παρεμπύθησαν εἰπών, ἵν τῷ θυητῷ ὑμῶν σύμπατοι. τούτῳ γάρ δειπνούσοι προσκαίρους ὅντας τοὺς ἀγῶνας, καὶ ταχέος καταλυμένους.\* With the natural man it is confessed, that what is lord should be the slave, and that the slave, which should be lord. Hence there is reason for the Rabbins calling as they do the sinful nature of man מלך נרנ"כ the great king, and on the other hand the good, בָּבָר יְהוָה, the wise poor child. (More Nebothim, p. iii. c. 22.) A beautiful allegorical exposition of Eccles. ix. 14, referring to this expression, is to be found in Beth Israel, p. 19, col. 4.

ἐν τῷ θυητῷ σώματι. Among the ancients, by Origen and Photius, among moderns, by Turretin, Chr. Schmid, and others, θυητὸς is considered as the same with νεκρός, and as having a metaphorical sense. Both words they interpret as implying, *bereaved of the powers of divine life*, as νεκρός means in the phrases κίστις νεκρά, ἔγειρα νεκρά. Turretin: Cum dominium omne morte finiatur, hinc colligit Paulus, non debere amplius Christianos corpore suo abuti ad imperia peccati execunda, cuius respectu corpus ipsorum veluti mortuum est. Others, among whom Seb. Schmidt, considers σῶμα to be emphatical, like σάρξ, and to mean human nature in general in its present state of depravity. Which seems likewise what Calvin intends by, tota hominis massa. Σῶμα might also stand for the designation of *man's visible frame*, by which the Apostle meant to express, as it were, the

\* He does not say, let not the flesh live, neither act, but let not sin reign. For he came not to subvert human nature but to rectify the will. Moreover, to show that we are not kept by force or necessity in the power of wickedness, but of our own free will, he does not say, let it not *tyrannize*, which would have implied a necessary subjection on our part, but the word he uses is *reign*. And surely it would be absurd for those who are bound for the kingdom of heaven, to take sin for a queen, and to choose to be her captives when called to reign along with Christ. As if one were to cast a diadem from his head, and prefer to be the slave of some demoniac beggarly and ragged female. And then, seeing it is hard to vanquish sin, observe how he proves that it is easy, and encourages us to the task by the words *in your mortal body*: showing thereby, that our struggles are but for a season and will speedily terminate.

*domain*, within which the love of sin manifests its power; and then it would imply as much as if there stood ὅντες ὑμῶν ἐν τῷ θυητῷ οὐμαστὶ. It seems most natural, however, to take σῶμα θυητὸν here in its usual sense of, *the body which is subject to decay*, especially as the Apostle immediately proceeds to discourse of the bodily members. He does not thereby deny, that every sin has its origin in the depravity of the mind. It only comes into external manifestation, however, when man employs the bodily members in its service, when his eye obeys the lusts of the soul, to look upon what is forbidden, and his hand the angry impulse of the heart, to do some act of violence, and so on. Now, it not being the Apostle's design to give any doctrinal exposition of the source of sin, he is satisfied with warning against evil inclinations in their visible form. Bengel with precision: Cupiditatem corporis sunt fomes; peccatum ignis. In other passages Paul admonishes to keep both the soul and body pure, 1 Thes. v. 23. Θυητὸς is doubtless added, as Chrysostom, Grotius, and others remark, to encourage the Christian, by pointing his thoughts to that never-ending glory, into which this frail tabernacle shall one day be transformed. Theodoret: Ἡ μὲν γὰρ τῶν παθημάτων κίνησις ταὶ ἐνόχλησις κατὸ φύσιν ἡμὲν ἐγγίνεται· τὰ δὲ ἀπιειμένων ἡ πρᾶξις τῆς γνώμης ἐξηρτηται· Ιδεὶς δὲ καὶ τοῦ πολέμου τὸ πρόσοπα, θεογένης τὸ σῶμα προσαργεύεται, τούτον γὰρ δεξαμένου τοῦ θαύμου τὸν ὄχον, πάντας καὶ τῶν παθημάτων ἡ προσβολὴ.\*

V. 13. The Apostle enlarges upon the admonition given in the preceding verse. The mortification of sin must bring along with it the positive effect of engaging in the service of holiness. Theodoret: βασιλείας μημονεύσας, ἀναγκάσας καὶ τὴν τοίτην θεεῖς πανοπλίαν, καὶ τὸν τῆς νίκης ἡμῶν ἐξεπαιδεύσει τρόπον. ὅποις γὰρ καθ' ἡμῶν ἡ ἀμαρτία τοῖς ἡμετέροις σύχεται μάλιστα.† When man is regenerated, and the divine principle of life has become operative within him, all must be made to serve it. The human body too and its members are not sinful in themselves, but are first made so by the perverse inclination of the will; according to the remark of Chrysostom upon this passage, who says, "that the defender of his country, and the murderer alike make use of arms, without there being any thing hurtful in these as such." In him who has undergone the new birth, all those things which were previously organs of the love of sin, now become organs of heavenly-mindedness, and so means of promoting holiness. There is beauty in the comment of Pelagius: Ut oculis, qui ante videbat ad concu-

\* For the movements and turbulence of the passions is in us by nature, but to carry those that are forbidden into action depends on our mind. He has shown also the temporary nature of the war by calling the body *mortal*. For when that has found its termination in death, the assault of the passions also ceases.

† Having spoken of reigning, he is naturally led to show what armour is used under it, and instruct us how to gain the victory. For sin uses our own members as weapons against us.

piscendum, nunc videat nudum ad vestiendum. Sic de reliquis membris adverte.

*Παριστάνετε.* Παριστάναι τινί τι, *to present to any one something for his free use.* Polyb. iii. 55, 8: παριστάναι τὰ πλήθη, πρὸς τὸ ἔπος τὸ καθοδομεῖν τὸν κηρυκόν. This word corresponds to the βασιλεύειν in the foregoing verse, showing, as Pelagius says: *Quod homo membra sua cui velit parti exhibeat per arbitrii libertatem.*

*τὰ μέλη.* Turretin: *Non tantum externas notant corporis partes, sed etiam internas, adeoque ipsos affectus.* These the Apostle does not exclude, although they are not what he properly intends. *Οὐλον.* The Hebrew 'לְגַדְעַת', signifies an *instrument* or *weapon*. Many adopt the latter meaning. Here the first is very appropriate, *organs*. *Ἄδικία, ungodliness in general.* *Αμαρτία, the indwelling predominant love of sin.*

*ὅς εἰς τεργῶν ζῶντας.* Commentators have needlessly sought a specificity of reference. Majus and Deyling believe that Paul has in his eye the *τετεροπότμοι* of the ancients, who, when they returned to life, were regarded as sacred. Wolf, Chr. Schmid and others are of opinion that he means to signify how, while the Jews made oblations of slaughtered animals, the Christians presented themselves as living sacrifices, according to the thought expressed, Rom. xii. 1. In that case, however, the Apostle could scarcely have found a more obscure way to enunciate his meaning. Far more eligible is the simple sense of the words thus given by Pelagius: *Tanquam qui jam resurrexistis, quia tunc nec carnaliter vivitur nec peccato.*

*στολὰ δικαιούντης τῷ Θεῷ.* The genitive here denotes the *object* of the arms or organs. The dative may be construed with *παραστήσατε*: it is, however, more natural to consider it as the *dativus commodi, in or for God's cause.*

V. 14. Several expositors look upon *κυριεύειν* as imperative. It is thus interpreted even by Pelagius; also by Hunnius, Locke, Taylor, Heumann and others. Assuming it to be so, the verse would be thus connected with the following: Sin must not have dominion over you, were it for no other reason than that you no longer stand under the law, and accordingly, as Christians, have superior obligations. This interpretation is not quite to be despised. It must yield, however, to another, which is decidedly better, and has been more generally adopted. According to that, the present verse contains a promise, and the following context states the grounds of it. So Origin, Chrysostom, Augustine, Theodoret and many others. Calvin: *Exhortatus erat, ut omnes suas facultates in obsequium justitiae applicarent.* At quum circumferant carnis reliquias, necesse est eos aliquantum claudicare. *Proinde ne infirmitatis sue conscientia fracti, animos desponeant, tempestive occurrit, interposita consolatione ex eo petita, quod jam non exiguntur eorum opera ad severum legis examen.* Melancthon: *Non dominabitur idem est ac non damnat vos, sed placeat inchoata obedientia propter Gratiam.* Photius: *Μὴ*

γὰς ἵστω ὑμῖν ὁ τῆς ἀμαρτίας πόλεμος περοφασις· ὁσθενῆς ἵστι νῦν ἡ ἀμαρτία· οὐ δύναται χυριεύειν, ἕως, μὴ ἡμεῖς ἔχοντες ὑποκατακλεψόμενοι αὐτῆς, ἀλλὰ προσθάλλει μὲν, οὐ χυριεύει δέ.\* Erasmus: Neque vero periculum est, ne peccatum vos volentes in pristinam retrahat servitatem, quandoquidem jam non estis obnoxii legi, quæ cupiditates irritabat potius quam coerebat. It is consequently quite false to do like Koppe, with whom Rosenmüller also injudiciously agrees, make a pause here in the middle of the 14th verse, as if a section of the chapter came to a conclusion, and with the words οὐ γὰς ἵστε to commence a new section and a new verse. Even the γὰς is hostile to this subdivision of the verse, which Koppe considers as transitive particle, and translates *indeed*.

οὐ γὰς ἵστε κατα. The νόμος presents itself to man with its external precepts, and cannot inspire him with the love of good. The Χάρις operates inwardly and renews. Here also objective and subjective coalesce in the mind of the Apostle. The Χάρις objectively, is the unmerited affection of God for the sinner. Subjectively, it is the new principle of life within, which is wakened by faith in the objective truth of pardon in and through Christ. Chrysostom: *νόμος μετὰ τὸν πόνον, τὸν στεφάνον ἐπίρργετο. αὕτη δὲ περὶ τούτου ἐστι φάντασις, καὶ τότε τοῖς τούτοις ἀγώνας εἰληνεται.*† Very appositely Augustine: (De continentia, l. 3.) Non sumus sub lege bonum quidem jubente, non tamen dante, sed sumus sub gratia, quæ id quod lex jubet faciens nos amare, potest liberis imperare. The two following quotations also serve to throw light upon the thought. Ad Num. 13. Ante legem sequebantur homines concupiscentiam carnis; sub lege trahebantur cum suā concupiscentiā; sub gratiā nec sequimur concupiscentiam, nec trahimur ab ea; in pace nulla est concupiscentia carnis. And Prop. 13, ad Rom. iii. 20. Quod cum fit (cum gratia homini sub lege constituto donatur), tametsi desideria quædam carnis, dum in hac vita sumus, adversus spiritum pugnant, ut eum ducant in peccatum, non tamen his desideriis consentiens spiritus, quoniam est fixus in gratiā et caritate Dei, desinit peccare. Non enim in ipso desiderio pravo, sed in nostra consensione peccamus. On the other hand, it by no means harmonizes with the doctrine of Paul, when ὁπὸ νόμον and ὁπὸ Χάριν are interpreted to denote something merely external, as is done by Grotius, Clericus, Limborch, and others, who render it, *the Old and New Testament, the Jewish and Christian religion.* Τπὸ νόμον. Beza: Apud impios sub lege non esse significat pro arbitrio suo quidvis audere, sub gratia autem esse non posse dampnari.

V. 15. At the commencement of the chapter, the Apostle had stated and refuted a false inference, in as far as that applied to the

\* Let not your war with sin be a pretence, for it is now enfeebled, and has no power to rule, unless we willingly submit to it. Assail it may but it cannot reign.

† The law promised a crown when the struggle was over. Grace first crowned, and then led the soldier to battle.

reception of Christianity, viz. that it required no conversion. He had pointed to the baptismal ordinance, which alone suffices to show that entire conversion is the end for which it is calculated. The same inference is here again brought forward in reference to the progressive walk of the Christian. That consists in the permanent enjoyment of a sense of the objective Divine favour, and in the subjective experience, through the Holy Spirit, of certain quickening and animating impressions which are thence derived. May not that be detrimental to growth in sanctification? To this Paul now proceeded to answer as follows: When a person living in sin accepts of forgiveness and salvation, he thereby evinces that he is in earnest about holiness and the happiness with which it is connected, so that the reception of Christianity is the manifestation of a decided desire after holiness issuing in an inward sense of the want of it. Hence the act of accepting redemption of sin, is, in some sort, an entrance into the service of a holy God. But as forgiveness is only bestowed upon those who really desire to serve God, such persons are thereby also brought under obligations to fulfil their service by earnest endeavours after holiness; and in the career upon which they have entered towards that, it is impossible to suppose any interruption. Chrysostom: Ἐπειδὴ δὲ τούτοις ἀνατεύεται πεποίηκε τὸν ἀκροατήν, ἀσφαλίστας πάλιν αὐτὸν, ἐξ ἀντιδέσμων παραίνεσσιν εἰσαγαγών.\* The remarks of Calvin are excellent: Quia Dei mysterii perpetuo carnis sapientia obstrebit, necessario subjicit hanc prolepsin. Nam quum lex bene vivendi sit regula, putamus, ea soluta, protinus corrovere omnem disciplinam, frangi repagula, nullum denique manere discrimen boni et mali....Hee quidem propria solutio est, nihil aliud quam maledictionem tolli, cui extra gratiam obnoxii sunt cuncti mortales. Sed Paulus quamvis id diserte non exprimit, oblique tamen ostendit. The reproaches thrown upon Christians by the heathen on this point are to be found strongly stated, in the words of Celsus, in Origen, con. Celsum, l. 3, c. 58. See also Origen's fine reply. It is likewise curious to remark how the heathen Xosimus misrepresents Christianity in this particular, (Histor. l. ii. p. 114, ed. Oxon.) where he mentions the sins of Constantine. Julian in his Cœsares, when speaking of that emperor, does the same. On the subject of the objection that grace abrogates the law, compare Rom. iii. 31, and 1 Cor. ix. 21. Ἀμαρτήσουμεν, in the future, as interrogatio deliberativa. See Lipsius de indic. p. 19.

V. 16. In this sentence there is no tautology. The sense is as follows: When once the will of an individual has taken a decided determination in favour of a particular power whether of good or evil, he is, henceforth, on the one hand, insensibly swayed and directed by that power, and, on the other, comes under the engagement to make all his energies subservient to its interests. By the free course

\* Having by these things given the listener time to breathe, he strengthens him again by introducing an admonition drawn from the very objection.

which the natural man gives to his own wilful inclinations, sin acquires still greater and greater attractive influence over him, and, by directly darkening his understanding, makes him ever more and more the blinded slave of his unbridled desires. On the other hand, the natural man on his part, with perceptions indirectly obscured, sees himself as in some measure bound to devote his powers to the reign of passion. For, to secure the enjoyment of the fruits of his sin, new acts of iniquity are constantly necessary, and as no sin, like no righteous act, stands isolated, he finds himself constrained, unless indeed, an entire conversion takes place, by the mere progressive connection of the ensuing with the past period of his life, to commit fresh trespasses. It is a beautiful saying of the Talmudists, in Pirke Aboth: "A good action is the reward of a good action, as a wicked action is punished by a second." In respect of this obligatory power of sin, whereby, partly in a direct, and partly in an indirect manner, it blinds the understanding of man, it was even by the ancients represented as a Mistress, and sinners as her slaves. We produce as vouchers, only the two following passages, Xenophon: (Mem. I. iv. c. 5.) "Οοτις οὐδὲχετει ὅτο τῶν διὰ τοῦ σώματος ἡδονῶν, καὶ διὰ τῶν τας μὴ δινατοι πεῖσσει τὰ βίαιατα, νομίζεις τούτοις θλεύθεντος εἶνας; Se-ne-ca: (Natural. Quæst. I. iii.) Liber est qui servitutem effugit sui. Haec est assidua servitus et ineluctabilis, et per diem et noctem aqua-liter premens, sine intervallo, sine commeatu; Sibi servire gravissima servitus est. Even the Rabbins are acquainted with this metaphor, (Sohar, Exod. fol. 48:) Quia malus est, sub potestate ipsius (concupiscentiæ prævæ) est, sicut servus sub potestate domini sui. So also in the declaration of our Lord, John viii. 34. But although it be with acknowledged propriety that he speaks of a δουλεία of sin, it is more remarkable when Paul likewise supposes a δουλεία of holiness. He even intimates at verse 19th, that the expression is not to be too much insisted upon. Still there cannot be a doubt that it is here also perfectly apposite. For, on the one hand, holiness, no less than sin, in consequence of its connection with happiness, by the peace, the joy, the tranquillity of soul which it confers, exercises a gentle charm over the man who knows it, and, by a certain mysterious longing, again allures him beneath its sway. While, on the other hand, it holds true, especially of the Christian, that, upon conversion, he in some respects binds himself to the service of holiness, and that for the reason above assigned, viz. that the sorrow and penitence which he feels for his former subjection to sin, and which make him seek forgiveness and salvation, involve the confession that it is his wish now to belong to another power. It is in this manner that most expositors understand the connection of ideas and reasoning of the Apostle. Some, however, among whom are Baumgarten and Mosheim, too partially bring forward the *εἰς θάνατον*, and the *εἰς δικαιοσύνην* as denoting the recompense obtained, and make the argument of the Apostle consist in repelling the false inference by a statement of the bitter wages of sin. This view, however, when considered by itself,

is not opposite, and besides, to say nothing of other reasons, their very position shows *εἰς θάνατον* and *εἰς δικαιοσύνην* are subordinate. The allusion to the recompense at verse 22d is connected solely with the admonition. *Ως παρατίθεται*. This expresses the spontaneous direction of the will, which gives itself up to slavery, and then is bound to fulfil all its duties.

ἢ θάλασσά τε. Calvin, Grotius, and Cocceius consider this *ἢ* as in the ablative case: *eo quod obeditis*. It is more natural, following the Vulgate and Syriac versions, to suppose it here also in the dative, and to view these two words as a pleonastic addition, equivalent to *ἰστινοῦν*, or, which seems preferable, as a separate supplementary clause united to the previous one by the relative pronoun, instead of the demonstrative with *ταῦτα*: accordingly we translate it, “his servants ye are and him ye then in fact obey.”

*εἰς θάνατον* is wanting in Codd. D, E, the Syrian and elsewhere. It is not easy, however, to account for its reception into the text, supposing it to have been originally absent. It does not form a proper counterpart to *εἰς δικαιοσύνην*, and hence could scarcely have been interpolated for the sake of the parallelism; and as, moreover, the external authorities do not preponderate against it, we retain it in the text. The contraposition of *θάνατος* and *δικαιοσύνη* seems to indicate that the former refers principally to *moral depravity*. Seeing, however, that *δικαιοσύνη* also implies *blessedness*, it is not necessary to exclude the other meanings of *θάνατος*.

Τηλογή. Beza: *Novitas vitæ quæ nos ad obedientiam Dei disponit*. Comp. c. v. 19, *θάλασσή*. On this verse Chrysostom observes: οὐκω λέγω τὴν γένεναν, Φησίν, οὐδὲ τὴν πολλὴν ἐκείνην πόλασιν, ἀλλὰ τὴν ἐνταῦθα αἰσχύνην, ὅταν δοῦλοι γίνεσθε, καὶ ἐκόντες δοῦλοι, καὶ ἀμαρτίας δοῦλοι, καὶ ἐπὶ τοιούτῳ μισθῷ ὡστε πάλιν ἀποθανεῖν.....Μή τοίνυν ἐκὼν σαυτὸν προδέψῃς. Ἐπὶ μὲν γὰρ τῶν πολέμων καὶ ἀκούτες παρεδίδονται πολλαῖς οἱ στρατιῶται: ἐνταῦθα δὲ ἀν μη αὐτὸς αὐτομολήσῃς, οὐδεὶς σου πείσοτας.\* In the 7th chapter the objection of the previous verse is more pointedly answered than in the present. There the Apostle specially shows how the law has no power to promote holiness in man.

V. 17. The Apostle declares that Christians have become so from the heart, and accordingly have acknowledged their sin from the heart, and from the heart sought forgiveness, and hence have decidedly surrendered themselves as in some sort servants to holiness. The sentence is not constructed with care. It ought to be: ὅτι, πείση μὲν ὄντες δοῦλοι τῆς ἀμαρτίας, νῦν δὲ ἀπῆκούσατε, or, at all events, a μὲν ought to come after ὅτι. Paul enunciates this argument in the form

\* I speak not of hell, he says, nor its awful punishment, but of the disgrace there is in being slaves, and willing slaves, and slaves of sin, and slaves for such a wage as the second death.....Do not then voluntarily betray yourself; for it often happens, that in war soldiers are betrayed against their will. Here, however, unless you desert of your own accord none shall overcome you.

of a benediction. On which Bengel makes the just remark: *Idioma Paulinum est, quod propositiones categoricas solet non categorice et nude, sed cum quodam quasi modo, i. e. cum significacione affectus, gratiarum actionis, voti &c. efferre; Vide 1 Cor. xiv. 18, 2 Tim. ii. 7.* Hæc observatio faciet, ut multis in locis et sententia sermonis et ardor pectoris apostolici distincte appareat. Chrysostom: οὐδὲ γὰς ἀνθρωπίνης ἵσχος ἦν, φησιν, ἐκείνων ἡμῶν ἀπολλάξαι πάντων, ἀλλὰ τῷ Θεῷ χάρις τῷ τοσαῦτα καὶ βουληθέντει καὶ δυνηθέντει. καὶ καλῶς εἶπεν ὁ πη-  
κούσας ἐξ οὐρανίας. οὐδὲ γὰς ἡραγκάσθητε, οὐδὲ ἐβιάσθητε, ἀλλ' ἵστορες μετὰ προθυμίας ἀπέστητε. τούτῳ δὲ καὶ ἐγκωμιάζοντός ἐστιν ὁμοί-  
τες ἀνάγκη, ποιάν ἀσχούστε συγγράμμη, τίνα δὲ ἀπολογίαν ἐπὶ τὰ πρό-  
τεα παλευρούστες;<sup>\*</sup>

ὑπηκούσατε οἵς δι παρεδόθητε τύπον διδαχῆς. The verb ὑπακούειν, although not very appropriate, is retained by the Apostle, in consequence of his having previously spoken of the Christian ὑπακοή. There may be hence a twofold hypallage. If, for instance, we understand ὑπακούειν to be here, as it often is elsewhere, (see in Kypke examples from Appian and Josephus,) construed with *εἰς*, the expression is to be resolved into ὑπηκούσατε *εἰς*; τύπον διδαχῆς δι παρεδό-  
θη ὑμῖν, in compliance with the rule that verbs which in the active have the dative of the person, in the passive change that into the nominative. Heb. vii. 11, ὁ λαὸς εἰπέντε νεομοθίτητο. So Castalio, for which he is blamed by Beza: *Paruistis ei doctrinæ rationi, quæ vobis tradita est.* If we suppose, on the other hand, that the Apostle meant to construe ὑπακούειν as usual with the dative, then the hypallage consists in the noun's having taken the sense of its relative, in consequence of which it would require to be resolved into τῷ τύπῳ *εἰς* δι παρεδόθητε. This construction is defended by Beza, who says in explanation of it: *Hoc dicendi genus habet magnam emphasin.* Ita enim significatur evangelicam doctrinam quasi instar typi cuiusdam esse, cui velut immittatur ut ejus figuræ conformemur et totam istam transformationem alinndè provenire. Adopting the same mode of construction, Theophylact observes upon παρεδόθητε: Δεικνύων ὅτι εἰ καὶ οὐτοὶ προσῆλθον, ἀλλ' ὅμως τῆς τοῦ Θεοῦ χάριτος, τὸ πῶν, προσεδηλώτε τὸ παρεδόθητε.<sup>†</sup> The passive form of the verb would here evince, that it is by the operation of the Spirit of God that a man is brought to surrender himself to the gospel, and the ἰδονλόθητε of the 18th verse

\* For it was not in human strength, he says, to rescue us from all these evils; but thanks be to God, who has had both the will and the power to do so! And justly does he say 'ye have obeyed from the heart,' for ye were neither obliged nor constrained, but with free will and alacrity revolted from your former slavery. And this he mentions both as an encomium and a reproach; for as persons, who have of their own accord and not constrained by any necessity, embraced Christianity, what kind of an excuse, what apology would you have for returning to the side you have deserted.

† To show that albeit they had themselves drawn near, still all had proceeded from the grace of God, he has added παρεδόθητε.

might be adduced as an instance of agreement. The latter verb, however, points directly to the fact, that a free determination of the will preceded, and brought the Christian into this state of holy bondage; and, in like manner, in the present verse, the ὑπαγόντας, especially as connected with *τις καρδίας*, lays emphasis on what the whole train of argumentation shows to be emphatic, the exercise of the free will in the first acceptance of forgiveness and compliance with the purpose of salvation. We do not hesitate, therefore, to adopt the first mode of construction. The formula *παραδίδονται τις τι* means, *to teach, make known*. Acts xvi. 4, 1 Cor. xi. 2, xv. 3, 2 Pet. ii. 21. So in Latin, tradere disciplinam. Grotius adopts a totally different construction, taking *τις τύπος διδαχῆς* as equivalent to *κατά τύπον*, and translating: *obeditis ad eum modum quem Evangelium præscribit, quique vobis est traditus.*

*τύπος διδαχῆς.* Compare Rom. ii. 20, *μόρφωσις τῆς γνώσεως*, 2 Tim. i. 13, *ὑποτύπωσις ὑγιανόττων λόγων*. Jamblichus, Vita Pythag. c. 16: *καὶ τὴν αὐτὴν τῆς παιδείας ὁ τύπος τούτος, καὶ πρὸς ταῦτα ἀποβλέπων. c. 23, ἔνεκα τοῦ σαρκότερον γενίσθαι τὸν τύπον τῆς διδασκαλίας.*

*τις καρδίας.* This supplement was necessary for the purpose of showing the obligation of abiding true to him, to whom we have made a free-will surrender of ourselves.

V. 18. *ἰδουλόθητε τῷ δικαιοσύνῃ* denotes the existing condition of dependence. Grotius mistakes when he says with respect to *δικαιοσύνην*: *Justitia, id est laus pro justitia.* To this Calov. rightly answers: *Justitia notat proprie justitiam, i. e. sanctitatem vitæ. Obedimus enim non ut laudem reportemus vel gloriam sed ut justi et sancti simus.*

V. 19. The expression *ἰδουλόθητε, ye became the servants of righteousness*, was extraordinary. There was a possibility of its giving rise to some kind of legal notion, and hence Paul deems it necessary to resolve it into the more ordinary expression of "yielding the members to the service of righteousness." *Ἄνθρωποιν λίγω.* This adjective has a double signification, which must here be taken into consideration. Sometimes it means, "what man's powers are equal to. Pollux expounds it in this sense by the synonyms *τὸ κούφον, εὐφορον*. So a Greek would say, *ἀνθρώπων ἀμαζηλάνειν*, Xenophon Cyrop. I. iii. c. 1. s. 22. It is thus used, 1 Cor. x. 13, (compare in the Hebrew, 2 Sam. vii. 14.) This sense has been adopted, in the present passage, by Origen, Chrysostom, Theodoret, Bucer, and Wetstein, who deem that Paul designs to show the practicability of what he requires of them, quasi, "I exact of you nothing above your powers." Theodoret: *Τῷ φύσει μετέω τὴν παραίτεον. αίδα γάρ τὰ δι τὴν θητεῶν σώματι κινούμενα πάθη.*\* What the Apostle here enjoins, viz. to become *δοῦλος τῆς δικαιοσύνης*, is however something of an arduous nature, is properly a *πνευματικόν*, which he would scarcely

\* I proportion my admonition to human nature, aware of the passions that work in the mortal body.

have described as light and easy. We adhere, accordingly, to the usual sense in which he employs the word, and of which we have treated, c. iii. 5. Agreeably to that, it would mean, "I avail myself of the more usual manner of thinking and speaking." But this again may have various shades of signification, in determining which we require to take into consideration the διὰ τὴν ἀσθέτειαν τῆς σαρκός, by which either moral or intellectual imperfection may be chiefly designed. In the latter case the sense would be as follows: The feebleness of your human nature makes it necessary for me to select very plain images from ordinary life. Grotius: *Sensus spirituales exprimo per similitudines rerum vulgarium et vobis notarum.* By this interpretation, the Apostle points to the *slender power of comprehension* possessed by the Romans. The word *σάρξ* would not then, however, be suitable, for it always indicates *general humanity*. The exposition is better, and more significant when we take ἀσθέτεια τῆς σαρκός in a moral sense, *the earthly carnal mind*. To that, holiness appears as a δουλία, but to the man spiritually enlightened, to the πνευματικός, it is the true liberty. Agreeably to this view, the ἀνθρώπως refers more to the way of thinking common amongst men. Erasmus, Beza, Seb. Schmidt take it up as follows: "On account of your ungodly dispositions, you need powerful correctives; I require to paint the matter to you in strong colours."

ώσπερ παρεστήσατε. (Ecumenius: Παλῷ μὲν μιζῶνα ἔδει τῷ Χριστῷ τὴν δούλειαν παρασχεῖν καὶ τῇ δικαιούντῃ, ἥπερ δόσην παρέσχεται τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ, πλὴν διὰ τὴν ἀσθέτειαν τῆς σαρκός, τὴν ἴστην ἀποιτᾶ.)\* How beautiful is the comment of Anselm: *Sicut ad peccandum vos nullus cogebat timor, sed ipsius libido voluptasque peccati, sic ad juste vivendum non vos supplicii metus urgeat, sed ducat delectatio justitiae. Sicut ergo ille iniquissimus, quem ne poenae quidem temporales deterrent ab immundis operibus, ita justissimus ille, qui ne poenarum puidem temporalium timore revocatur a sanctis operibus.*

ἀκαθαρσία generally means *lust*, but that signification may here be extended. Calvin supposes it to denote chiefly *sensual sins*, as ἀνομία does acts of *violence*.

τις τὴν ἀνομίαν must be interpreted according to the parallel expression opposed to it, τις ἀγνωμόν. Agreeably to this, the *τις* expresses the *purpose*. The first ἀνομία is the *lawless, unbridled desire*; the second denotes the *continual manifestations of such inordinate feelings* as they spring up within, and of which man makes his members the instruments. So Beza, Baumgarten, and Mosheim. Heumann translates accurately, "so that ye became sinners." Theophylact takes a contrary view: Οὐ γὰς ὀπινία τινὰ ἀμορτίαν ἴστοισατε, ιστασθε ἄχρι ταύτης, ἀλλ' ὑπέκκαμψα ταύτην ἔχετε τις Τοῦ ἐπὶ πλέον ἀνο-

\* You are bound to yield to Christ and to righteousness, a far greater service, than that which you have given to uncleanness; on account of the weakness of your flesh, however, I only ask that it shall be equal.

*μείνειν.*\* And in this he is followed by Luther, Erasmus, and many others. But both the parallelism forbids, and the language scarce admits of it, for it would require *ἴξ ἀρωμάτας εἰς ἀρωμάταν*. The sense accordingly is, "As formerly your sensual passions always found in your members instruments to accomplish their purposes, actually proceeding to forbidden acts, now let your members be willing instruments of the holy emotions of your heart, for the promotion of holiness."

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### P A R T I I I.

#### PROSPECT OF THE FINAL CONSUMMATION, IN WHICH HOLINESS IS TO BE REWARDED. V. 20—23.

V. 20. After the Apostle has thus shown that it lies in the very nature of Christianity to produce progressive holiness, he now encourages to the pursuit of it, by intimating what is to be its final issue. The γάρ, introducing the consideration by which Christians are to be strengthened in holiness, refers to what is said in verse 22d of the reward which awaits them. Ἐλεύθεροι γάρ τη δικαιοσύνη. Most expositors, both ancient and modern, *ex. g.* Origen, Theophylact, Ecumenius, Beza, and Limborth, look upon this second member of the verse as merely confirmatory of the first, "While engaged in the service of sin, ye were entirely estranged from holiness," thus making ἀλόγοι equivalent to, *plane alieni*. In this case, the verse would not agree with that which follows. By reflecting upon the connection between the two, it will be manifest that the 20th suggests something desirable in the service of sin, which, however, the 21st, by pointing to what is to be the ultimate end of that service, again disparages. Now, the advantage connected with the service of sin, is freedom from the Divine authority of the law of holiness. For, so long as man surrenders himself without reserve to sin, his understanding is more and more obscured, and he becomes proportionally less alive to the upbraiding voice of conscience, and also, in some sort, as he deems, stands in no relation to holiness. This state of license, if desirable at all, the Apostle allows; only he now, at verse 21st, inquires what is to be the issue of it. Conformably with this view, we give the connection of the two verses as follows. "While engaged in the service of sin, you possessed, it is true, the advantage of standing entirely out of all subjection to righteousness, but let us look at what is to be the final result." Erasmus states the

\* When you committed a sin, you did not stop at that, it did but prove an incentive to further transgression.

meaning of the verses correctly, although he misapprehends their connection: *Quamdiu versabamini in paganismo, quoniam serviebatis peccato, videbamini a justitia alieni, neque quidquam illi debere, cui nondum eratis addicti.* Nunc nihil est quod possit praetexi. Quodsi ipsa recti natura parum vos movet, fructum obsequii longe diversissimum expendite, qui utrumque servitutis genus estis experti. Upon the ethical import of this declaration of the Apostle's, Thomas Aquinas well remarks: *Quantum ad hoc quod dicit 'liberi suistis justitiae,' id praecipue contingit his qui ex certo proposito peccant. Nam illi qui ex infirmitate vel passione peccant aliquo freno justitiae retinentur. Sciendum tamen est, quod iste status habet veram servitutem, libertatem autem non veram sed apparentem.* Cum enim homo sit id quod est secundum rationem, tunc homo vere est servus quando ab aliquo extraneo abducitur ab eo quod est rationis.

V. 21. The Apostle calls Christians to the salutary employment of looking back upon the past, in which they had been unhappy, in order thereby to refresh their remembrance of the noble gifts of grace which were now become their portion as disciples of Jesus. Calvin: *Pii simul atque illuminari incipiunt Christi spiritu, totam vitam praeteritam, quam extra Christum egerunt, damnabilem libenter agnoscent, ac tantum abest ut conentur excusare, ut potius eos sui pudeat. Quin etiam hanc ignominiae suæ recordationem perpetuo in animum revo- cant, quo sic pudescenti verius ac propensius coram Deo humilientur.*

'Ἐφ' αὐτοῖς τὸν ἴκανον χρίνετε. We have here a choice between two modes of construction. 'The *ἐφ'* αὐτοῖς may be appended to *χρήσην*, and the whole sentence brought within the limits of the question. But on this supposition, we must supply *τὸν ἤγριον τὸν τόπον* before *ἐφ'* αὐτοῖς. So Chrysostom, Erasmus, Bengel, and others. It is, however, at once more natural, and far more emphatic, to make the answer commence with *ἐφ'* αὐτοῖς, supply *τοσαῦτα* before it, and translate "Such fruit as ye are now ashamed of." This construction is confirmed by the circumstance, that *τὸν γάρ τόπον* immediately succeeds *ἴκανον χρίνετε.* So Clemens Alexandrinus, Luther, Heumann, and others. Calvin very pointedly calls the attention to the fact, that it is at this stage, that shame first enters a man, at the time of sinning, being insensible to the degradation to which he is sunk: *Innuit enim quam cœco nostri amore laboremus, dum peccatorum tenebris sumus obvoluti, qui tantas in nobis sordes non reputemus. Sola est lux Domini, quæ potest oculos nostros aperire, ut perspicere queant latentem in carne nostra fœditatem. Ille igitur demum Christianæ philosophiæ primordiis imbutus est, qui sibi serio displicere, ac suæ miseriæ verecundia confundi bene didicerit. Tandem a consequenti apertius etiamnum indicat quantum erubescere debeant, quum intelligent se fuisse in præcipitio mortis et ruine propinquos, imo mortis portas ingressos, nisi Dei misericordia retracti essent.*

*τὸν γάρ τόπον ἴκανων δάραρος.* It would not be improper to place a point of interrogation after *ἴκανων* and consider *δάραρος* as the answer. To τόπος commentators have given a variety of significations.

In the LXX. it stands for סְכָנוֹתָן and γρ. Some make it synonymous with καζπός. Erasmus and Schmidt: *vectigal*. Others, as Carpzovius and Krebs, *penalty*. We ought not, however, to give it a different signification from what it bears shortly after in reference to δικαιοσύνη. There it is different from καζπός, and signifies *issue, termination*. Chr. Schmid: *ultima linea flagitorum*. It is used in the same sense, Phil. iii. 19; 2 Cor. xi. 15. Θάρατος as a counterpart to ζωή αἰώνιος, implies *everlasting misery*.

V. 22. εἰς ἀγιασμόν. The proposition is here susceptible of a two-fold interpretation. Either it may be used instead of *is*, which would make the sense, "In holiness there is so much bliss, that it is its own remuneration." Or the *εἰς* really expresses the *end* or *consummation* of the reward itself, just as the Hebrew ' often forms supplementary clauses in the same sense. In this view, Seb. Schmidt, with little propriety, considers *good works* to be the fruit which is meant. It would be far better, however, to understand the *influences of the Holy Spirit*, or divinely imparted strength to do good, by which alone holiness is possible. The common opinion is, that καζπός εἰς ἀγιασμὸν is equivalent to καζπός ἀγιασμόν. Τὸ δὲ τέλος. (Ec.: 'Επ τῶν δεδομένων τὰ προσδοκώμενα πιστούται, τούτοις εἰς ἀγιασμὸν τὴν αἰώνιον ζωήν.

V. 23. Οὐφάντος means *a soldier's pay*; and the phrase is inasmuch the more appropriate, as the Apostle had represented the sinner as in subjection to sin. At the time a man surrenders himself to its sway, it promises, indeed, something very different, but while he seeks what is durable, sin deceives him with apparent blessings, which prove afterwards to be destruction, his true nature being altogether overlooked in the enjoyment they impart. There is great beauty in the Apostle using, on the side of holiness, the word κάζισμα as the counterpart to this οὐφάντος. For sin being really hostile to human nature, promises him reward, whereas holiness, which alone satisfies it, calls upon him for obedience, and allows him to regard the happiness connected with that, only as a gift of grace. Augustine, (Ep. 105, ad Sextum): *Adversus elationis pestem vigilantissime militans, stipendum inquit peccati mors. Recte stipendum, quia debetur, quia digne retribuitur, quia meritum redditur. Deinde ne justitia de humano se extolleret bono merito, sicut humanum malum non dubitatur esse peccatum, gratia inquit Dei, vita æterna.* It is too learned and hence incorrect, when Grotius and Wetstein interpret κάζισμα in the military sense of a *bounty*, in contrast to οὐφάντος, the *proper pay*.

## CHAPTER SEVENTH.

### ARGUMENT.

HAVING maintained, in the foregoing chapter, that, just because they are no longer under the law, but under grace, Christians certainly achieve sanctification, Paul now farther seeks to show, that, in point of fact, they no more stand in any relation whatever to the law as an incitement to holiness; and how, so long as a man is urged by the law, and by that only, a continual struggle will indeed be carried on within him; but that, owing to the absence of all affection for the commandment, that struggle, instead of advancing him in holiness, only ends in grief and despair, at the incurable variance which is felt.

### DIVISION.

1. Christians are actually nowise connected with the Law as an impellent to what is good, and for that very reason are holier than the man who is subject to it. V. 1—6.
2. The relation of the Law to the perverse inclinations of the human will is exhibited; from which it appears, that in itself the Law is holy, and that only the wrong bias of their wills makes men take occasion from it to sin, but that, just on that account, the law is incapable of operating holiness. It discloses, but it cannot do away the discord. V. 7—25.

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### P A R T I.

CHRISTIANS HAVE ACTUALLY NO SORT OF CONNECTION AT ALL WITH THE LAW AS AN INCITEMENT TO GOODNESS, AND FOR THAT VERY REASON, THEY ARE HOLIER THAN THE MAN WHO STANDS UNDER IT. V. 1—6.

V. 1. It is true that, at the close of the previous chapter, the Apostle had spoken less of the relation of *νόμος* to Christ, than of the *ἀμαρτία* and the *σάρξ*. The point from which he had set out, however, just was, that so long as a man continues under the *νόμος*, the *ἀμαρτία* is not slain. There is, hence, a good connection, when he now shows, that the law is no longer of use as an efficient means of sanctification to Christians, but that their sanctification must henceforward be altogether the result of grace; inasmuch as it is grace which objectively is proposed to man, and which subjectively serves him as the inward spring of action. Now, in order to show how Christians

are absolved from the law, as the impulsive means of sanctification, he here, as elsewhere, abstains from stating abstract ideas, and seeks to make the matter intelligible by again employing a figure. In this figure, however, there is much obscurity, and hence the elucidations it has received, are manifold and various. We shall take notice of the variations of opinion upon the several points, when we come to the explanation of these. Of the views which have been taken of the whole, the two most diverse—we name them after their most ancient authors—are those of Origen and Augustine. The latter expresses himself as follows, in Prop. 36: *Cum ergo tria sint, anima, tanquam mulier, passiones peccatorum tanquam vir, et lex tanquam lex viri; non ibi peccatis mortuis, tanquam viro mortuo liberari animam dicit, sed ipsam animam mori peccato, et liberari a lege, ut sit alterius viri, i. e. Christi, cum mortua fuerit peccato, quod fit, cum adhuc manentibus in nobis desideris et incitamentis quibusdam ad peccandum, non obedimus tamen, nec consentimus, mente servientes legi Dei.* This exposition is followed by Justinian, Toletus and Beza, who says: There are two marriages. In the first the *old man* is the *wife*, *predominating sinful desires* the *husband*, *transgressions* of every kind the *offspring*. In the second, the *new man* is the *wife*, *Christ*, the *husband*, and the *fruits of the Spirit*—Gal. v. 22—are the *children*. If this exposition be followed, the image gives rise to less difficulty than when it is otherwise explained. The meaning is then as follows: Your former husband was sin. In respect of its consequences, that has been done away by Christ upon the cross, which necessarily leads to the removal of the thing itself. Ye are, hence, absolved from the conjugal union. But, in regard sin has been put to death, you, on your side, bear to it the relation of persons dead. In adopting this explanation of the passage, we must suppose that the Apostle means to repeat once more, under other figures, what he had last delivered in the close of the previous chapter. Although, however, the similitude itself, when thus explained, occasions no difficulty, the connection is completely against doing so, inasmuch as the whole 7th chap., from the 7th verse, treats throughout of the relation of the *moral law*, and not of that of *sin* to man. It must be added, that the  $\tau\hat{\omega} \nu\hat{\omega}\mu\phi$  in the 4th, and the  $\delta\kappa\delta \tau\hat{\omega} \nu\hat{\omega}\mu\phi$  in the 6th verse, are in a highly unnatural way, understood of the marriage law, and the first mention allowed to be made of the moral law is at verse 6th; from which it would appear that the weighty inquiry in the 7th, is but casually appended. On the contrary, there is far more in favour of the other explanation which is found in Origen, Chrysostom, *Œ*cumienius, Theodore, Ambrose and Hilary, as has been adopted by Thom. Aquinas, Calvin, Bucer and others. It is as follows: Man is represented as the female standing in need of a husband, in as much as he can only rest in some one above himself, as the rule of his life. Formerly, that husband was the moral law; now, however, it has lost all its efficacy as a lord and master, and is become as good as dead to man, who accordingly is at liberty, and under obligation to choose

for himself another. Such is the train of thought so far as verse 4. There the Apostle suddenly reverses the comparison, when he says, “*Ye have become dead to the law.*” Two similitudes thus blend together. Nor is it difficult to explain the sudden transition from the one to the other, when we take into consideration the vivacity of his character, and the fact, that on both sides the comparison is entirely just. Compare Stier, Beitr. zu gl. Schriftverst. Th. 2. S. 287. Chrysostom and Theophylact: Τὸ ἀκόλουθον ἦν εἶπεν, Ὡστε ἀδελφοί, οὐ κυριεύεις ὑμῶν ὁ νόμος· ἀπέδει γάρ. Ἀλλ’ οὐκ εἰπεν οὕτως, ἵνα μὴ πλήξῃ τοὺς Ἰουδαίους, ἀλλὰ τὴν γυναικαῖα εἰσάγει τελευτήσασαν, τουτέστιν, αὐτοὺς, ὡσεὶ δεκτῆς ἀπολάνειν τῆς ἐλευθερίας. Εἰ γάρ τελευτήσαντος τοῦ ἀνδρὸς ἀπῆλαχται τῆς ἔξουσίας τοῦ νόμου, πολλῷ μᾶλλον ἡλευθερώταται, ὅταν καὶ αὐτῇ τετελευτηχεῖα φαίνηται.\*

As to the meaning of *νόμος*, the Apostle is here addressing Jews and Judaizing converts, and hence it must denote primarily the Mosaic law, not, however, with reference to its matter but to its form, i. e. in so far as it is *law*, and imposes an external obligation. Compare the comment at c. iii. 20. As this character, however, of outwardly binding, instead of quickening from within, belongs to every moral law, there lies at the bottom of this reasoning something which holds true of all times and of all men.

ἀδελφοί, (γινώσκοντες γάρ νόμον λαλῶ) κτλ. The Apostle makes this so affectionate preface, in order to engrave what he is about to say, deeply upon the heart. The fact of his ascribing a knowledge of the law to those whom he addresses, does not altogether prove that they were Jewish Christians. Many of the heathen converts had previously been proselytes to Judaism, and hence were acquainted with the Law. The *νόμος*, accordingly here signifies the Law of Moses. Similar is the address, Gal. iv. 21. It may, however, be inquired, to what part of the Law the Apostle refers. The majority of expositors suppose him to have in his eye the Law of marriage, Deut. v. 18; Lev. xx. 10. It is manifest, however, that it is solely in regard to verse 1, that the Apostle appeals to the hearers' knowledge of the law; for he appends verse 2d merely as a case of subsumption to verse 1st. Accordingly, he seems to allude to the Talmudic axiom of law, *וְיִצְחַק בַּלְכָה*, “When man dies he is no more under the obligation of the commandments.” With this axiom heathen proselytes to Judaism, who required to attend to such matters, might have well been acquainted.

ὅτι ὁ νόμος κυριεύει. It would be wrong, with Chr. Schmid to understand by the *νόμος*, here, the *Law of marriage*. It much rather means the *whole Mosaic Law*. And hence Carpzov goes still farther

\* The right thing to have said was, Wherefore, brethren, the law reigns not over you, for it has died. But the Apostle does not say that, in order not to wound the Jews. He introduces the wife, i. e. themselves, as having expired, so as to reap the twofold liberty. For if by the death of the husband, she has been made to pass from the power of the law, much more has she been freed when even herself is shown as dead.

astray when he not merely interprets *νόμος*, the marriage law, but considers ἀνδρός to mean *the wife*, and then to the verb ζῆ supplies δ ἀνδρῶτος, i. e. *the husband*, giving already to the words the special sense: The law of marriage binds the wife so long as the husband liveth. In a manner no less forced, others, as Hammond and Elsner, connect ἀνδρός with *νόμος* in the sense of ἀνδρῶπος.

Ἴφ οὖσι χρόνον ζῆ. The question here is, What shall we supply as subject to ζῆ? Origen, Ambrose, and in later times Erasmus, Grotius and Koppe suppose *νόμος*. But far more properly Augustine, Ecumenius, Thom. Aquinas and many more supply ἀνδρός. This appears partly from the ζῶντες ἀνδρεῖ, which, in verse 2, is immediately linked to the present by the γάρ, and partly from the parallel passage, 1 Cor. vii. 39. It must indeed be confessed, that, as in that case it is the *husband* who is properly intended, one would have expected the Apostle to speak of the death of the wife, by which the *husband* is set free from the dominion of the law, and for that reason even the interpreters who supply ἀνδρός, are of opinion that the Apostle has in view the turn given to the similitude in verse fourth. This, however, is by no means necessary. As Ecumenius observes, Paul, in so general a statement of the proposition, is at liberty to make either the man or the woman die, and the proposition is to be conceived in the following more general form: Wherever death takes place, the obligation of law ceases. Κυριεύει signifies, "has legal power." In the writings of the Rabbins also we find the law personified. See R. Ismael, De Animā, c. 7.

V. 2. The γάρ shows, that the confirmation of the general proposition now follows.

ὑπανδρος. This word appears in profane authors (See Raphelius and Wetstein,) as well as in the Apocrypha. Ecclesiasticus ix. 8; xli. 26. It has even a synonyme in the Hebrew, Numb. v. 29, תָּשַׁׁבְתְּ רַתְנָה, which the LXX., in like manner, render ὑπανδρος.

τὰν δὲ ἀποθάνῃ δ ἀνέγ. The Talmud, Tr. Kidduschin, Fol. ii. 1, has the following words: "A woman is restored to herself, (becomes free) by divorce and the husband's demise."

δίδεται νόμῳ by the precept relating to marriage in the Law of Moses. Κατηγορεῖ, Ecumenius: ἀντὶ τοῦ ἀπολένται, ἡλευθερώσαι. In the LXX. the word is only found in the sense to hinder, but a corresponding phrase צְבַבָּה in the Chaldaic and Rabbinical dialects, has in both the same sense of to be freed. So likewise in the New Testament, verse 6 below, and Gal. v. 4. Perfectly synonymous is the expression צְבַבָּה, in the passage of the Talmud, Berachoth c. 2, where R. Gamaliel says: "I will not let you persuade me to be released, even for a moment from the law of God."

Ἄνδρος τοῦ νόμου τοῦ ἀνδρός, Grotius pertinently expounds: A lega quae viro consulebat and Beza: Ab imperio viri, ab eo vinculo quod eam ad virum astringebat.

V. 3. χρηματίζω used in the Act. and Mid. in the sense to acquire or bear a name, is found in profane authors, and the New Testament,

**Acts xi. 26.** Γίνεσθαι ἀνδρὶ ἐτέρῳ is a Hebraism, see LXX., Lev. xxii. 11. Τοῦ μὴ εἶναι αὐτῷν, the customary Hebrew form instead of ὁστε.

V. 4. Paul now advances to the application of his comparison. Inasmuch as, strictly speaking, it ought to have been said, The law is become dead to you, the question arises, in how far he could have said so with truth? Origen thinks, that as the Old Testament contained only an intimation of the glory of the New, the σωτία has been done away by the σῶμα, Heb. x. 1. But far better does St. Paul give us the answer to this question at Col. ii. 14; Eph. ii. 15. Man was unable to realize the ideal of holiness, perfectly fulfilling all the demands of the law. Christ appeared and manifested perfect holiness. Objectively, the believer contemplates this as his own, while subjectively it is transfused into him by the πνεῦμα τοῦ Χριστοῦ. In so far, the law is no longer judge over man, its claims are satisfied. See Augustine c. Faust. l. xv. c. 8. The Apostle, however, maintains also the converse of the proposition, viz. that we are dead to the law. This is the natural consequence of the law being dead to us. For if, objectively, we have the assurance that it has no more any judicial authority over us, it follows as a natural result, that we have no more to consider ourselves inwardly as standing in relation to it as to our judge.

τῷ νόμῳ is, in accordance with Augustine's exposition which we have stated above, understood by Justinian to mean the law of marriage, while Beza contends that it is here synonymous with ἀμαρτία, the *causa efficiens* being *per meton.* placed *pro effecto*, which no man will believe.

διὰ τοῦ σώματος τοῦ Χριστοῦ. Certain Catholic expositors interpret σῶμα, the mystical body of Christ, the *church*, into which Christians are incorporated by baptism. But it is perfectly clear that Paul means the *crucified body* of Christ, by which the claim of the law for the expiation of guilt, is satisfied. Of similar import are the texts Col. i. 22, ii. 14; 1 Pet. ii. 24; Heb. x. 5, 10; Eph. ii. 15.

τῷ ἐκ νεκρῶν ἐγεγένεται forms a gentle contrast to σῶμα, requiring to have θανατωδὲν Χριστοῦ understood. The risen Saviour is the second spouse of the soul, and also the champion who separates it by death from the first, whom, too, by his own death, he as it were slays. Paul brings forward the resurrection, inasmuch as it is since that event that Christ has obtained fulness of power to conduct the redeemed to their destination, and especially to communicate to them the energies necessary for a new life.

ἴνα χαρποφορήσαμεν τῷ Θεῷ. Theodoret: καὶ ἐπειδὴ συνάφειαν καὶ γάμου τὴν εἰς τὸν Κύρον προσηγόρευε πίστων, εἰκότως δεικνυσι καὶ τὸν τοῦ γάμου χαρπόν. Erasmus: Ita nunc felicius nacti matrimonium, fructum edatis, Deo socero Christoque Sponso dignum. God is in fact represented as the head of a family, who unites the redeemed with Christ as with their Bridegroom.

V. 5. That this union of man with Christ, instead of with the law, has likewise become absolutely indispensable, in order to the attain-

ment of real holiness, Paul now proves by appealing to the experience of Christians in their former state, in which indwelling sin manifested so great a power.

ὅτε γάρ ἦμεν ἐν τῇ σαρκὶ. That the Apostle intends by this expression, life before conversion, is obvious: In the more special explanation, notwithstanding, interpreters deviate from each other. Theodoret, Ecumenius, Grotius and Schleusner understand at once by σάρκα, the Old Testament. But although σάρκα, in contrast with πνεύμα, may by a derivative process, be referred to the Old Testament theocracy, still the primitive signification is never to be overlooked. Primarily, σάρκα denotes the condition in which man, according to his historical connection, finds himself by nature placed, and wherein he is destitute of the powers of divine life. Now, in as far as this was the case with the subjects of the Old Testament theocracy, in so far may that entire dispensation be termed Σάρκα. Ἐν σαρκὶ εἴναι, ch. viii. 8, 9, equivalent to χατά σάρκα περιπατεῖν, c. viii. 5, 13. Compare commentary on c. viii. 14, and i. 3. With great precision, Calvin: Solis naturæ dotibus esse peditum, sine singulæ gratia, qua electos suos Deus dignatur. Chrysostom: Οὐχ εἶπεν, ὅτε ἦμεν ἐν τῷ νόμῳ, πανταχοῦ φειδομενος δούνας αἰσετικοὺς λαβόντας ἀλλ', ὅτε ἦμεν ἐν τῇ σαρκὶ, τουτέστι, ταῖς πονηραῖς πράξεσι, τῷ σαρκικῷ βίῳ, τούτῳ δὲ εἰπών, οὐτε αὐτοῖς εἴναι φησιν ἀμαρτημάτων τὸν νόμον, οὐτε ἀπαλλάσσει αὐτὸν ἀπεκθείας. κατηγόρουν γὰρ τάξιν ἐπειχε πικρὸν, ἀπογυμνῶν τὰ ἀμαρτήματα. ὁ γὰρ τῷ μηδὲν πειθεσθαι βουλομένῳ πλείστα ἐπιτάσσων, πλεονάζει τὸ πάσχετωμα.\*

τὰ παθήματα τῶν ἀμαρτιῶν, *passions, affections.* So used by profane authors, and also in Gal. v. 24, Xenophon, Cyr. 3, 1, 10: πάθημά συ λέγεις τῆς φυχῆς εἴναι τὴν σωφροσύνην, ὥσπερ λύπην—οὐ μάθημα. τὰ διὰ τὸν νόμον. Chrysostom and Carpzov here falsely supply φαινόμενα οὐ γνωστά. Locke takes the διὰ as denoting the state: "That remained in us *under the law*;" in like manner, as Rom. ii. 27. Michaelis follows him and says: "Which remain along with the law." But there are strong reasons for supplying γεγονότα, according to verse 8. Calvin: Hominis perversitas, quo magis justitiæ repugnus coercetur, eo furiosius erumpit. Here, however, as little as in the 8th verse, has the Apostle said, ὥστε τοῦ νόμου, the law being only the *occasional cause*.

ἐνηγείτο δὲ τοῖς μέλεσιν. Some, as for example Outhof, would have ἐνηγείτο understood in a passive sense, which is doubtless allowable. It appears, however, innumerable times in the New Testament as middle, and no less in profane writers, (Raphel. Not. Polyb.), and hence is here better taken as such. Erasmus observes

\* He did not say, "When we were in the law," always avoiding to give a handle to heretics; but "When we were in the flesh," i. e. in evil works, a carnal life. And by so saying, he neither calls the law the cause of sins, nor totally exempts it from hatred. For it acts the part of a stern accuser by exposing sins; for whoever multiplies commands to one who refuses the least obedience, thereby augments his transgression.

upon it: *Secreto agebant*, nam occulta vis dicitur ἐνέγεια velut in semine, et vis mentis in homine. The *τῷ* before *μέρεσι* is translated by Grotius *through*; so that the members, as formerly in the 6th chapter, are considered as *instruments*. We take it in its proper significance, comparing verse 23. The Apostle figures the sinful desire as a poison, which, produced in the inmost recesses of the will, invades, in course, the entire man, and takes into its service all his powers both of mind and body. Limborch: *Sub membris etiam comprehenduntur intellectus et voluntas.* Chrysostom: Ἰνα μηδὲ τῆς σαρκὸς κατηγορήσῃ, οὐχ εἴπεν, ἀ τρέγεται τὰ μέλη, ἀλλ' ἀ ἐνεγειτο ἐν τοῖς μέλεσιν ἡμῶν' δεικνὺς ἐτέρωθεν οὖσαν τῆς πονηρίας τὴν ἀσχήν, ἀπὸ τῶν ἐνεργούντων λογισμῶν, οὐχ ἀπὸ τῶν ἐνεργουμένων μελῶν. Ἡ μὲν γὰρ θυχὴ τεχνίτου ταῖς ἐπειχε, κιθάρας δὲ τῆς σαρκὸς ἡ φύσις, οὐτως ἡχούσα ὡς ἡράγκαζεν ὁ τεχνίτης.\* Melancthon: *Primum enim illa ingens dubitatio, quæ in omnium hominum animis hæret, certe est efficax in membris, quia propter illam dubitationem ruunt homines contra voluntatem Dei, ut, quia non confidunt Deo, multa faciunt metu et diffidentia contra voluntatem Dei. Hanc autem diffidentiam auget Lex, quæ, quia semper accusat, facit ut corda sint aversa Deo, fugiant Deum, non invocent, non confidant.....Est autem hic locus diligenter observandus, ut discamus illam dubitationem esse peccatum, ut repugnemus et erigamus nos Evangelio, et sciamus esse culum Dei, in illos terroribus repugnare dubitationi et diffidentiæ.*" A great and novel doctrine!

εἰς τὸ καρποφορῆσαι τῷ θανάτῳ. The wretchedness of sin is personified and set in opposition to God in verse 4th, as if it in some sort felt satisfaction when the sinner plunges into the love of sin. The law could do no more than awaken the consciousness of discord. Nay often was the pleasure of sinning even heightened by the certainty of its being forbidden, verse 8; and hence, by means of the law, the *θάνατος*, or human wretchedness, was but raised to its highest pitch.

V. 6. In contrast with that legal condition, Paul now shows how Christians, possessed of a new element of life, serve God and strive after holiness. We have first to take the reading into consideration. *Ἀποθανότες* is found in A C, and in a great many minor codices, as is also the case with the Greek fathers and Rufinus. But D E F G, the Vulgate and the majority of the Latin fathers read *τοῦ θανάτου*. In fine, it was said that *ἀποθανότος* was in Chrysostom, and on that supposition Beza, Piscator, Grotius, Vitringa and various others received it into the text, although without the sanction of any codex. It is true that, at first sight, it does appear as if Chrysostom had so

\* That he might also not accuse the flesh, he did not say, "which our members work," but which "did work in our members," showing that the principle of evil is from a foreign source, from our thoughts that work, and not from our members that are wrought upon. For the soul does the office of an artist, and the flesh is as it were a lyre which sounds as the artist makes it.

written, for he makes the following note: ὡσανὶ ἔλεγεν, ὁ δεσμὸς δὶ οὐ κατειχόμεθα, ἐνεκρώθη καὶ διερήνη, ὅτε τὸν κατίχοντα μηδὲν κατέχειν λοιπὸν, τουτοῦ, τὴν ἀμαρτίαν.\* Previously, however, he had said: καὶ πῶς ἡμεῖς κατηγγίθημεν; τὸν κατειχομένον παρὰ τῆς ἀμαρτίας ἀνθεῖπον παλαιού ἀποθανόντος καὶ ταφέντος.† From this it appears, that what he means to express is: Seeing that the old man is dead in regard to the fetter of sin which bound him, that fetter is likewise dead in regard to him. Hence he has construed: ἀποθανόντες πρὸς ἵξενον ἐν φατειχόμεθα. In like manner, as he had before supposed a reciprocal compact between the law and man, so here he does the same between sin and man. This sense is fully expressed by Theophylact: Οὐκ εἰπον, ὅτι κατηγγίθη ὁ νόμος ἵνα μὴ πληξῃ, τοὺς Ἰουδαίους· διλλὰ κατηγγίθημεν ἡμεῖς ἀπὸ τοῦ νόμου, ὁ ἐστιν, ἀπεινῆμεν ἀποθανόντες, καὶ νεκροὶ καὶ ἀξινητοὶ γενομένοι πρὸς ἵξενον τὸ πράγμα ἐν φατειχόμεθα. Ἐν αὐτῇ γὰρ οἶός τινι δεσμῷ φατειχόμεθα.‡ The external authorities, therefore, speak decisively, for ἀποθανόντες, which coincides appropriately with the ἀπαντάθητο of verse 4; so that the comparison there remains unchanged, inasmuch as man is still represented as the defunct party. We have to add, that the unusual hypallage of ἀποθανόντες affords us a simple explanation of the change of reading. For we have to conceive the ἀποθανόντες placed after νῦν δὲ at the top of the verse. Most inconsiderately did Semler propose to banish the disputed word from the text. The φατειχόμεθα corresponds with the φαγεῖεν, which, in verse 1st, was ascribed to the law.

ἐν καυτήτῃ πνεύματος. The genitive is the genitivus exegeticus, in a new way, i. e. by means of a new element of spiritual life. Correctly Calvin: Spiritum literæ opponit, quia antequam ad Dei voluntatem voluntas nostra per spiritum sanctum formata sit, non habemus in Lege nisi externam literam, quæ frenum quidem externis nostris actionibus injicit, concupiscentiæ autem nostræ furorem minime cohibet. Melancthon: Ideo dicitur litera, quia non est verus et vivus motus animi, sed est otiosa imitatio interior vel exterior, nec ibi potest esse vera invocatio, ubi cor non apprehendit remissionem peccatorum.. To carry the proposition to its height, one might say: All the good deeds of the man under the law are hypocritical, inasmuch as they are but a dead copying of a command which stands opposed to the inclinations of his own will; and hence, that God, whose life is holiness itself, must first, by means of faith in the redemption, have become the life of man, in order that human holiness may

\* As if he had said, The bond, by which we were held, has been put to death and broken, so that that which once detained us, even sin, detains us no more.

† And how are we absolved? By the old man, who was held by sin, being put to death and buried.

‡ He does not say, The law has been absolved, for fear of offending the Jews, but We have been absolved from the law, that is, we have escaped from it by dying, and becoming extinct and motionless with respect to that thing by which we were detained; for in it we were held as by a bond.

emanate from spontaneous impulse. Thus Augustine very pertinently says, that the old man is *sub lege*, the new man *cum lege*. Compare Usteri Paul. Lehrb. s. 31.

## P A R T I I.

**VIEW OF THE RELATION OF THE LAW TO THE PERVERTED INCLINATIONS OF THE WILL OF MAN. FROM WHICH IT APPEARS THAT IN ITSELF THE LAW IS HOLY, AND THAT IT IS ONLY THE WRONG BIAS OF THEIR WILL WHICH MAKES MEN TAKE FROM IT OCCASION OF SINNING; BUT THAT ON THAT VERY ACCOUNT IT IS INCAPABLE OF OPERATING HOLINESS. IT DISCOVERS, BUT IT CANNOT DO AWAY THE DISCORD.** v. 7—25.

V. 7. The Apostle had before refuted the opinion, that the law was more conducive than grace to sanctification. Here, where he bids Christians consult their experience for evidence, that sin lords it over man, far more under the law than under grace, the thought might arise, May not perhaps the law itself be ungodly? Accordingly, in an exposition, which evinces so deep a knowledge of the human heart, that one is tempted to say, It is the Creator of the heart himself describing it, the Apostle now paints the relation of the divine law to the opposite propensities of man. The inference from what he says is, that the divine law is in itself holy and good, but that the corrupted disposition of man takes occasion from it to sin; so that here moral evil manifests itself to be evil indeed, by its abuse of that which is good and divine. On the other hand, however, this very statement makes it evident, that the law cannot possibly produce true holiness. A commentary upon Paul's estimate of the worth of the law may be found in Aug. c. Faust. l. xv. c. 8: *Lex semper est bona, sive obsit hominibus gratiā vacuis, sive proosit gratiā plenis.* Quemadmodum Sol semper est bonus sive dolentibus oculis noceat, sive sanos mulceat. *Proinde quod est oculis sanitas ad videndum Solem, hoc est gratia mentibus ad implendam legem; et sicut oculi sani non delectationi Solis moriuntur, sed illis ictibus asperis radiorum, quibus ægri reverberant in densiores tenebras pellebantur, ita etiam anima, quæ per caritatem Spiritus salva facta est, non justitiae legis mortua dicitur, sed illi reatui ac prævaricationi, in quam lex per literam, cum gratia defuit, favebat.* Compare the beautiful passage from Jerome, Quæst. viii. ad Algas. See likewise Suiceri Thes. T. ii. p. 424.

Before, however, we advance to the explanation of particulars, we must here take up a question, the answer to which has an influence upon the comprehension of the whole following section. The question is this, Whether is the usual condition of a person standing

under the law, or of one under grace, here described? The different views taken of this subject deeply affect doctrine and morals, and the pastoral care. If, indeed, the least notice is paid to the connection of this section of the 7th chapter, with that which precedes and that which follows, it is not possible to explain it of any other than of a person standing under the law." There is much truth in what Adam Clarke says in his commentary: "If the contrary could be proved, the argument of the opponent would go to demonstrate the insufficiency of the gospel as well as the law." We must, however, point the attention to the grounds of our opinion. The thesis of this second portion of the chapter stands in verse 5th, where the condition of the legalist is described as one altogether sinful. In like manner, the thesis of chap. viii. is in verse 6th, where the condition of the believer is described, as one of relative freedom from sin. Now, as Paul has undertaken the task of pointing out the holiness of the law as such, and what is the true ground of sin, it is manifest that he here paints the state of the legalist. The 7th and 8th chapters, too, are as decidedly counterparts to each other, as are the 5th and 6th verses of the former. At the close of that chapter we read under the formula *ἀλλα οὐκ*, the compressed result of the section under review. It states that to be an insuperable discord. On the other hand, at the commencement of the 8th chapter, under the same formula, we read the result of something previously stated with respect to the condition of the believer, and that is the doing away of condemnation, and a walk after the Spirit. The *νῦν* in this verse corresponds entirely with the *νῦν* in chap. vii. 6. Just, again, as in this manner, the 7th and 8th chapters, are throughout opposed the one to the other, so likewise several particulars. The complaint, verse 24, answers to the thanksgiving, v. 25. Whilst the subject of the description speaks of himself, verse 23, as taken captive under the law of sin, the subject of the description in chap. viii. declares himself at verse 2d to be delivered from the law of sin. While chap. vii. 14, an invincible strife is maintained between the spiritual law and the carnal mind, and the person in verse 18th cannot find how to perform that which is good, the believer, according to chap. viii. 4, fulfils the righteousness of the law by walking after the Spirit. In fine, while, chap. vii. 5, we read *ὅτε ημεῖς ἐν σαρκὶ*, we read, chap. viii. 9, *Ταῦτα οὐκεὶ ἐν σαρκὶ*. Many of these points, along with the connection, have been admirably developed by Turretin. Accordingly, the mere consideration of the substance and connection of the two chapters, were there nothing else, furnishes a definite result. Besides this, however, the dignity and the spirit of Christianity would forbid us to suppose that all it can accomplish is to waken a sense of the inward discord, without being able to do it away. That sense many teachers of the ancient world knew how to awaken, although certainly not so thoroughly as Christianity; but actually to secure the ascendancy for the principle, which ought to be predominant in man, was what no philosophy could effect. Ad. Clarke: "This opinion has most pitifully

fully and shamefully not only lowered the standard of Christianity, but destroyed its influence, and disgraced its character."

Let us now survey the history of the exposition of this section. The more ancient teachers of the church had unanimously explained it of the man who has not as yet become a Christian, nor is upheld in his struggle by the spirit of Christ. So Origen, Tertullian, Chrysostom and Theodoret. At an earlier period, Augustine also followed this view. (Prop. 41 in Ep. ad Rom., Confes. l. vii. c. 21; l. viii. c. 5; Ad Simpl. l. i.) In the dispute with the Pelagians, however, the two declarations, verse 17 and verse 22, raised his scruples. These, he thought, could not be put into the mouth of a man prior to regeneration, for then they would assign him too lofty a degree of personal goodness, (Aug. Cont. duas Epp. Pelag. l. i. c. 12. Retract. l. i. c. 23; l. ii. c. 1.) In determining the question, all depends upon the conception we form of *regeneration*. Under that word, the fathers frequently comprise two different moral states; one, the state of inward dissension, in which the person has before his mind's eye his own and the divine will, and struggles which of the two he ought to follow; the other, the state of living *καρδία πνεύμα*, in which the inclinations and dispositions of man are in unison with the divine will, and love prompts him spontaneously to obey it. By a person *regenerated*, they understood generally, One who has at heart the fulfilment of the will of God. Is regeneration conceived in this comprehensive sense, then is the *unregenerate*, one without law, one in whom no sense at all of inward discord has as yet been called forth. It was just of such reckless sinners, and, indeed, more particularly of Jews, who entertained *more or less* the persuasion of the bindingness of the law, that the fathers of the church understood these declarations of Paul. Now certainly, in declaring himself for the contrary, Augustine had sufficient ground; for in persons of this description no such lively discord as the Apostle here paints is discoverable. Calvin justly observes: *Homo sive naturæ relictus, totus sine repugnancia in cupiditatibus fertur. Quanquam enim impii stimulus conscientiæ lanciuntur, non possit tamen inde colligere aut malum ab illis odio haberi, aut amari bonum.* If, then, we call the person here described an unregenerate man, we understand by the name, a legalist; one who is seriously concerned about his sanctification, zealously strives after purity of heart, and who falls short of the mark, only because he does not set out from that love which first loved him, but thinks by his own, to deserve the love of God, because the redemption of Christ is not the fountain from which his holiness emanates free and lively as a stream. For just as art, with its toilsome and piecemeal labours, stands related to nature, with her free and wholesale creations, so also is the law, as a school-master of holiness, related to free grace as an affectionate mother. Now, although on this ground we certainly cannot, according to the gospel, regard such a legal state of concern, as amounting to regeneration, it still is nevertheless a work of the spirit of God, so that the *θεὸς τὸ διάδοτον* and

the *συνήδομαι τῷ νόμῳ τοῦ νοός μόνον*, are unquestionably to be regarded as a divine operation (*gratia præveniens*.)

Among latter expositors, by far the greater number acquiesced entirely either with Augustine or with the Greek fathers. The former was followed by Anselm, Thom. Aquinas, Corn. a Lapide and many others; the latter by Erasmus, Faustus Socinus (who wrote a very complete treatise, *De loco in Ep. ad Rom. c. vii. disp. ed. 2. Racov. 1612. Defensio disputationis illius, Rac. 1618*), by Raphelius, Arminius, Episcopius in a letter to Arminius, but of no very great weight, Epp. Ecclesiasticæ, Amst. 1684, Ep. 131, p. 228, by Limborch, Turretin, Clericus, Heumann and many more.

A different view, however, gained ground among those Protestants, who had apprehended more deeply the nature of the Christian doctrine as unfolded by Paul. They discriminated distinctly betwixt the lawless, the legal, and the spiritual or regenerate state. One class, to which Luther, Melancthon, Calvin, Spener, Buddeus and many others belong, supposed that chapters vii. and viii., taken together, present us with a description of the regenerate man; so as that chapter vii. delineates one aspect of his inward life, in virtue of which he does not as yet belong to Christ, while chap. viii. especially delineates the other side of evangelical consolation, which lies in the certainty of the objective redemption. A second class, however, to which Bucer, Schomer, A. H. Franke, Gottfr. Arnold, Bengel and others (Spener also in his Theol. Bedenk, Th. i. sect. 23.) belong, separate between the vii. and viii. chapters, as descriptive of two different periods, the former the condition of the legalist, who is indeed in earnest in the business, but does not find his sanctification upon grace, and who consequently is unable to triumph over sin; the latter, the state of the justified man, who seeks to kindle his own love at the love of God. To this explanation we likewise fully assent, appealing in proof of it to the explication given above of the connection. With respect to the two opposite views, those who suppose a person totally without law to be meant, lay a stress upon two points. The expressions, say they, in verses 15 and 22, *θέλω, μισῶ, συνήδομαι* do not necessarily denote an actual *inclination of the heart* to that which is good, they *may* designate merely the approval of the understanding. (See the exposition of these verses.) In like manner, according to the phraseology of Paul, *νοῦς* and *τοῦ ἀνθρώπου*, do not stand directly for *πνεῦμα τοῦ Θεοῦ*. On that supposition it might be remarked, that Paul contemplates the state of the lawless man from the state in which he himself stands, and which has been matured into self-consciousness, and transfers into it his present feelings. In point of fact, personal feelings may have a share in the exclamation of Paul at verse 24. It is impossible to think, however, that the Apostle, merely from his after sensations, describes a strife as taking place where it does not actually exist, and yet, following the exegetical feeling, one is inclined both to suppose in general, that here such a strife is described, and also to regard *θέλω, μισῶ, συνήδομαι* as de-

noting it. Generally, however, the condition of a person without law is delineated in the 9th verse, and, in fact, how different is it as there described from the condition of the legalist! The first class we mentioned of evangelical expositors, give the sense and connection of the section as follows: Up to verse 14, Paul speaks in the preterite tense, and hence describes the early contention of the legalist with the law, in which (verse 11) he is overthrown. Onward from verse 14, he desires still more fundamentally to show the divinity of the law, and hence represents it in conflict with the man regenerate, on which account we have then the present. True that even in the case of the latter, sin has the ascendancy, still it no longer meets with the inward consent. There is a war waged, but along with that, there is the inward peace, such as is described viii. 1. This view of Augustine's is also recommended by a great truth which should not be overlooked, viz. that somewhat of the legal state ever manifests itself anew in the redeemed, and times without number occur in life, in which he can apply himself to what Paul here says. (And hence it is with truth that Beza observes: *Nam certe ita est, et qui hoc non novit, nondum seipsum novit.* Compare Spener, Theol. Bed. B. i. s. 167, where he makes similar remarks in defence of the view of Augustine. Arndt has some peculiarly excellent expressions to the same effect. *Vom wahren Christenthum*, B. i. c. 18.) Hence it is that Bugenhagen observes: *Quantum in nobis peccati et veteris Adæ, tantum adhuc habet imperii lex*, which may thus be understood: As long as the love of sin remains alive within us, so long will this inveterate discord likewise be manifested. It must, however, be observed, in opposition, that the love of sin is gradually extinguished in the Christian, in respect, first, of sins of a gross, and afterwards of those of a more refined description; so that thus, as Augustine early expresses himself, the Christian is then no more *sub lege* but *cum lege*. Moreover, even though the love of sin do stir up within him the discord which is here portrayed, the Christian need not permit himself to be overcome in the struggle. He has the objective announcement of his redemption, and so when by a believing direction of the mind, he acquiesces therein, the power of the *χάρις* is realized subjectively in his faith. It is true, that is not always the case; frequently does the *σάρξ* triumph over the *πνεύμα*. At any rate, however, these occasions are to be considered abnormal in the Christian life, as they do not occur in it in so far as it is, but only in so far as it has not yet become, Christian. They must hence be there only as something evanescent.

Respecting the subdivision, again, which these interpreters make at verse 14, there is no ground for it at all, inasmuch as what follows, from that verse, and onwards, with respect to the contest with the law, is just what was already said in the previous context; nor considering the lively manner of describing which St. Paul loves, is the circumstance that thence forward verbs present are used, by any means extraordinary.

Having thus answered the important question, whether in this section the legalist or the justified man is spoken of, we have now still to inquire whether Paul throughout the whole of it, where he speaks in the first person, speaks of himself and his own circumstances, or whether he transfers to himself the circumstances of others. Augustine is of the former opinion, and many go along with him. On that supposition, however, it is still more incredible that the Apostle, in the words of the chapter, should paint that state of his as lasting. Supposing it again only momentarily such as he describes it, he had no occasion, as we have remarked, to represent these transient exceptional states of inward life as peculiarly Christian. Even Origen felt that such an acknowledgment, when considered as applicable to the present, did not become St. Paul: *Et cætera in quibus confiteatur a lege, quæ in membris suis est, et repugnat legi mentis sue, captivum duci se lege peccati, quomodo Apostolicæ convenient dignitati et Paulo præcipue, in quo Christus et vivit et loquitur.* Hence even in the ancient church, among Origen, Chrysostom, Theodoret, Jerome and Pelagius, the opinion was more general, that Paul transfers to himself the state of others. Cases of the same kind, called in his own language *μετασχηματισμός*, 1 Cor. iv. 6, are frequently to be met with in St. Paul's writings, 1 Cor. vi. 12; x. 23, 29, 30; xiii. 11, 12; Gal. ii. 18. Hence likewise we find by turns, chap. vii. 14, and viii. 1, the plural used, which goes through the whole of the viii. chapter. With regard to the person whose state he takes to himself, Chrysostom, Grotius, Clericus, and indeed most others, look upon the Jews before and under the law as intended; Erasmus maintains a contraposition of the Gentile *without*, and the Jew *under* the law. Theodoret, at verses 9 and 10, imagines that there is no less than an assumption of the person of Adam. But Pelagius and Photius, even in their day, hit upon the truth, the one supposing generally a transference of the circumstances of a person about to be, and of a person that already is, converted, i. e. he thinks that state of man to be meant, in which the individual has not yet been brought to a knowledge of the obligation of the law, and that wherein the law presents itself to him as obligatory. Phot. τοῦτο οὐκ εἰς ταύτην ὁ Παῦλος εἰργάζεται, ἀλλὰ τὸ πρόσωπον τῆς ἀνθρώπινης οἰκειότητος φύεται.\* Ambrose: *Sub sua persona quasi generalem causam agit.* It certainly cannot well be denied, as the occasional substitution of the plural shows, that the Apostle depicts generally the relation of the law, and afterwards that of grace to man, and in so far makes use of the *μετασχηματισμός*. But then, Paul had himself passed through the states which he describes; he had himself experienced in his own person the insufficiency of a religious law, imposing mere outward commands and obligations. And hence what more natural than that he should at the same time speak on the subject from per-

\* Paul does not say this of himself, but appropriating the person of human nature.

sonal experience, in such a way as that it might be hard to sever what is *μετασχηματισμός*, and what delineation of his own feelings. We require always to keep in view, that Paul compresses individual experiences into general propositions and results. That what he says does emanate from his own inward life and experience, is particularly apparent from verse 25.

The Apostle accordingly designs, in the first place, to show that the law, in virtue of its own inward nature, does not produce the *ἀμαρτία*. He means to declare what use it answers. Its great use is, that it teaches us to recognize sin as sin. Ecumenius: "Οὐτε οὐ τοὺς ποιεῖν, ἀλλὰ τὸν διαγνώσκειν τὴν ἀμαρτίαν ὁ νόμος αἴτιος. Pelagius: Excusationem ignorantiae abstulit, gravius enim facit quam ante pecare.

To this he appends a confirmation. Τὴν τε γὰρ ἐπιθυμίαν, &c. We may co-ordinate this with the preceding clause, and regard the *ἐπιθυμία* as a particular *ἀμαρτία*, "I myself, e. g. had not known sin, except," &c. The proposition, however, becomes far weightier, when by *ἐπιθυμία*, we understand the inward sinful propensity. "I knew not sin in general, because I had not been made attentive to its inward root. After *ἐπιθυμήσεις*, we have to supply, "and so on," Ex. xx. 14; Deut. v. 18.

V. 8. In verse 7th, the law was vindicated. Now follows, That sin only abuses it. The Apostle carries to its height the doctrine of the opposition betwixt the law and inclination. His meaning is, "So little did the commandment help, that it rather . . . ." Pertinently Erasmus: Cum ante legem proditam quædam peccata nescirem, quædam ita scirem ut mihi tamen licere putarem, quod vetita non essent, levius ac languidius sollicitabatur animus ad peccandum, ut frigidius amamus ea, quibus ubi, libeat, potiri fas est. Cæterum legis judicio, proditis tot peccati formis universa cupiditatum cohors irritata prohibitione cœpit acrius ad peccandum sollicitare. When by means of a prohibition, the idea is brought before the mind of a man, that certain gratifications are sinful, these gratifications do, in that way, present themselves more distinctly to him in the form of a good, so that he more frequently thinks of them. Man is disposed to regard as a good, whatever is prohibited, merely because it is prohibited. Frequent thinking of an object, and that in the light of something good, is apter to kindle the desire. This experimental truth was expressed even by the Heathen. In Livy, l. xxxiv. c. 4. Cato says: Nolite eodem loco existimare, Quirites, futuram rem, quo fuit, antequam lex de hoc ferretur. Et hominem improbum non accusari, tutius est quam absolviri, et luxuria non mota tolerabilius esset, quam erit nunc, ipsis vinculis, sicut fera bestia, irritata deinde emissar. Seneca, De clementia, l. i. c. 23: Parricide cum lege cœperunt. Hor. Carm. l. i. Od. 3: Audax omnia perpeti Gens humana ruit per vetitum nefas. Hence Ovid, Amor. l. iii. et iv: Nitimur in vetitum semper cupimusque vetata. And so likewise as it is said in Scripture: Stolen waters are sweet, and bread eaten in secret is pleasant, Prov.

ix. 17. 'Αμαρτία denotes here the *sinful bias of the will*; 'Εκτυπία, its modification when manifested; 'Εντολή is the particular commandment.

'Αρρεμήν λαμβάνειν, πρόφασιν λαμβάνειν, is likewise quite common among classical authors. In the New Testament ἀρρεμή occurs in malam partem, 1 Tim. v. 14. Gal. v. 13.

χωρὶς γὰς νόμου κτλ. Usteri, s. 25. "Before a νόμος is either given to man from without, or develops itself within him, sinfulness exists indeed, as a disposition, but it is dead, i. e. it has not, as yet, become an object of consciousness, inasmuch as no contest betwixt his sinfulness and a command could, as yet, take place within him." Calvin: Perinde est ac si diceret, sepultam esse sine lege peccati notitiam. Chrysostom: οὐχ οὕτω γνώσμος ἐστ. Pelagius: Impune committitur, nam male dicente infante parentibus, videtur esse peccatum non tamen vivum sed mortuum. Augustine: Non quia est, sed quia latet. In such circumstances there exists also less temptation to sin, as that takes its rise most effectually, when sin is brought to our knowledge under the form of the prohibition. Accordingly, νεργός denotes, likewise, want of operativeness. So, Jas. ii. 17, 26, it is applied to faith. So, likewise, Heb. ix. 14, those works are termed ξύρα νεργά, which are destitute of inward spirit, which have not emanated from a vital moral disposition. Compare also, 1 Cor. xv. 56: 'Η δύναμις τῆς ἀμαρτίας, δ νόμος. The meaning accordingly is, "Without the law we are not sensible of sin as such, and hence, come less under its tempting power."

V. 9. From this to verse 11, we have but a more detailed repetition of verses 7th and 8th. The δέ after ἐγώ must not lead us astray. It forms, what we have already had examples of, a formal antithesis betwixt νεργά and ξύρα, which the Apostle prosecutes still farther in the following ἀνίκησεν and ἀπέθανεν; on which account, transferring the χωρὶς γὰς νόμου from the foregoing verse, Bengel not amiss translates: Nam absque lege peccatum quidem erat mortuum, ego vero vivus eram absque lege quondam, præcepti autem illius adventu, peccatum quidem revixit ego vero mortuus sum. We may perceive even from this contraposition, that ξύρα here stands in an emphatic sense. Beza: vivus eram, nempe quod non ita turbaretur ejus conscientia, quum morbum suum ignoraret maxima ex parte. The sinner in whom the moral discord has not as yet been stirred up, often enjoys an apparent freshness and freedom of life. So Augustine, in his day. In like manner Philo, Quod det pot. Insid. p. 164, B: δέ φαῖλος ζῶν τὸν ἐν κακίᾳ βίον, τέθνηκε τὸν εὐδαίμονα.\* Comp. Rev. iii. 1. The ἀπέθανον thus signifies in more extensive sense, "lost my proper being, became miserable (viz. by means of the strife within which admits no tranquillity of life.)" Compare Baruch iv. 1: αὐτὴν ἡ βίβλος τῶν προσταγμάτων τοῦ Θεοῦ καὶ δ νόμος, πάντες οἱ χριστοῦντες αὐτὴν, εἰς ζωὴν οἱ δὲ καταλείποντες αὐτὴν ἀποθανοῦνται. Compare

\* The wicked man who lives an evil life is dead, as regards a happy one.

what was said upon *οὐάραος* and *ἀποθνήσκειν* at chap. v. 12. Others, of whom are Chrysostom and Cocceius, translate *became wholly sinful*. But this does not suit with the context, as also appears from the *εἰς θάρατον* which follows in the 10th verse.

*ἀνέγησεν, it revived;* having in the period when there was no law, fallen asleep. Here also it is better to understand *ζῆν* emphatically. *It awakens and acquires its true force.* Accordingly we shall adopt the meaning of this verse, as stated by Cameronius, who thus correctly expounds: (Cameron. in Crit. Sacr. ad Rom. viii. 15:) *Homo naturaliter in peccato suo jacet consopitus, ignarus miseriae sue, priusquam a Deo in Legis notitia illuminetur.* Ad illuminationis illius primum usque momentum putat vivere, *h. e.* quiete pacateque vitam agere, verum ubi a lege pulsatur ejus conscientia, statim moritur *h. e.* mire exagitatur aique animo percellitur, sive applicet se bono (quod nunquam appetivisset nisi per mandatum id jussus esset propitieraque non nisi invitus illi se applicat), sive a malo sibi temperet (quod illa a natura mire allubescit), id non nisi ægre et reluctant animo præstat, sive oculos conjiciat in maledictionem, quam contumacibus lex interminatur, quamque scit se effugere non posse, nisi Deus aliqua ratione, quam ipse non vidit, succurrat, id non sine horrore potest animo concipere. Supposing, now, that Paul here directly describes his own personal experience, we may ask (as has been done by Augustine, Luther, Calvin and Arndt) on what periods of his life may we conceive him to have thought in this description of the time when the *ώμος*, has not as yet awakened. In respect of mankind in general, however, we may also inquire when and where the circumstances here delineated occur. With reference to what we asserted above, of the Apostle's comprising manifold isolated experiences in general results, we might reply, that here too the Apostle does not depict experiences which occur in one single period of life, but merely collects into the picture of the man without law, certain circumstances which are manifested more or less in different periods, and upon different stages of development. In point of fact, a state of absolute lawlessness, in which man encounters nothing obligatory whatsoever, or whencesoever, could not at all occur. Still the want of consciousness of a law is met with, chiefly upon the lowest stages of social life, (although it is just there that the mighty force of conscience, and hence at least of the inward *ώμος*, frequently manifests itself); moreover, among men of great levity, or of very obtuse perceptions, who not unsfrequently possess a certain instinctive good-heartedness, which deceives both themselves and others with respect to their character; finally, among such as, from youth up, have been deprived of all religious and moral discipline. With the Apostle, indeed, none of these was the case. According to what, at Phil. iii. 6, and elsewhere, he says of himself, one might believe that he had always manifested a sincere zeal and fidelity towards his religious law, as may well be concluded also from his training under Gamaliel, known to us (from the Talmud

and other sources) as an estimable and pious man. If verse 24 be the utterance of the Apostle's own vivid experience, at no period of his life can he have belonged to those Pharisees who were satisfied with a mere outward and superficial fulfilment of the law. And thus one would have to suppose, that when he delineates the state of being without law, it is merely isolated circumstances and facts derived likewise from his own experience that float before his mind. He might, in an especial manner, have thought of his youth before his entrance into the school of Gamaliel. Augustine and Calvin are inclined to believe that it is Paul's life as a Pharisee, which is meant, when his attention had not as yet been called to an inward obedience to the law.

V. 10. The law of God holds out to those who obey it *life*, i. e. blessedness, Lev. xviii. 5. Amos v. 4. Deut. v. 16, 32, 33. Comp. Gal. iii. 12. Chrysostom: *οὐκ εἰπε, γέγονι δάγαρος, ἀλλ' εὐέρθη, τὸ κατὸν καὶ παράδοξον τῆς ἀτονίας, οὐτως ἐξυργενών.*\*

V. 11. *Ἐξηπάγησε.* Most unnatural is the explanation of Calvin and others, as if this were to be understood to mean solely, *knowing* that we have been deceived. Calvin: *Verbum ἐξαπατᾶν non de re ipsa, sed de notitia exponi debet, quia scilicet ex lege palam, fit, quantum a recto cursu discesserimus.* It is better with most expositors to understand: *It seduced, enticed me to sin, or it insidiously deprived me of the advantage attainable by a right use of the law.*

*ἀπέκτεινεν.* This word we must explain from the *ἀπίδανος* and *δάγαρος*. It means: *made me totally wretched.* Sohar, Genes. fol. 97, col. 384. R. Elieser dixit: *Quicunque operam dat legi nomine ipsius, (i. e. ea intentione ut eam exequatur) ille non occiditur a concupiscentia prava.* In Bechai, (Vitr. Observ. T. II. p. 599,) we read, R. Simeon Ben Lakisch says: *מחנבר לכל ים עלי ומכנש להרמן של אורם*, “The sinful nature of man every day rises up against and seeks to slay him.” Hence also among the Rabbins, the innate corruption of human nature is called the *Death Angel*. There are many who must be reduced to this extreme of inward wretchedness, before they feel any desire after salvation. Hence Bengel: *Hic terminus (Economiæ peccati in confinio gratis.*

V. 12. Conclusion drawn from the nature of the contest described. *Νόμος* answers to *ἡραρχία*, *the sum of the law of God*; *ἐντολή* to *prī*, *the particular precept.* Theodoret: *Αγίαν προστηρόσεντε, ὡς τὸ δέον διδάξασαν δικαίαν δέ, ὡς δεθῶ τοῖς παραβάταις τὴν φύρον ἐξενεγκόνταν.* *ἀγαθὴν δέ, ὡς ζωὴν τοῖς φυλάττοντοις εὐτελεῖτονταν.*† Comp. 1 Tim. i. 8.

V. 13. *Ἄλλα ἡ ἀμαρτιά.* Erasmus rightly renders the *ἄλλα* by

\* He does not say *became*, but *was found*, thereby explaining the new and unlooked for absurdity.

† He pronounces it *holy*, as having inculcated what is proper; *just* as having rightfully passed sentence upon transgressors, and *good* as having provided life for those who keep it.

imo; for after the ἀμαρτία we require to supply ἐμοὶ γέγονε δάραρος. "Ινα φανῇ ἀμαρτία κτλ. Here the construction gives rise to some difficulty. First, it is a question, whether the second *īva* should be co-ordinated with, or subordinated to the first. In the latter case, it would be the least objectionable, although still a harsh way, with the Vulgate, Erasmus and Heumann, to supply *ἡν* to *κατεξεγάζομένη*, and understand *φανῇ*, *to become evident*: Ut appareat peccatum per bonum mihi operatum esse mortem, ut fiat, &c. Still more unnaturally Elsner, whom De Weite follows, and who takes *φανῇ* with the participle, as a pleonasm, for *κατεξεγάζηται*, a construction of which we certainly have examples in profane authors. Highly preferable is the co-ordination of the second to the first clause. The participle *κατεξεγάζομένη* is then explicative: Ut pote quod mihi efficiat mortem, and the clause with the second *īva* is a more profound exhibition of the first. Beza: Ut appareret esse peccatum mihi per id quod bonum est efficiens mortem, i. e. ut peccatum fieret admodum peccans per illud praeceptum. In this way also it is not necessary to suppose that *γένηται* is epanalepsis of *φανῇ*. Nor is that a bad connection which Michaelis adopts, viz. to regard *īva φανῇ ἀμαρτία*, as a parenthetical clause, and immediately after *ἀμαρτία* to supply *γέγονε δάραρος*, "No. But sin, that it might truly appear as such, having procured death for me by the commandment, in order that sin by means of the commandment might strongly appear in her black and sinful aspect."

Καὶ ὁ πτερόνην, instead of ὁ πτερόνην frequently used by Paul. 1 Cor. xii. 31. 2 Cor. i. 8; iv. 17. The meaning of the clause is pertinently given by Calvin: Valde enim pestiferam rem esse oportet, quae efficiat ut quod aliqui salubre est natura, noxam afferat. Sensus est; oportuisse detegi per legem peccati atrocitatem, quia nisi peccatum immani quodam vel enormi excessu prorumperet, non agnosceretur peccatum. Excessus hic eo se violentius profundit, dum vitam convertit in mortem. It is the royal privilege of good, that from all evil it knows how to educe good, as it is the curse of evil that it perverts to evil all that is good.

V. 14. The majority of the expositors of Augustine's school, suppose that from this point forth, the special reference to a person redeemed takes place. (Others too make no break at all from ver. 7.) The Apostle, they say, means now to demonstrate more particularly the divinity of the law, by setting forth the opposition into which it comes, even with the man redeemed. This exposition can only meet with approval, when we rend away the section from its connection. If, however, we keep in view, first, the introduction of the chapter, which represents the Christian as wholly delivered from the condemnation of the law, and 2dly, the thesis ver. 5, where the ascendancy of sin in man, is placed within the term of the *legal* state, and then ver. 6, which, on the other hand, places the spiritual walk, in the period of the redemption, if we consider, in fine, how chap. viii. 1, again resumes this connection, and proclaims the spiritual walk of the redeemed and freedom from the law, it is mani-

fest that Paul could have had no other object in painting the struggle he here describes, than to show the nature of the legal state. For it was solely with this view, that he had undertaken even to demonstrate the holiness of the law. It must be added, that upon examining the following section, nothing whatever appears which differs in substance from the preceding verse. What we find is rather just a specific detail of what in that verse is laid down generally, viz. That by the knowledge of the divine law, the inward variance is not diminished, but only exasperated. Neither can it afford any ground at all for here seeking another subject, that henceforward we have only present tenses. Bengel: Utitur Paulus ante versum 14 verbis *præteriti temporis*; tum *expeditioris sermonis causa*, *presentis*, in *præteritum resolvendis*, perinde ut alibi *casus*, *modos*, &c. *facilitatis gratia permutare solet*; et v. gr. mox, chap. viii. 2, 4, a numero *singulari* ad *pluralem*, ibidem, ver. 9, a *prima persona* ad *secundam transit*. Eoque commodius a *præterito tempore ad præsens flectitur oratio*, quod *status illius legalis indolem tum demum vere intelligat*, *postquam sub gratiam venerit*, et *ex præsenti liquidius possit judicare de præterito*. Denique unus ille idemque *status processusque* *varios habet gradus*, vel magis *præterito vel minus præterito tempore exprimendos*, et *sensim suspirat*, *connitur*, *enititur ad libertatem*; inde *paulatim serenior fit oratio Apostoli*. The γὰς shows that there follows a filling up of the previous subject; and thus would we give the tenor of the explication: "Such must be the case, for it cannot be denied that there subsists an incurable discrepancy betwixt God's law and our inclinations."

αδαμαν. Semler and Koppe insist that seeing ἐγώ is used in all the other passages, αδα μή should be read. But, on the one hand, the reason is not sufficient, and on the other, Paul is wont to deliver just such maxims of general experience as this in the plural number. C. ii. 2.

Here, where πνευματικός and σαρκικός are set in opposition, it is necessary to develope generally the Bible meaning of πνεύμα and σάρξ, as all the sequel rests upon this antithesis. In the Old Testament, man is frequently called שֶׁבֶת, which then involves the adjunct idea of *weakness* and *frailty*. We find, in general, that in the mind of the Hebrew, the adjunct was attached to the notion of man. This is involved even in Gen. iii. 19, with which Eccles. iii. 20, and Ecclesiasticus xvii. 1, and xxxiii. 10 are to be compared. It is also shown by the etymology of נָשָׁה. In this signification more particularly occurs, Gen. vi. 3. Ps. lxxviii. 39; lvi. 4. Jer. xvii. 5. Is. xl. 6. The contrast with we find expressly drawn, Is. xxxi. 3: רוח מיצרים ארם לא אל סטודיהם בְּשֶׁבֶת. The New Testament takes up this usus loquendi of the Old, and in it the antithesis of σάρξ and πνεύμα everywhere recurs. Σάρξ here denotes, "human nature, as weak and impotent for good," in contrast with the new principle of life, which, through fellowship of men with Christ, is implanted therein. Theodoret: Σαρκικὸν ταλεῖ, τὸν μηδέπω τῆς πνευματικῆς

ἐπικονιάς τετυχησάται.\* Hence we find, 1 Cor. iii. 3, σαρκικὸς εἶναι, made the same with κατὰ ἀνθρώπου περιπάτειν, i. e. "like man as he commonly is." At 2 Cor. i. 12, the σοφία σαρκική is opposed to the εἰλιξίνεια τοῦ Θεοῦ, accordingly "the wisdom attained by the ordinary powers of man," to that imparted by peculiar divine influence. 2 Cor. i. 17. κατὰ σάρξα βούτειν means, *without higher considerations*. 2 Cor. x. 3. ἐν σάρκι γάρ περιπατοῦντες, οὐ κατὰ σάρξα στρατευόμεθα, "Although we sojourn in feeble human nature, still is our warfare of such a sort, as is not carried on merely with the powers borrowed from this weak nature," and so on. Here too, in particular, are to be placed, from among the sayings of Christ himself, such as Matt. xxvi. 41, "The higher divine element within you is willing, but human nature is too weak." Matt. xvi. 17, "That has not emanated from weak human nature, but from an influence from on high." John iii. 6, "Man as such, is destitute of divine life, and can only acquire it by a generation of a higher kind." So also do ecclesiastical writers oppose to each other, τὸ ἀνθρώπινον and τὸ πνευματικόν, κατ' ἀνθρώπους ζῆν and κατὰ τὸν Χριστόν. See Ignat. ep. 1, ad Eph. c. 5, ad Phil. c. 7, ad Trall. &c.

One might perhaps, however, conceive the antithesis in a different way from what is here done, understanding by σάρξ the σῶμα, the whole organs of sensation; and—as the contrast would then require—by πνεῦμα, the νοῦς, that which connects us with God, which exists even in the natural man, but which in the Christian bears rule, the religious and moral sense, the intellect. So even in ancient times, the Alexandrine school, and among moderns, the majority of theologians, Erasmus, Michaelis, Stoltz and many others. Now, doubtless, the corporeal system is the organ through which many sins are executed, and doubtless, also, it too often prevails over the spiritual interests to the prejudice of the individual. Still we must take into consideration, that *per se* that system cannot be evil; moreover that it does not necessarily occasion inordinate desires, some discord in the spiritual part always requiring to precede, before such a preponderance of the bodily appetites can take place. (Not the σάρξ but the φρόνημα τῆς σαρκός is evil.) Hence the Apostle points deeper to the source of good and evil, when he derives the former from a ζῆν τῷ Θεῷ, and consequently the latter, from the ἀντρῷ ζῆν, 2 Cor. v. 15. Rom. xiv. 7. To the same more deeply seated source we are also conducted, when, in the manner shown, we trace historically the use of the word σάρξ. There are, moreover, domains of transgression, which are nowise dependent upon the corporeal organization of man, as want of affection, hatred, envy, pride. These, however, are designated by the Apostle, ἡγετὸς τῆς σαρκός, Gal. v. 19—22. Nay even to the Theosophists, who practised ascetical severities (Col. ii. 22, 23,) and occupied themselves solely with speculations upon the world of spirits, the Apostle ascribes a νοῦς τῆς σαρκός. Comp. like-

\* He calls that man carnal who has not as yet obtained spiritual aid.

wise Eph. ii. 3. 1 Cor. iii. 3. Rom. viii. 1, 5—9. In passages of this sort, a natural exegesis is only to be obtained, when we understand by *πνεῦμα*, not the human intellect, but the new Christian principle of life, and in compliance therewith, by *σάρξ*, the human nature abandoned to itself, and being as such a *νεργόν*. In the present passage, we have not, it is true, the contrast of *σάρξ* and *πνεῦμα*, but as afterwards appears, of *σάρξ* and *νοῦς* or *ξεω ἀνθερπός*. For this reason, however, we could not hold ourselves justified in concluding that *πνεῦμα* is everywhere the same as *νοῦς*, or that *σάρξ* is equivalent to *σῶμα*. For, as the connection shows, the Apostle is here speaking of the man, and only of him, who is as yet destitute of the *πνεῦμα*, and not until he reaches, c. viii. 4, 5, 6, does he make the transition to the man by whom it has been obtained. Accordingly he can do nothing else but contrast the *νοῦς* with the *σάρξ*. Comp., upon the signification of *σάρξ*, Augustine *De civit. Dei*, l. xiv. c. 3. Buddei *Dissert. de anima sede pecc. orig.* in *Miscell. Sacris. T. III.*, and Knapp, *Scripta Theolog.* p. 220, sq.

Let us now consider the *πνευματικός* and the *σαρκικός*, in the contrast into which they are here brought. The law, both the moral law in the bosom of man, and the expressure of that in the Decalogue, is, as Augustine profoundly expresses it, a revelation of the higher order of things founded in the being of God. (It is hence a *πνευματικόν*.) To carry it into execution, we require, in respect of our inward man, to be incorporated into that order of things; we must, in like manner, as the law, become *πνευματικοί*. But without an interest in the redemption, man cannot become *πνευματικος*; The consequence accordingly is, an incurable discrepancy. Comp. the Annotations on ver. 6. Usteri, p. 23. “The law, if merely law or *γεάμμα*, dwells only in the understanding, is something objectively known. The subjective side of man, upon which his will also is based (whence Paul always denotes that by *ἐγώ*), has originally no concern with it. Inasmuch, however, as the law promulgates something which ought to emanate from the will of man, the will is thereby provoked to oppose what is originally foreign to it, and thus the nature of the will, as fleshly and hostile to the Spirit, becomes manifest.” A similar saying is found in the book *Reschith Chochma*. מכל סין התורה מפני רוח ניווה לא הרשות אלא בנטשה טהורותה. “The Torah, on account of her *spirituality*, dwells only in the soul that is free from all dross.”

In place of *σαρκικός*; Codd. A C D E F G and many Greek fathers, read *σάρκινος*. Now, inasmuch as, 1 Cor. iii. 1, and Heb. vii. 16, the best codices read *σάρκινος*, we must reasonably suppose that in common usage *σαρκικός*, which has properly only the sensible meaning *fleshly*, bore also the metaphorical one, and that that is here the proper reading.

The Apostle describes the *ἰγώ* as the *σαρκινόν*, because the *velleitas* in man, which, according to ver. 15 and 16, is found on the side of the law of God, is all too powerless, and because, as a consequence

of its impotence, the entire man appears in contradiction to the law. In the same way the Platonic formulas *ζείτετον καὶ ηττών ταυτόν* are also to be explained, in which the love of evil is regarded as the true self. Comp. de Rep. I. IV. p. 347. T. VI. Bip. The sublime thing in the nature of that moral law, which we bear about with us in our bosom, is just that it addresses us by, Thou! and that, though all our desires tend the contrary way, we are yet compelled to acknowledge its supremacy. It is thence manifest, that by the medium of the conscience, a higher order of things is directly manifested in the lower, its creator in the creature, (Comp. Heidenreich, Ueber natürl. Rel. Leipz. 1790, s. 173.) On the other hand, however, we may also regard that which addresses to us the *Thou* as the proper *Me* in man, inasmuch as this religious and moral sense must make the entire nature of man homogeneous with itself, and inasmuch as the idea of man is only then fulfilled, when his nature has been brought into harmony with this *νόμος γενέτος ἐν τῇ καθίστασι*. In this respect, accordingly, the Apostle, in ver. 17, actually designates by the *ἐγώ*, the religious and moral sense, and, on the contrary, represents the *ἀμαρτία* as an unlawful settler in human nature.

*πεπειραμένος ὥπλο τὴν ἀμαρτίαν*. He who was vanquished in war, was sold as a slave. And hence the Apostle describes the man who has been overcome in the struggle with the ungodly impulses of his will, as given up for a slave to sin. The expression was already common in Hebrew, and was applied to those who, as it were, stood under the despotism of the wicked one. *רַבָּה, 1 Kings xxi. 20, 25. 2 Kings xvii. 17.* So also 1 Macc. i. 15: *ἰπειραμένος τοὺς ποιῆσαι τὸ πονηρόν*. The Rabbins too have the phrase *נִכְרָה* signifies to be sold, or in general to be delivered over. So Sanh. f. 97, col. 2, *בְּנֵי עָרָה נִכְרָה בְּנֵי כָּרְבָּהָם בְּנֵי כָּרְבָּהָם*. Disciples of Christ are no more *δούλοι τῆς ἀμαρτίας*, Rom. vi. 17. John viii. 36. Melancthon: *Hæc (summa corruptela naturæ nostræ) necesse est tradi in ecclesia, ut cognoscamus e regione magnitudinem beneficii Christi.* Grotius cuts the nerve of this profound saying of Paul, and makes the words insipid and empty by the notes: *Alia est natura Legis, alia magnæ partis hominum et major pars Judæorum (!!)* affectibus abripitur.

V. 15. The Apostle again connects with *γάγ*, for the proposition is meant to prove the blindness of the *σάξ* of man. Hitherto he had contrasted himself, in respect of his whole being, with the divine law; now, however, he begins to describe a discord which exists within himself. In order to attain clearness of perception on this matter, we require to state, and psychologically define, the different subjects which occur in the Apostle's explication. We set out with the fact that the Apostle still supposes an original element in man cognate with the Divine Being. (See i. 18.) This is the religious and moral sense (*νοῦς*) which never can be totally eradicated in man, without his thereby ceasing to be man. He would, in that case, be a physical being. It always manifests itself at least in certain move-

ments of the conscience. Now, as kindred things attract, each the other, no sooner is the external *vόμος* proposed to man, than a certain attraction takes place within him towards it, a longing to fulfil it. There occurs, accordingly, an agreement of the inward with the outward law, (ver. 16,) and for that reason the Apostle does not narrowly distinguish whether it is of the inward or of the outward *vόμος* that he speaks. Now, to this inward godly element of his being, there stands opposed the inclination to wilfulness, *i. e.* to sin. Looking to what man manifests himself actually to be, he might call this inclination his proper *self*, for the Divine element we spoke of does not exert its efficacy. And hence the Apostle also calls the *σάξ*, the *ἴγια* of man, ver. 14, 18. On the other hand, however, even the individual who sinks very low, never entirely loses the consciousness that that divine element constitutes his proper self, and that to it all the rest must become homogeneous, in fact, that it is the Divine seed in him, which is choked, indeed, but no more. Accordingly the Apostle represents the *άναγρία* or *σάξ* as something foreign to man, and the godly element as his proper *ἴγια*, ver. 17, 20. Hence also does he call that element, the *ἴσων ἀνθερωτος*, the true core of man. Now of what sort is the volition which he ascribes to this inward man? A sound and right volition it cannot be, otherwise it would carry so strong an impulse with it, as would bring the effect to pass. It is accordingly only of a feeble kind. The scholastics distinguish betwixt the voluntas completa and incompleta, and call the latter velleitas. Even of this velleitas, we may imagine to ourselves various degrees. We can suppose the *θέλειν* and *σύμφημι* and *συνήδομαι* more as an approval with the understanding, accompanied to be sure by some, but at the same time by a quite feeble, movement of the religious and moral sense. In this sense, as Thomas Aquinas observes, even the most abandoned shows a certain *willing*, *i. e.* approval of what is good. So Chrysostom: *οὐ δέλω, τοὐτέστιν οὐκ ἔταυνον*. Of what sort such a velleitas is, Augustine shows from his own experience, Conf. I. VIII. c. 8: Undique ostendenti vera te dicere, non erat omnino, quod responderem veritate convictus, nisi tantum verba lenta et somnolenta: Modo, ecce modo, sine paululum! Sed modo et modo non habebant modum, et sine paululum in longum ibat. On the other hand, of that voluntas which is operated by Divine grace alone, and by it alone also reaches the mark, the same author says, (*ibid. I. VIII. c. 8.*): Non solum ire, verum etiam pervenire illuc, nihil erat aliud, quam *velle* ire, sed *velle fortiter et integre*, non semisauciam hac atque hac versare et jactare voluntatem, hac parte assurgentem cum alia parte cadente luctantem. (Compare the remarkable avowals on this subject in Petrarch's Autobiography. G. Müller's *Selbstbekentnisse* merkwurd. Männer, Winterthur, 1791, B. I. s. 44.) The connection, however, and likewise the words severally considered, as for instance *συνήδομαι*, make it likelier, that here under the *θέλειν* something more than *assent* by the understanding is meant. Were the Apostle describing a person in whose breast no sense of moral dis-

cord is in any degree awakened, then, doubtless, we should have to understand by the *δέλειν* only a cold assent. But he speaks of one in whom sin has engaged in warfare with the law, and vividly does he paint the inward anguish of such a person, (ver. 24.) It is hence scarcely possible to avoid understanding by the *δέλειν*, a higher degree of *willing*, a species of *longing*. Should any, from a doctrinal point of view, object that before regeneration we cannot properly suppose such a feeling in man, seeing that it can only be the fruit of the *χάρις*, we might reply, that the Apostle, chap. viii. 15, also speaks of a *πνεῦμα δουλείας*, among legal Jews, and that he thus, in like manner, derives their zeal for the law, from a divine influence, which might well be designated as the *gratia præveniens*.

*οὐ γινώσκω.* Augustine, even in his day, and following him, Beza, Grotius and others, gave this a sense which also belongs to the Hebrew *υγι*, *to approve.* Hos. viii. 4. Compare the Annot. of Elsner. In like manner Wolf: *to acknowledge, determine.* In that case, however, it would not differ from what follows. More correctly do Chrysostom, Theodore, Pelagius and others, understand it of an obscuration of the knowing faculty. Chrysostom: *Τί οὐν ἐστίν, οὐ γινώσκω; σκοτοῦμάι, φασι, συναρπάζομαι, ἐπίγειαν ὑπομένω.*\* Theodore: *Ο γάρ ἡττώμενος ὑπὸ τῆς ἁδονῆς, καὶ μέντος καὶ τῆς ὁργῆς τῷ πάθει μεθίων, οὐκ ἔχει σάφη τὴν γνῶσιν τῆς ἀμεριάς* μετὰ δέ γε τὴν ποιλα τὸν πάθους, τὴν αἰσθησιν δέχεται τὸν κακοῦ.† Although, by means of sin, a mighty discord has been introduced among the powers and capacities of the human spirit, still, that original disposition, according to which they should all act in harmony, is still manifest; man can never will without having reasons in his mind for the volition. Inasmuch, as sin is a thing blind and lawless, however, there cannot possibly be any solid, but only the semblance of grounds for it,—grounds, moreover, which both before and after the act, are instantly recognized by man himself as false pretexts, although in the moment of execution they appear satisfactory. In so far the Apostle may say that, at the time of sinning, he knows not what he does, is wholly blinded.

*οὐ γάρ οἱ δέλω κτλ.* Bengel: *Mancipium indigno domino primum servit cum gaudio, deinde cum merore, postremo jugum executit.* Although, according to the above observations, we might here, with Chrysostom, understand *δέλω* to mean merely a cold approval, we prefer taking it in the sense of *ἡδοματ*, which it has in the Hellenistic. Matt. xxvii. 43. Frequently in the LXX. for *γεν*. Deut. xxi. 14. 1 Sam. xviii. 22. What man wishes before and after the commission of sin, what he cannot but judge to be right, is not yet brought to pass. The experiences which Paul here delineates, force themselves so strongly upon every man who has become sensible of the

\* What then is this *οὐ γινώσκω*? It means, I am involved in darkness, I am hurried away, I sustain a wrong.

† For he that is overcome by pleasure, or again the man intoxicated with the passion of anger, has not a clear perception of the sin; but, after the passion has ceased, he acquires a sense of its evil.

moral dissonance in his nature, that in fact it is not necessary to suppose with Dr. von Ammon, that the Apostle exaggerates the matter, in order afterwards rightly to exalt the gospel. The following weighty testimonies of heathen authors, who agree with Paul, are here quoted in their right place. Thucyd. Histor. l. III. c. 45, Diодорус says: Ἀπλῶς δὲ ἀδύνατον καὶ πολλῆς εὐηθείας, δοτεις οἴεται, τῆς εὐθεωπείας φύσεως δεξιωμένης προσόντων τις περάται, προτεροπόντης τινα ἤξειν, ἢ τόμων ἴσχυν, ἢ ἄλλα τῷ διώφ. \* Diодорος Sic. Biblioth. l. I. c. 71: The Egyptians never permitted their kings to judge absolutely, but only according to the laws, for they believed, πολλάκις ἱνιόντος εἰδότας δέ τι μέλλοντο ἀμαρτάνειν, μηδὲν ἡτοι περάττειν τὰ φαῦλα, κατειχυνομένους ὥπ' ἤξωτος, ἢ μίσους, ἢ τιος ἀλλον πάθους. Xenophon. Cyrop. l. VI. c. 1, § 21. The Persian Araspes says: Τάνο γάρ οὐφῶς ἤχω φυχαῖς..... οὐ γάρ δὴ μία γε οὐσα, ἀμα ἀγαθή τέ λοιποὶ καὶ κακοὶ, οὐδὲν ἀμα καλῶν τε καὶ αἰσχεῶν ἔχοντας ἔργα, καὶ ταυτά ἀμα βούλεται τε καὶ οὐ βούλεται περάττειν· διλλο δηλονότι δύο ἔστον φυχά, καὶ ὅταν μὲν ἡ ἀγαθὴ χρειή, τὰ κακὰ περάττειν, ὅταν δὲ ἡ πονηρά, τὰ αἰσχεῖα ἐπιχειρεῖται. Euripides, Medea, v. 1077:

Μαθάνω μάτι, οὐα δρᾶν μέλλων κακά,  
ζευμάδες δὲ προσέσσον τὸν ἐμῶν βουλευμάτων.

The same Poet (in Clem. Alex. Strom. l. II. c. 15.)

Δίλλετον εἰδὲν τὰνδί μ', ἀν συ τοιθετοῖς  
Γνόμων δὲ ἵχωτά μ' οὐ φύσις βιάζεται.]

Epictetus, Enchirid. l. II. c. 26: Ὁ ἀμαρτάνων, ὁ μὲν δέλει, οὐ ποιεῖ, καὶ δὴ μὴ δέλει, ποιεῖ. And Simplicius in his Annot. on Epictetus: Τινὲς γοῦν καὶ δυσχεραίνοντες τὰς ἑαυτῶν δρεῖταις, καὶ βούλομενοι μὴ κινεῖσθαι αὐτάς, ὀθοντας ὄμως ὑπὸ τῶν ἔξεων ἐπὶ τὰ οἰκεῖα δρεπτά. ¶ Plautus, Trinummus, Act IV. sc. 2, v. 31. Scibam ut esse me deceret, facere non quibam miser. Seneca, Ep. III: Quid est hic, Lucili, quod nos alio tendentes alio trahit, et eo unde recedere cupimus repellit?

\* It is an impossibility, and shows great simplicity for any one to think, that when human nature is driven eagerly to the commission of any act, it can be hindered either by the force of laws, or any thing however formidable.

† There are often men who, sensible that they are about to sin, nevertheless commit vice, overpowered by love or hatred or some other passion.

‡ For I have manifestly two spirits. For a spirit that is one and single, is not both good and bad at once, nor at once loves things virtuous and things vicious, and at once is willing and unwilling to do them. But it is clear that there are two spirits, and that when the good prevails, the virtuous things are done, and when the bad, then are wrong things attempted.

§ I am aware they are crimes I am about to perpetrate, but rage is stronger than my purposes.

|| Not one of those things you advise has escaped my attention, but nature overpowers me when I have made my resolve.

¶ Many being even indignant at their lusts, and desirous not to excite them, are nevertheless urged by their habits to the indulgences familiar to them.

Quid collectatur cum animo nostro, nec permittit nobis quidquam semel velle? Ovid, Metam. VII. 19. Aliudque Cupido, Mens aliud suadet; video meliora proboque, Deteriora sequor. Seneca, Hippol. v. 604: Vos testor, omnes Cœlites, hoc quod volo, me nolle. Hence Lactantius, Instit. I. IV. c. 29, makes the heathen say: Volo equidem non peccare, sed vincor, indutus enim sum carne fragili. Itaque ducor incertus et pecco, non quia volo, sed quia cogor. After the same manner the Rabbins, Berach. c. 2. p. 17. “R. Aleksandri said in his prayer, Lord of the worlds, known and open it is to thee that our will is to execute thine שׁאָר שׁכּוּנָה, and who prevents it? The leaven that is in the lump.” Grotius justly observes, however, that it would be a sad thing, indeed, if the Christian, as such, could apply these sayings to himself.

V. 16. Calvin: Dum cor meum in Lege acquiescit, oblectatur ejus justitia, in eo sentit et fatetur legis bonitatem, ut satis, vel experientia docente convincamur, legi nihil mali esse imputandum, imo salutarem hominibus eam fore si in recta puraque corda incideret. Bengel: Assensus hominis, legi contra semel ipsum præstitus, illustris character est religionis, magnum testimonium de Deo.

V. 17. This opposition, the Apostle means to say, is not of such sort, that, as *man*, I must carry it within me. Much rather does it arise from the fact, that I am a *sinful* man. My proper self—that within me, which expresses my ideal, and with which all should become homogeneous—remains, as such, unaffected by sin. Comp. the remarks upon ἡγώ at ver. 15. For the illustration of this, what Augustine says, Conf. I. VIII. c. 5, upon the relation of the ἡγώ to the σάçτ, may be made subservient: Ego quidem in utroque (in the νοῦς and in the σάçτ) sed magis ego in eo, quod in me approbabam, quam in eo quod in me improbabam. Ibi enim magis jam non ego; quia ex magna parte id patiebar invitus, quam faciebam volens. Thom. Aquinas: Illud homo dicitur operari, quod ratio operatur, quia homo est id quod est secundum rationem: Unde motus concupiscentiæ, qui non sunt a ratione sed a somite, non operatur homo. Theodore: Αμιλχος (δ νοῦς) καὶ καταλικὼν τὰς ἡγίας, σπιερτὸν μὲν τοὺς κώλους παραστεύεται, σιγεται δὲ αὐτός, καὶ εἰς βάσανα καὶ χερνούς σὺν αὐτοῖς καταπίκτει.\* Thus Philo (Quod det. pot. insid. p. 170) calls the νοῦς, the true ἀνθερός, in opposition to the σάçτ. Compare Cicero, Somn. Scip. c. 8: Mens cujusque is est quisque, non ea figura quæ digito monstrari potest.

The νοῦς has been falsely taken for an adverb of time by Augustine, Grotius, Cocceius, Koppe and many others, as if Paul intended to specify the difference betwixt the redeemed and the legal state, as at ver. 6. By this means, however, to pass over other reasons, the 18th verse, although obviously very closely connected, is wholly

\* The mind becoming neglectful and relinquishing the reins, causes the steeds to start aside, and is itself carried away and falls into gulfs and precipices.

torn apart, inasmuch as it is appended by the *να*, and again delineates the legalist. Compare also ver. 20, where Paul says the same thing, and where the *να*, as mere inferential particle, is left out, but where many would erroneously urge the *οὐτίτι*, as Koppe translates it: *ex quo Christiani sumus*, whereas it only stands in reference to the antecedent proposition, and is correctly given by the Vulgate: *jam non ego*. The Apostle means to depict the state of sin in its increase. Hence, we may here and ver. 20, render the *οὐτίτι*, “So far has it come with me that....” The *να*, accordingly, is merely an inferential particle. Erasmus: *Quoties igitur mens consentiens legi nititur ad honesta, et tamen quod diversum est agit, non ego videor agere, quod ago. Quis enim agat, quod nolit?*

V. 18. Expressing himself somewhat tautologically, Paul now means, by referring back to the inward schism he has before described, to vindicate the startling assertion, that it is not properly man himself, but that it is the blind love of sin, considered as blind, inasmuch as the knowing faculty not merely does not assent to it, but is darkened by it, that executes the sinful actions. Accordingly the expressions here used, and at ver. 19 and 20, are but repetitions of what goes before.

The *σάρκα* is omitted by A. C. 47, 67, and some translations which read, *τὸ δὲ ψατεργαζόσθαι, οὐ*. For this reading the internal evidence may perhaps speak, but the majority of the codices decide in favour of the recepta. The *ἴνα*, as we saw at ver. 15, is more commonly used by the Apostle to designate the true *self* of man, the inward divine disposition. Hence, for the sake of distinction, he here adds, that what he intends is the *σάρκα* in man. Theodoret: *Τὴν γάρ περὶ τα καλὰ προθυμίαν ἀπὸ τῆς τοῦ νόμου διδασκαλίας προσέλαβον· ἀσθενῶ δὲ ὥμως περὶ τὴν πράξιν, ἐτέρας ἐπιχορδίαν οὐδὲ ἔχω.*<sup>\*</sup>

*οἰκεῖ.* Pelagius: *Habitat quasi hospes et quasi aliud in alio, non quasi unum, ut accidentia scilicet non naturalia.*

*παράχειται.* The word properly signifies *to be near, to be ready.* Hence Judith iii. 2, *to be at one's command.* Accordingly it here means, as De Wette turns it: “to will is already at my hand, i. e. is not difficult for me.” Pelagius: *Est voluntas, sed non est effectus.* Bengel: *Jacet in adspectu sine victoria.* *Οὐδὲ σάρκα.* The Hebrew *κν* in the sense, *to be able.*

Vers. 19 and 20. See vers. 15 and 17.

V. 21. This verse contains a summary of all that has been said from verse 14th, and that still continues to be illustrated from the 22d onward. The construction is singular, and has been resolved in very different ways. First, there are a number of expositors, who take *ότε* in the sense of *seeing that*, (the Vulgate, quoniam,) but who then again deviate from each other in their views. Origen supposes a hyperbaton, and thus explains: “*Seeing there is evil in me, the law*

\* I have received alacrity for things virtuous from the discipline of the law, but I am feeble in the practice, having no other aid.

of God presents itself, and to that, after the inner man, I consent." So likewise Eckerman, (Beitr. III. St.) Ecumenius gives several views of it. 1. αὐτὸν εὑρίσκω τὸν νόμον ἐμοὶ τὸ καλὸν ποιεῖν προηγημένῳ προτεροπήπερ παρέχοντα, τί οὖν μετὰ τούτο; τὸ κακὸν παράκειται. ὅτε οὐδὲ βουλομένῳ μοι τὸ καλὸν πρέπει ικανός ἐστιν ὁ νόμος βοηθῆσαι. πλὴν γὰρ τοῦ προτερέψασθαι οὐδὲν ισχύει.\* We should then require to supply παρίστανται or παρίστασθαι before δίστη. So Chrysostom. Theophylact and the Syriac interpreter. In that way the thought is doubtless in the style of Paul. He would, however, have expressed himself very darkly; neither moreover would it so suit the connection, as the Apostle is not speaking of the design of the law, but of the consequences of its operation. 2. εὑρίσκω μὲν τὸν νόμον εἰς τὸ καλὸν τῷ δέλοντι ἐμοὶ ποιεῖν τὸ καλόν, καὶ τούτῳ μόνον χαρίζόμενον. τὸ γὰρ κακὸν εὑρίσκω, ὅτι ὅμοιός ἐμοὶ παράκειται.† But we should then unnaturally have to supply an ἀφέλματος εἶναι. So also Ambrose and Augustine c. duo ep. Pell. l. I. c. 10. And so too Bengel: Egregia sermonis subtilitate exprimuntur prima stamna harmonia inter legem et hominem. 3. εὑρίσκω, τούτην ιστιν κατενόησα καὶ κατελαβόμην τὴν ισχὺν καὶ τὴν φύσιν τοῦ νόμου. ἐξεῖδος αὐτὸν ἀχρεβῶν, ὅτι οὐδὲν μοι βοηθῆσαι ισχύει. πόθεν δῆλον; ὅτι δέλοντι μοι ποιεῖν τὸ καλὸν οὐδὲν ικικουρεῖ, ἀλλ' ὅμοιός τὸ κακὸν παράκειται, ἀπρακτόν μοι τὸ δέλειν ποιοῦν.‡ In this case a hyperbaton must be supposed, and the quite unnatural meaning of *to apprehend*, or *see through*, be given to εὑρίσκω.

We pass to the expositors who take ὅτι in the sense of *that*. They also deviate from each other according as they place the point. Some do so after the τὸν νόμον, and make the sequel depend either upon εὑρίσκω or upon τὸν νόμον. Erasmus, Augustine, De Nupt. et Concup. l. I. c. 30, Seb. Schmidt, Castalio and others do the former; in which case we must either supply a κατὰ τὸν νόμον or an ἀποκαλύπτοντα after it. Erasmus: Facit lex, si quando conor illi parere, ut intelligam meum malum penitus insitum. Beza again, Grotius and Wolf make what follows to depend upon νόμον. They conceive the word to mean the νόμος ἐν τοῖς μέλεσι mentioned in a future verse, so that the article before νόμον would be demonstrative. "I find *that* sinful law, viz. that when.....evil is present with me." This explanation however of νόμος with the article is totally contrary to the usus loquendi. More eligible is another, which gives it the more general meaning of

\* To me preferring to do that which is good, I find the law itself offering an incitement. What happens thereafter! Evil is present with me. So that even, when I am willing to do good, the law is not competent to help. For, except urging me, it has no power.

† I find the law indeed subservient to good when I am willing to do good, and that it delights in that alone. For I find that evil is equally present with me.

‡ I find, i. e. I have considered and comprehended the force and nature of the law. I have discovered for certain that it has no power to help me. How does this appear? Because when I will to do good, it helps me nothing, but evil is equally present, making my will unexecuted.

rule, as at ver. 23, chap. viii. 2. Clarke: *a confirmed habit.* Hesychius: *συνήθεια.* In this signification it is also supposed to be found in Plat. Phædrus, Ed. Heind. s. 203. So Calvin, Venema, Limborch: *Exterior in me hanc constitutionem, quæ mihi legis instar est cui sum obnoxius.* Michaelis: *Being then so willing to do good, I find myself burdened by a law, according to which, evil cleaves to me.*"

Another set of interpreters, however, follow a different punctuation. They place a comma after *ἀπα* and before *ὅτι*. In this way *τὸν νόμον* — *καλὸν*, forms a parenthesis, in which we must consider superfluous, either *νόμον*, which Homberg, or *καλὸν*, which Hemsterhusius has excluded from the text. Knapp remarks justly, that if an alteration is to be made, it were better to read *τὸν καλὸν*. Without changing the text L. Bos supplies *κατά* before *νόμον*, and translates, "I find then, while according to the law, I would do good, that evil....." To us also it appears most eligible to put the point after *ἀπα*, we prefer, however, approximating *τὸν καλὸν* as apposition to *τὸν νόμον*. Thus Ecumenius, after the explanations cited above: *Εἰη δ' ἀπα, εἰ συνταχθεῖν οὐτεως, τὰν εἰρημένων σαφέστερον εὑρίσκω τῷ θελοντι ἵμοι τὸ καλὸν, ἢ τοι τὸν νόμον, ὅτι\*.....* Theodoret, Homberg, Knapp. In Paul's writings explanatory appositions are frequent, Rom. viii. 23; xii. 1. The occurrence of the *ἵμοι* twice ought not to create surprise, as, in consequence of the hyperbaton, such a repetition was made even necessary. We may also conceive the occasion of the apposition. Paul wished to place the *καλὸν* in antithesis to the *νόμος*, but the antithesis would not have been so decided as it is, when *τὸν καλὸν* is put side by side with the *νόμος*. We consider, however, as standing on a level in point of eligibility with this construction, the one which puts the point after *νόμος*, and takes that in the sense of *rule*. In this case, we might say that the sequel is appended in explanation, seeing the Apostle there, verse 23, describes the *ἐπερος νόμος*.

V. 22. This and the verse following are properly a repetition of verses 15, 16, and 17, and that by means of a figure, which makes still more palpable what is there said. In place of the *σύμφημα* of verse 16, the Apostle here uses *συνήδομα*, and the *ἴσων ἀσθεκτος* for the *ἴγα* itself. With respect to the *συνήδομα*, we understand it to mean an actual *delight* in the law, and a *longing* after its fulfilment, such as the spiritual man experiences even although still in a legal state, Ps. cxix. Compare the remarks upon verse 14. Doubtless, however, as was observed above, it might equally with the *δέλτιν*, also indicate such a proposition as even the totally carnal man feels, who is not yet awakened to any vivid consciousness of the discord in the heart, but still cannot altogether suppress the Divine principle in his nature. Such a propension would, in that case, amount merely to allowance, approval, in which the understanding has a larger share than the will.

\* It may be better than any of the ways were we also to construe it thus: I find when I desire to do good, to wit, the law, that.....

Thus we meet with this *comprobatio* in the carnal man, e. g. in Herod, Mark vi. 20; at John v. 35, among the Jews, and among the stony ground hearers, Matt. xiii. 20. In this sense the profound Hugo a Sanc. Victore here remarks: *Ratio naturalis in vita praesenti omnino extingui non potest. Ipsa est enim aquila quae supervolat, puer qui cæteris periclitantibus pueris non periclitatur. Homo legis legi Dei condelectatur magis secundum rationis approbationem, quam secundum amoris delectationem.* Instead of the *ἴγα* we have here the *ἴσω* ἀνθρώπος. Originally it is true this phrase designated *the spirit* generally, in opposition to the bodily organization. In that sense we find it in Philo and Plato. Philo, *De Agricult.* p. 180, ed. Fr.: ἀνθρώπος, *ἴν* ἐκάστῳ ἡμῶν τις ἀντί την ἄνθρην ὁ νοῦς; and *De Congr. Quær.* p. 438: ὁ νοῦς καρδιῶς ἀνθρώπος, *ἴν* ἀνθρώπῳ, πρετερών *ἴν* χειρῶν. Already Plato, *De Rep.* b. IX. p. 275, Tom. vii. Bip. had named the νοῦς, τὸν ἀνθρώπου ὁ ἐντὸς ἀνθρώπος. Even so the Rabbinical Book, *Jalkut Rubeni*, Bl. 10. 3. מִלְבָשׁ לְאָדָם וּרוֹחַ הַפְנִימִי נִקְרָא אָדָם עַל וְאַבָּה וְרוֹחַ הַפְנִימִי נִקְרָא אָדָם. "Skin and flesh are the garment of man, the *Spirit* within, that is man." The Platonists and many Rabbins whom they taught, in like manner as the Essenes and the Eastern Theosophists in general had done before, also placed the principle of evil in the σῶμα, the *ἅντη*. The Spirit in that view, appeared to them pure and sinless. According to Paul, the *ἴσω* ἀνθρώπος, as is clear from the passages before us, as well as from 2 Cor. iv. 16; Eph. iii. 16, denotes not so much the spirit in general, as more especially the *disposition*, the religious and moral sense, the inward ἀληθεία (see on chap. i. 18), as it is also called, 1 Pet. iii. 4, ὁ χωντὸς τῆς καρδίας ἀνθρώπος. Now, although this be considered in itself as good, all evil is yet not thereby devolved from the Spirit upon the body. Paul speaks of a two-fold *ἴγα*, both of which we must necessarily ascribe to the Spirit. Pertinently Bengel: *Hic jam interni, sed nondum novi tuetur hominis nomen.* Compare, moreover, on the *ἴσω* ἀνθρώπος the learned annotations of Venema in Steph. de Brais *Opusc. Leow.* 1735, p. 293 and 94, which, without any communication, wholly harmonize with the results at which we have arrived.

V. 23. It may be asked, of how many laws, each differing from the other, does Paul speak in this and the preceding verse? Some say four, others two, and others again three. Jerome and *Œcuménius* suppose four, which are thus designated by the latter; one of God, and external, i. e. the νόμος τοῦ Θεοῦ, or the Mosaic law; another also of God and inward, the νόμος τοῦ νοοῦ; one ungodly and external, the νόμος ἐν τοῖς μέλεσι, the inordinate lusts of the flesh, and a fourth ungodly and inward, the νόμος τῆς ἀμαρτίας, the inclinations to sin that reside in the soul. Justinian, following Ambrose, is disposed to assume two different νόμοι, the νόμος τοῦ Θεοῦ being identical with the νόμος τοῦ νοοῦ, and the νόμος ἐν μέλεσι with the νόμος τῆς ἀμαρτίας. The most correct way is to suppose a threefold law. The νόμος τοῦ Θεοῦ is, without doubt, different from the νόμος τοῦ νοοῦ, for

Paul says that this has a delight in the former. It is impossible, however, strictly to maintain the distinction, seeing that the νόμος τοῦ Θεοῦ, is likewise revealed in the νόμος γραπτὸς τῆς χαρδίας, and consequently belongs to ἡσω ἀνθρωπος. The νόμος τῆς ἀμαρτίας in fine is identical, as Augustine and Photius already remarked, with the νόμος ἐν τοῖς μέλεσι.

We have, first, to illustrate this νόμος ἐν τοῖς μέλεσι. The word νόμος, is here used improperly by the Apostle, as at chap. viii. 2, in order to oppose it to the νόμος τοῦ Θεοῦ and τοῦ νόμου. Nothing ungodly can properly be a law, because that alone is law which is founded in the divine Being, like the voice of conscience in us. As sin, however, has usurped a *blind* domination over us, the love of sin may, figuratively, be represented as law. Aptly does Bengel, in rendering the different νόμοι, choose the word *dictamen*; less happily Seiler, Trieb, *impulse*. In how far then does the Apostle style the law of the love of sin, the νόμος ἐν τοῖς μέλεσι? Even in his day Chrysostom remarks, that this does not affirm that the members or body, as such, are the basis of sin, Paul merely speaking of the power of sin, which manifests itself in the members, and he beautifully continues: \*"Οὐστέρ οὐν ἡ ἐντολὴ οὐκ ἔστι πονηρὰ, ἐπειδὴ δὶ αὐτῆς ἀφορμὴν ἔλαβεν ἡ ἀμαρτία" οὗτος οὐδὲ τῆς σαρκὸς ἡ φύσις, εἰ καὶ δὶ αὐτῆς ἡμᾶς παταγωνίζεται. ἐπεὶ οὗτος ἔσται καὶ ἡ ἀνθὴ πονηρὰ, καὶ πολλῷ μᾶλλον ἐκείνη, δοφεὶ καὶ τὸ κίνος τῶν πραγμάτων ἔχει. ἀλλ' οὐκ ἔστι ταῦτα, οὐκ ἔστιν. οὐδὲ γάρ εἰ θεμαστὸν οἶκον καὶ βασιλικὰς αὐλὰς τύγανος λαβῆ καὶ ληστῆς, διαβολὴ τῆς οἰκίας τὸ γνωμένον. The Apostle means to state what in man is opposed to the ἡσω ἀνθρωπος. The term ἡσω ἀνθρωπος for the inward ἀνθετια, the φῶς in man, leads him to represent evil as an ἔξω ὄν, and so ἐν τοῖς μέλεσι. On the one hand, he may have had still passing before his mind, what he had already said at verse 17, viz. that sin, inasmuch as, properly speaking, it has invaded human nature, may be termed an ἔξω ὄν, on the other, that most usually it manifests itself in the inordinate inclinations of the corporeal system, or more correctly in a yielding on the part of the mind with reference to these. Hence he represents the law of the mind, the νόμος γραπτὸς ἐν τῇ χαρδίᾳ, as the proper core of man, the citadel in which the true man has his throne. The external part of man, the enemy as it were before that citadel, is the love of sin. A similar image, in which the godly element is represented as the kernel of man, the ungodly as the outward shell by which that is encompassed, is to be found in the Book Reschith Chochma (Vitr. Observ. Sacræ, l. III. c. 8): "By sin man passes

\* For as the commandment is not evil, because sin took occasion from it, not more so is the nature of the flesh, although by that sin torments us. In that way even the Spirit would be evil, for a much stronger reason, as it is she who has the government of the actions. But it is not so by any means. For were a tyrant or robber to seize some noble mansion or royal hall, the fault would not belong to the house.

more and more into the outward shell, until the whole compass of the soul is therein enveloped. Then may it be said: Our sins have gone over our heads."

*Αἰχμαλωτίσσομαι τῷ νόμῳ τῆς ἀμαρτίας.* The expression *αἰχμαλωτίσσομαι* is very descriptive, as Limborth says: *Sicut captivus non libenter, sed animo reluctante in captivitatem abducitur, a validiori, cui resistendo impar fuit, superatus, ita et hic homo cum luctu quadam animi, a peccato abripitur.* That the *νόμος ἀμαρτίας* is not different from that *in τοῖς μέλσοις*, we likewise perceive from the appended *τῷ δητει*, *in τοῖς μέλσοις*. The Dat. *τῷ νόμῳ* we may take up either as *Dat. comm.*: "For the law of sin, yielding myself up thereto," or as ablative "by the law of sin, as the instrument." In both cases, the expression has something singular. In the first construction, it must strike, that Paul does not the second time merely place the pronoun, but appears to make a distinction betwixt the party who receives the prey and the party who conquers. In the second construction we, on the contrary, look for a distinction, and in place of it, find that the captive taken is himself represented as the instrument of taking captive. We decide for the second construction, and, consequently, acquiesce in the adoption of a *certain* distinction betwixt the *νόμος ἀμαρτίας* and that *in τοῖς μέλσοις*. It is, that the Apostle seems, by the *νόμος ἀμαρτίας*, to understand the *νόμος in τοῖς μέλσοις*, in its several manifestations and symptoms, so as to make the meaning: "The love of sin, taken as a whole, subjects me by the sinful motions in which it manifests itself." That the condition delineated in this verse, however, does not suit a regenerated Christian, Augustine, in accordance with his earlier views, thus declared, Prop. 45: *Intelligitur hinc ille homo describi, qui nondum est sub gratia. Si enim repugnaret tantum consuetudo carnis et non captivaretur, non esset damnatio; in eo enim est damnatio, quod obtemperamus pravis desideriis.*

V. 24. The man involved in this way in an interminable discord, seeing within him a strife consuming bone and marrow, and from which he knows no way of deliverance, breaks forth into an exclamation of despair. It is impossible, however, to determine with perfect certainty, how much of this bitter feeling is to be attributed to the person whom the Apostle has described as being in a legal state, and how much of it, on the other hand, is the utterance of emotions which he himself, now that he has experienced the efficacy of redemption, cannot yet help feeling, while contemplating the legal man engaged in this warfare. Augustine, who was so deeply versed in the struggles of the inward man, repeats, while in the legal state, the exclamation after the Apostle, Conf. I. VIII. c. 5. The same distress of mind is exhibited by the publican in like circumstances. Luke xviii. 13. (Comp. Ps. xxxvii. 4, 5, 6.) The sword of the law which divideth asunder the bones and marrow, seems not to have pierced so deeply into the soul of the knight Michaelis. He is pleased to call the mourner in question an "over-anxious Jew!!" to whom the Apostle, with no small phlegm, replies, "For my part I

have no need to utter such a complaint." Here we may apply: At ego prorsus nescio, quid sit scripturam diluere, si hoc non est.

*τις με βίβεται.* Beza: Num vero ignorabat, a quo esset hæc libe-ratio expectanda? Minime profecto. Mox enim usque adeo agnos-cit, ut illi gratias etiam agat. Sed ita loquitur ut in extremo angore, cogitant *qualem* et *quantum* cum esse oporteret, qui hoc posset præstare.

*τις τοῦ σώματος τοῦ δανάτον τούτον.* It is a question, what the Apostle here understands by the *σῶμα τοῦ δανάτον*; and expositors separate into a fivefold view upon the subject. 1st, Many take *σῶμα* meta-phorically, as, according to several, it should also be taken in chap. vi. 6. It would then have the sense, *compages, structura*. Ambrose: *universitas vitiorum*, and, doubtless, even wanting the addition of *ἀμαρτία*, it might still signify the *body of sin*. According to Grotius and Mosheim, *δανάτον* must signify the effect of this fabric of sin, i. e. misery; according to Limborch, its nature, destitution of the powers of divine life. If, however, it is improbable, in general, that St. Paul speaks metaphorically of a *σῶμα*, in any case where he does not like-  
wise employ the metaphor, and mention the *μίλη* at the same time, it will be still more unlikely that *σῶμα*, without other addition, can signify the metaphorical body of sins. Others, such as Schöttgen and Koppe, consider *σῶμα* as purely paraphrastic as the Rabbinical *תְּבִשָּׁׁ*. Akin to this would be the explanation *mass or substance*, after the Rabbins and the Greek. See on vi. 6. It might also be supposed, 4thly, that *σῶμα* involves the same accessory notion as *σαρκί*, viz. "human nature left destitute of the powers of divine life." Or finally, and this, as being the most obvious, is the meaning to which we adhere, *σῶμα* may be taken in its ordinary signification. On that supposition, the Apostle describes in this legalist the highest degree of despair, so that, torn by the strife within, the man would willingly strip off this earthly covering, and free himself by violence from his condition. The *ἀκαλλάσσεσθαι τοῦ βίου* was also the last consolation of the heathen, when they could no longer bear up against the *χαρία*. See Antoninus and Gatacker in Anton. p. 323. The fathers took *σῶμα τοῦ δανάτον* for *δαντόν*, (Suicer, Thes. T. II. p. 1212,) and after them, the majority of moderns, Erasmus, Clericus, Carpzovius and others, have done the same. It is then usual to suppose a Hebraism in the position of the pronoun *τούτον*, as in Hebrew the pronoun always comes after the one in the genitive case, when two substantives are so united by the genitive as to form one idea. See Vorstius de Hebr. N. T. V. II. p. 139. Gesenius, Ausfuhrl. Lehrg. s. 732, to which, in the New Testament, add such examples as Acts xiii. 26, *λόγος τῆς σωτηρίας, ταύτης*, for *οὐτός δὲ λόγος, τῆς σωτηρίας*. So also Acts v. 20. It is not, however, absolutely necessary to suppose this mis-placing of the pronoun. Nothing prevents us translating, "the body of this misery," in the sense, the body in which I undergo this misery. The various translations render the text very literally. The Spanish one of Amat has the supplement: *Esto cuerpo de muerte δ*

*concupiscentia mortifera.* Seiler: "Who will deliver from the power of inordinate sensuality, which entails upon me punishment and death?" De Wette: "From the body of such ruin?"

V. 25. After the struggle of the legalist, with the wretchedness arising from his sense of inward schism, has, in this description, been wrought up to the highest pitch, Paul comes forward, of a sudden, in his own person, and breaks forth in thankfulness to God, for having delivered him by the redemption from that miserable condition. As this sally of gratitude, however, interrupts the course of the argument, and is quite involuntary, inasmuch as Paul meant still to draw his inference from all that he had previously said, he finds himself compelled, in a way not the most appropriate, after the expression of his gratitude, still to append the conclusion, which is intended briefly and distinctly to show the state of the legalist. From the circumstance of the Apostle's representing himself as thankful for deliverance from the painful strife,—for that, in expressing his gratitude, it is in his own person he speaks, is manifest from the mere fact, that this thanksgiving forms no part of the argumentation, but is an immediate movement of feeling. It also becomes clear, that when delineating the state of the legalist in his own person, he had, at the same time, painted experiences of his own at a former period. In perfect unison with our view of this verse, Bucer thus speaks: *Dum Apostolus commemorando expenderet, ut saepe cum peccato misere conflictasset, videbatur sibi in ea conditione adhuc laborare, proque sensu mortis istius, de ea exclamat. Mox autem, ut extulit se in considerationem beneficii Christi, quod acceperat, exultavit animo, et in contrarium exclamationem, nimurum gratulationis erupit.* Even so Limborth and Turretin. On the contrary, the expositors of the school of Augustine suppose, that the thanksgiving amounts to no more than that Paul, as a subject of grace, sins without the acquiescence of his will, nay, contrary to it; which exposition is, in point of fact, what Limborth calls it, *nimis diluta*.

It is equally unnatural, when some would have the final inference to be taken conditionally, in order thereby to impart unity to the Apostle's declaration. So Erasmus: *Quod nisi esset factum (if Christ had not delivered me), ipse quoque cum unus et idem sim homo, ad eundem modum distraheret, ut mente servire legi Dei, carne legi peccati.* Precisely so Stiolz.

In place of *εὐχαριστῶ*, D E and the Vulgate read *ἡ χάρις τοῦ Θεοῦ*; F G, *ἡ χάρις τοῦ Κυρίου*; and C, with several translations, Method., Damascenus and Jerome have *χάρις δὲ τῷ Θεῷ*. The two first readings are manifestly false, and have only had their origin in the idea that the foregoing question,—which is properly, however, less question than exclamation—required an answer, and that *εὐχαριστῶ* or *χάρις δὲ τῷ Θεῷ* appears too abrupt. Betwixt these two last readings, however, it might be hard to choose; *χάρις δὲ* suits better with the preceding question, inasmuch as it forms a glaring contrast; *εὐχαριστῶ* appears quite dissevered, but has more authority in its favour. In

the two passages adduced as parallel, 1 Cor. xiv. 18, and 1 Cor. i. 14,  $\pi\chiα\pi\sigma\tau\omega$  equally appears, but neither of these passages is a proper parallel. The abruptness in this exclamation may be very naturally accounted for according to the words of Bucer: *Ingens hic affectus sermonem præcidit, nec enim exprimit pro quo gratias agit.*

ἀγα ὡν the conclusion from the whole chapter.

ἀὐτὸς ἐγώ, according to the grammar, ego ipse. So already the Vulgate, also the English version. See chap. ix. 3. 2 Cor. i. 9; xii. 13. This meaning, however, appears not to agree with the connection, for evidently Paul's intention, in the passage, is not to show that such a one as *He* (the sense which  $\alphaὐτὸς$   $\varepsilonγώ$  has, see Matthiæ Gram. § 467.) and not merely others, serves sin according to the ὁργή, but that the self-same person who, on the one hand, obeys the law of God, obeys on the other, the law of sin. Accordingly Erasmus, Luther and Heumann have translated, ego idem ille; one and the same *Ego* serves on the one hand sin, and on the other God. In that case, however, the grammar requires the article  $\varepsilonγώ$  ὁ  $\alphaὐτός$  (Matthiæ, § 146, § 467. 3.) What then is to be done? We may say as follows, 1. In place of  $\alphaὐτός$  let  $\alphaὐτός$  be read. The most ancient codices are without accents, and the more modern might have substituted the *spiritus lenis* for the *spiritus asper*, a mistake which has not unfrequently happened in the codices of the classics. See Schweighauser, zu Polyb. B. VIII. s. 52. Walknaer; Phœnissæ, p. 553, 556. 2.  $\alphaὐτός$  may signify *myself*, and yet in respect of sense amount to *self-same*. We must, in this case, conceive the contrast as follows: No other person except my *I*, that is, the *an I*. This *I*, however, is here not Paul as such, but in like manner as before, the universal human *I*. So is it said in German: Ich selbst regiere als König, und versetze zu gleich meine kleider, I myself reign as king, and also make my clothes, i. e. without another helping me. So also in Latin: *Suorum liberorum ipse frater est et pater*, and so in Greek. See Herman, zu Sophocles et Antigone, v. 920.

## CHAPTER EIGHTH.

### ARGUMENT.

After it has become manifest by what has been said, that the law cannot possibly stand any longer in a judicial relation to the Christian, but that this by no means gives rise to any relaxation on his part in the work of sanctification, that being what the law was incapable of operating, St. Paul proceeds to show, in what way true holiness is wrought out in the Christian. It is by his being delivered from the curse of the law. He likewise annexes a delineation of the exalted glory which awaits those who have attained in sanctification to the image of the Son, seeing that as his brothers, they become also co-heirs; and here closes the description of the scheme of salvation delivered in this Epistle.

### DIVISION.

1. Sanctification which the law was unable to effect, is actually wrought out by faith in the redemption; and the issue of it is blessedness. V. 1—9.
2. Admonitory parenthesis, wherein all professors of Christianity are exhorted to a true inward life of faith. V. 10—16.
3. The childship of believers gives them also the right to a blessed eternity. V. 17—23.
4. Although the eternal glory of Christians be for the present concealed, it is not on that account the less certain. V. 24—39.

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### P A R T I.

#### THE SANCTIFICATION WHICH THE LAW WAS UNABLE TO EFFECT IS ACTUALLY WROUGHT OUT BY FAITH IN THE REDEMPTION. V. 1—9.

V. 1. With this chapter, the explication of the scheme of salvation is brought to a close, inasmuch as, what had been already done in chapter vi. perfected holiness, and eternal bliss as its result, are once more described. Hence, Spener justly observes, Cons. Theol. P. III. p. 596: *Si scripturam sacram annulo comparemus, Epistolam Pauli ad Romanos gemmam credo cuius summum fastigium in capite octavo exsurgit.* Accordingly nothing comes near the losty flight with which the Apostle terminates the chapter. Singularly enervated is Erasmus' Paraphrase of the first half of it.

*οὐδὲν ἀγανάκτιον οὖτε.* These words cannot be looked upon as a conclusion derived from what immediately precedes, but are rather an inference from chapter iii. to the subject of which the Apostle again returned in the second half of the fifth chapter. It follows, however, from the circumstance of Paul's thus at once connecting with the *ἀπό*, that he presupposes his readers still keep in memory, what is the main point of the whole Epistle, viz. the free justification of Christians, as above described. Accordingly this *ἀγανάκτιον*, as conclusion in reference to the man converted, forms a sharp contrast with the *ἀγανάκτιον* of chap. vii. ver. 25, as conclusion in reference to the man in a legal state. It is hence far amiss, in several Catholic expositors, such as Erasmus and Cornel. a Lap. when, following the steps of Augustine, Cond. duas Epist. Pel. l. I. c. 10, they make this *ἀγανάκτιον*, an inference from the one before, and conclude, that the condition in which the believer involuntarily, and without the acquiescence of his mind, commits sin, is guiltless, consequently, that whatever of sin remains in him, has no condemning power. Adopting this exposition, it would be best to take *κατάραξις* as the *abstr. pro concr.*; according as Luther has translated it: nichts verdammliches, (condemnable) i. e. verdammenswerthes, (deserving condemnation.) Rather, however, must *κατάραξις* be here taken in the same sense as chap. v. 18. Hence, Melancthon rightly says: Significatur peccatum, quod adest remitti. If we here apply the explanation which we there gave of *κατάραξις*, the idea would be as follows: Believers who through fellowship with Christ, have become partakers of that new life which leaves them no more involved in irremediable discord, but always more and more produces obedience to the law, are, in virtue thereof, delivered likewise from the *κατάραξις*, that being proximately promulgated objectively, and hereafter also to be subjectively realized.

*τοῖς δὲ Χριστῷ Ἰησοῦν.* This expression refers to the mysterious and intimate union with the Saviour, into which the believing Christian at once enters. A merely outward sense is given to it by Wahl and Schleusner: *οἱ δὲ Χριστῷ, viri Christiani.* Correctly Erasmus: Qui in Christo insiti sunt.

*μὴ κατὰ σάρκα οὖτε.* The whole of this addition, as far as *πνεῦμα*, is wanting in C D F G, and in several versions and fathers. It is also banished from the text by Mill and Semler, who suppose it to have been brought from ver. 4. 'Αλλὰ κατὰ πνεῦμα is all that is left out in A D, the Vulgate, the Syriac and Armenian versions, and by Basil, Chrysostom and a whole multitude of fathers. In the context, no reason can be found for removing the clause; with that, on the contrary, it perfectly agrees; and as for ver. 4, it might be said, that there Paul purposely means to refer once more to what he has here said. Still the authorities against the reception of the clause into the text are so many, and it is so easy, on the other hand, to explain how, as marginal gloss, it came to be inscribed, that if we think of receiving it at all, we must at least regard the *ἀλλὰ κατὰ πνεῦμα* as spurious. If, however, we adopt the received reading, we require to

put the point after 'Ιησοῦ, and not as Bos does, connect the *οἰ* *Χριστῷ* with *πειρατοῦσσαν*. We ought much rather to consider the *μὴ κατὰ σάρκα πειρατοῦσσαν* as epexegetis. But neither must we then take the appended clause as conditional, like Calvin, Melancthon and others, as if Paul meant to bring forward the walk of holiness as the condition upon which no condemnation takes place. That clause is to be resolved nearly as follows: "And then shall they walk,....." In the very circumstance, that these believers, by virtue of their spiritual fellowship in life with the Saviour, no longer walk *κατὰ σάρκα*, lies also the reason, that in the event of their persevering in faith, and at last fully imbibing the spirit of the Saviour, the doing away of the *κατάρχεια*, is for them even already secured. Hence, likewise, the whole context manifests the fallacy of that exposition of the *κατὰ σάρκα πειρατοῦσσαν*, which the interpreters of Augustine's school, both catholic and protestant, walking in their master's track, adopt, viz: *Sentire et perficere quidem peccatum, non vero consentire.* The Apostle attributes to Christians a *φρόνημα τοῦ πνεύματος, spiritual mindedness*; in proportion as this obtains, in proportion accordingly as man is a true Christian, the propensity to sin, the love of what is evil—which surely involves the *sentire*—dies away. The *sentire* and not the *consentire* is just the proper description of the discord which was felt in the legal state.

V. 2. The reason why condemnation no more falls upon the man who lives in Christ; It is because the power of sin is broken by the new *πνεῦμα*. And how have men acquired this new *πνεῦμα*? The answer follows in ver. 3, viz. Through the medium of that obedience to the law which Christ has wrought out, and which frees men from the law's curse. Pointed is the remark of Chrysostom: Τούτοις γὰς τὸν χαλεπὸν κατέληπτον πόλεμον δανατώσασα τὴν ἀμαρτίαν ἡ τοῦ πνεύματος χάρις, καὶ ποιήσασα τὸν ἀγῶνα κούφον ἡμῖν, καὶ περότερον στεφανώσασα, καὶ τὸτε μετὰ πολλῆς τῆς συμμαχίας ἐπὶ τὰ παλαίσματα ἐλαύνοσσα.\*

The Apostle again uses the *νόμος*, as he had done before, iii. 27; vii. 23, (comp. the remarks upon the former of these texts,) in a more general sense. We may place the comma either after 'Ιησοῦ, and so connect the *οἰ Χριστῷ* 'Ιησοῖ with *ζωῆς*, or after *ζωῆς*, which would connect these words with the verb. The latter has been done by Erasmus, Michaelis and others, in which case the *οἰ* receives the sense of *through*. But the *οἰ Χριστῷ* is too common a designation of the spiritual life, and would here too unfitly stand before, in place of after, the verb, to allow us to sustain this construction.

τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ, stands opposed to the *ἀμαρτία* and the *δάναος*. We might hence consider it as no more than an *ἀντίστατος* for *πνεύματος καὶ ζωῆς*. This, however, is not necessary. Rather does the *τῆς ζωῆς ἐν Χριστῷ*, describe the nature of the *πνεῦμα*, which

\* The Spirit's grace, by slaying sin, terminates this bitter warfare, making the struggle light to us, first, bestowing the crown, and then with a multitude of auxiliaries leading us to the battle.

the Christian has now received. For the same reason we also do not take *ζωή* in the sense of *blessedness*, the strict antithesis to the *διάβατος* that follows, but render the phrase by this circumlocution: "The impulse of that new and godly life-principle which spiritual fellowship with Christ imparts." So correctly Heumann.

*νόμος ἀμαρτίας καὶ διάβατον.* Some, even in ancient times, against whom Chrysostom takes arms, Witsius, (De Econ. Fœd. p. 380,) and Ammon will have the Mosaic law to be meant by the *νόμος* here. It might, in vindication of the view, be said, that the Apostle only employs the word *νόμος* in the more general sense, where the contrast with the *νόμος*, properly so called, entices him to do so, and, consequently, that here, where *νόμος* would not stand in such a contrast with the proper *νόμος*, it must itself denote that, and that the *νόμος* above must be taken in the improper, more general meaning. Unless we thus understand it, it has the sense of *διατίνεια*, as Theodoret explains. This *διάβατος* is the same as that whose weight, according to vii. 24, he felt as a legalist.

V. 3. By a measure of an extraordinary kind, has God effected the removal of the curse of the law.

*Τὸ γὰς δδίβατον τοῦ νόμου.* The sentence appears elliptical. If, with Erasmus and others, we consider the *ἴν φ* as relative to *δδίβατον*, then must we doubtless suppose the premises to go the length of *σαρκός*, and, like Erasmus, supply a *præstitut* after *ὁ Θεός*; and indeed this can only be in the participial form of *ποιήσας*, or *χαρεγαζόμενος*. This construction, however, is violent in a very high degree, inasmuch as we require to supply not merely a finite verb but a participle, and that too in a sentence, which is already provided with a participle of its own. It is hence preferable, to take the *τὸ γὰς ἀδίβατον*, as Nomin. Abs. Very skilful in this view, is the translation of Clericus, who places the whole phrase as far as *σαρκός*, at the end of the verse. "God condemned.....a thing, which the law, by reason of its weakness, could not have done." Bengel has also very happily translated: *Deus (id quod lex non poterat, nempe condemnare peccatum, salvo peccatore), condemnavit peccatum, &c. ....*

*τὸ γὰς ἀδίβατον* is the adjective in place of the substantive *δδίβατον*. Respecting this *ἀσθίνεια* of the law, see Gal. iii. 21; Acts xiii. 39. Compare *τὸ ἀσθενὲς τοῦ νόμου*, Heb. vii. 18.

*ἴν φ ησθίνεις διὰ τῆς σαρκός.* In compliance with what we have just said, we shall take the *ἴν φ* as causal, like the Hebrew *ו* with the relative, as is also perhaps, done at Heb. ii. 18. The meaning, accordingly, is as follows: That *ἀσθίνεια* of the *νόμος* does not properly, lie in any defect of the *νόμος* itself. It is the inclinations of our will taking quite a different direction, it is our sinful nature, that must bear the blame, as the 7th chap. already taught.

Now comes the means by which this *ἀσθίνεια* was remedied.

*ἴν ὁμοώματι σαρκὸς ἀμαρτίας.* *Σάρξ*, as in John i. 14, (Comp. Heb. ii. 14. 1 Tim. iii. 16. Phil. ii. 7), designates human nature with the accessory notion of weakness. Hence, Col. i. 22, *ἴν τῷ*

σώματι τῆς σαρκός. In man, the *sarcē* ever exists as *āmaestrā*, and hence the appended τῆς *āmaestrās*. The *ōμοίωμα*, however, relates not to the τῆς *āmaestrās*, but to the *sarcē* only. The uncommon peculiar feature in our Saviour's appearing just was, that in him we behold a human nature encumbered with all the consequences of sinfulness, and yet without sin itself coming to light. See Tertullian, con. Marcion, l. v. c. 14. Pel.: Ostendit eum eandem quidem carnem sed absque peccato portasse. Similitudo hic habet veritatem.

καὶ περὶ *āmaestrās*. We have first a word to say respecting the punctuation. The Vulgate, and following it, Erasmus, Corn. a Lapide and others, place the point before *καὶ*, and connect περὶ *āmaestrās* with *κατέχετε*. Vulgate: De peccato condemnavit peccatum. This, however, will not do, because between the participle *πέμψας* and the verb *κατέχετε*, which is joined with it, a *καὶ* cannot be interposed. Hence the Syriac interpreter leaves the *καὶ* out altogether. Moreover by this combination of the words, we do not obtain a suitable sense. In the trace of Origen, Erasmus most unnaturally comments; Coar-guit peccatores, ut qui antehac falsa justitiae imagine decepterant, nunc palam esset eos impios fuisse, cum Christum legis finem sub pra-textu legis servandā occiderent. Best of all Bengel: Eo nomine quod peccatum est; which, however, is still feeble. If, however, we conjoin the περὶ *āmaestrās* with what precedes it, which is, also, for this reason, becoming, that *πέμψεις* is usually construed with περὶ τοῦ, then may we either apprehend it in the more general sense of *on account, in respect of sin*, which is done by Theophylact: ἐνεκ τοῦ καταγονισθεῖ τῆς *āmaestrās*, and by Ecumenius: ἐνεκ τῆς *āmaestrās* τοῦ ἑκατοντάρχη, or in the more confined sense, which Augustine, Pelagius, Calvin, Melancthon, Heumann and others prefer, viz. that *āmaestrā* per meton. abstr. pro concr. stands for *sin offering*, just as the LXX. also translate οὐκ, by περὶ *āmaestrās*; (Heb. x. 6. Ps. xl. 6), and just as his expiatory death is in the strictest sense, represented as the purpose of the Saviour's appearing; so too does *āmaestrā* in this metonymic sense occur at 2 Cor. v. 21. And Philo himself, De Vict. p. 837, has περὶ *āmaestrā*; instead of ἡ θυσία περὶ *āmaestrās*. The former of these senses appears the more natural, although being the more general, it does not exclude, but rather chiefly refers, to the more special one.

*κατέχετε τὴν *āmaestrās* τὸ τῆς *sarcē*.* In the elucidation of these words, which also affect the apprehension we form of the preceding context, expositors have been much divided, as to whether *κατέχετε*, stands in the sense, *to punish*, and consequently that which, in ecclesiastical terminology, is called the *obedientia passiva*, is treated of; or whether it stands in the metonymic sense (per meton. cause pro effectu) of *doing away*, and so involving a reference to the *obedientia activa*. The former view is found in Origen, Erasmus, Cas-talio, Hammond and others, the latter in Ireneus, Chrysostom, Tertullian, Augustine, Beza, Justinian, Grotius and many more. There are some who, in rather an obscure way, endeavour to blend the two.

So Melanchthon, Bucer and Limborth. They give to *zatazgivew* the sense of *to take away*, and to *πειρί έμαρτιας* that of *on account of the sin offering*, and expound: In consequence of Christ's oblation, he took away sin in the human nature, inasmuch as he has done all that is necessary for its removal, and from this its removal gradually ensues. When we weigh the admissibility of the two views, no objection can be brought against either. The idea that sin was punished in the person of Christ, or that he has borne the penalty of it, is in the New Testament of very common occurrence. Nor is the other metonymical meaning of *zatazgivew* unsrequent. We find *zgios* used in that way, in regard to Satan, John xii. 31; xvi. 11, in which passages it denotes *making inoperative, breaking its power*. Ireneus: Condemnavit peccatum, et jam quasi condemnatum ejecit extra carnem. Hence Tertullian translates: evacuavit peccatum in carne. It is, consequently, equivalent to *zatazgivew*, c. vi. 6, and Paul may have selected the word with a reference to *zatazgiva* in ver. 1. To choose betwixt the two, and exclusively enforce one is difficult, considering, as we have already shown at c. v. 19, that the *obedientia passiva* and *activa* cannot be separated in the concrete. When he entered into human nature, now subverted as it is by the effects of sin, the Saviour, moved by his perfect love, took upon himself all sin's consequences and penalties, not excepting death and the pains with which it is connected. This is the *zatazgivew* in the first sense. Inasmuch, however, as such taking upon himself of human nature and sin's consequences, was an act of the highest love, Christ did thereby likewise take away sin in human nature, robbed it of its power, and fulfilled the law, which hitherto the Σάρξ had been unable to do. This is the *zatazgivew* in the second sense. Supposing the two senses to have generally stood distinctly apart in the Apostle's mind, and that he here brings forward but one, that probably was the last, inasmuch as it is the one with which the *τὸ γάρ οδύνατο τὸν σὸν* best suits. Comp. Usteri, s. 89.

To *τὸν σαρξι*, the Syriac translator, even in his day, supplied *αὐτὸν*. But the pronoun is better away, so as that *σαρξ* may denote human nature in general.

V. 4. The import of this verse points us back to verse 2. We were there told that the man redeemed is no more subjected to the domination of sin. Why? Because Christ has realized the ideal of holiness, and exhibited a holy humanity. The intention of that was, that the requirements of the Divine law should by this mediation be also realized in us. For, it is said in the sequel, Christians have the *φρόνημα τοῦ πνεύματος*. The mode of the causal connection of this new frame of mind with the appearing of that sinless humanity in the Saviour, Paul does not in this place more minutely state. (Compare, however, verse 9.)

That which constitutes the end and aim of the whole work of redemption is here set forth, viz. that state in which the objective announcement of sins having been done away, shall be subjectively

realized. In the life temporal, preparation is made towards such a state, according to the measure of appropriating faith. To the subjective side of justification, the statement has been referred by Bucer alone of all evangelical expositors. The rest find here a description merely of what is objective. (On the relation of that which is subjective, to that which is objective, in the redemption, compare the commentary on chap. v. 16.) So perhaps even Chrysostom: Τί γέ  
έκεινος ἴδούστο, καὶ τί ποτε ἐπίστασθε; ἀναμάρτυρος εἴητε. τούτο τοιούτο  
χαράρθωται τὸν ἡμῖν διὰ Χριστοῦ. καὶ τὸ μὲν ἀποστῆλαι καὶ περιγενέσ-  
θαι, γίγνονται ἐκείνου. τὸ δὲ ἀπολαύσαι τῆς νίκης, ἡμίτερον.\* And so, likewise, Theodoret and Ambrose: Quomodo autem impletur in nobis  
justificatio, nisi cum datur remissio omnium peccatorum? Evangelical expositors lay stress upon *τὸν ἡμῖν*, which, they say, is to be distinguished from *ὑφὶ ἡμῶν*, and intimates that the fulfilment of the law is duly conveyed *over to us*, in as far as the law is by faith fulfilled *in us*. So Wolf, Hunnius and others. Melancthon insists, but in an obscure way, that the communication of righteousness of life is also involved. Still less will it do to take, with Carpzovius, the *τὸν ἡμῖν*, in the sense, *among us*. Paul selected this preposition, to put before *ἡμῖν*, and no other, because the *inward* fulfilment of the law, by the bent of the soul that way, is the main point.

*τοῖς μὴ χατὰ σάρκα περιπατοῦσιν.* The *χατὰ* here denotes, that all that comes out in the life, is of a piece with the inclination of the *σαρκὸς* or the *πνεῦμα*. The *περιπατεῖν* is the expression of the *φρόνημα*. The more the *φρόνημα* stands under the influence of the *πνεῦμα τοῦ Χριστοῦ*, the more will this be manifested in the *περιπατεῖν*.

V. 5. The intermediate idea here omitted is: By the believing reception of Christ as a Saviour, man is no more *χατὰ σάρκα*, the *πνεῦμα* manifests its efficacy. Thos. Aquinas states the connection of the verse in the following way, which, however, is forced: "The Apostle means to show, that Christians enjoy blessedness. Ver. 5 must be the minor, ver. 6 the major proposition, and the conclusion as follows: Therefore, wherever as among you, the *φρόνημα τοῦ πνεύματος* exists, there must there be blessedness."

*φρονοῦσιν.* Erasmus: curant. Correctly Grotius: *φρονεῖν* Paulo non ad intellectum, sed ad studium solet referri. The same is the case in the LXX. the Apocrypha and profane authors. Thus in Dion. Halic. l. I. 11: οὐκ ἀναλήψεσθε τὴν φροντίδα τῆς καρδίδος. Melancthon: Aliqui imaginati sunt carne significari tantum appetitiones sensuum. Deinde affingunt rationem et voluntatem legi Dei etiam sine Spiritu sancto, posse obedire. Et Spiritu intelligunt cogitationes et conatus rationis et voluntatis sine Spiritu sancto, atque ita transformant Evangelium in philosophiam. Hæc depravatio Paulinæ sens-

\* What was the object of his wishes and what did he enjoin? It was, that you might be without sin. Now, Christ has already achieved this for us. To combat and to vanquish it, was his part. It is ours, to enjoy the victory.

tentiae procul repudianda est, et e contra statuendum, quod caro vere et proprie significet totam naturam hominis sine Spiritu sancto.

Ver. 6. As on frequent other occasions, when mentioning the two-fold kingdom of grace and of sin, the Apostle feels himself moved to state the final issue of each, so likewise here. The γάρ is no more than transitive particle; δε would have been preferable, but it had occurred just before. The φέροντα has the same sense as the φέρεται in the former verse. This sentiment has been most inappropriately cited as an argument against the authority of reason in divine things. So ex. g. Gerhardi Loci Theol. T. II. p. 362. Accordingly the word is neither correctly interpreted by *reason*, nor with Theophylact by παρεία καὶ ὑπερηφάνεια, nor with the Vulgate by *Prudentia*, but with Grotius and Castalio, *studium*; Disposition: Hesychius: θέλημα. Θάλατος ζωή: Misery and blessedness. (See on c. v. ver. 12.)

V. 7. Paul designs to show in how far the state of a person unconverted must necessarily be a state of misery, viz. inasmuch as he is involved in continual war with God. Comp. James iv. 4. Provided that the knowing faculty of man has not been darkened, he must recognize it as his chief felicity, that he depends upon God, seeing that thereby alone his want can be supplied. But sin blinds man, and persuades him that life apart from God, will procure him happiness. In this manner the natural relation betwixt God and man is reversed, and man begins to hate and to fly from the Being whom he yet properly seeks. For even while engaged in the pursuit of sin, the sinner is seeking a good, whose enjoyment will make him fully and for ever happy, consequently God, he alone being such a good.

The τῷ γάρ κτλ. expresses how that enmity manifests itself, and the οὐδὲ κτλ. which follows, how an opposition of the sort lies in the nature of the unregenerate man. Ecumenius: 'Εν δέ τοι γάρ τοι δῆλον ὅτι οὐχ ὑποτάσσεται, ἐν δέ τοι καὶ παρέλθῃ καὶ ἀπογένηται τοῦ ἀνθρώπου, οὐδὲ ὅλης Ἰστού, ὅστις οὐδὲ οὐτε τις ὑποτάσσεται.\* Augustine, Prop. 49. Quomodo recte diceretur, nivem non posse calefieri, neque enim potest; sed cum adhibito calore solvitur, et calescit aqua, jam nemo potest nivem eam dicere. Comp. Jer. xiii. 23. 1 John iii. 8, 9. Mat. vii. 18. Melancthon: Hic locus maxime refutat Pelagianos et omnes qui imaginantur, homine sine Spiritu sancto legi Dei obedire. Sed hic error inde oritur, quod putant lege Dei tantum externam disciplinam requiri, haec imaginatio abducit eos a recta via. Sciendum est igitur lege Dei requiri interiorem obedientiam et quidem perfectam et integrum. Animus securus sine Spiritu sancto non videt iram et judicium Dei. Rursus animus perterrefactus, ut in Saul et Iuda, ubi sunt terrores sine fide et consolatione Spiritus sancti, concipit hor-

\* In so far as it exists, it evidently is not subject, and in as far as it has passed away and departed from a man, it does not at all exist. So that even thus it is not subject.

ribilem fremitum et indignationem adversus Deum. Itaque Paulus hic non tantum libidines vel alia nota vitia, odia, &c. accusat, sed multo magis fontes horum malorum, scil. ignorationem Dei, dubitationem, indignationem adversus Deum.

V. 8. The antithetical form which the δι indicates, seems not to suit the statement here made. Hence we must either suppose that, in an anomalous way, the δι stands for γάρ, in which case the sentence would be of the nature of a corollary to the preceding verse; So Chr. Schmid and De Wette. Or we must, on the other hand, consider δι as substituted for οὐ, and as deducing an inference from the whole preceding context. So Beza, who translates it, *ergo.* Taken in this way, it begins a new sentence, and to that, v. 9 stands in opposition. We find it so used at 2 Cor. i. 6. The transition in the ideas would then be as follows: I have just said that the law is fulfilled in Christians by means of the πνεῦμα. Thereby do ye become acceptable to God. Because what I have been saying infers, that the man who is living in the σάρξ can *not* please God. Now ye have the πνεῦμα, and in virtue of that, and of the fulfilment of the law to which it leads, and which operates friendship with God, ye must be well pleasing in his sight.

V. 9. With this verse, St. Paul properly reverts to ver. 4. Now ye have the πνεῦμα, by means of it, the fulfilment of the law, and thereby again, blessedness.

εἰπεις οὐτα. The Apostle makes the application of what he has said in general, respecting the distinction between πνευματίζος and σαρκίζος, to the persons whom he is addressing. He is thus drawn into a parenthesis, and through it is conducted again into his theme at ver. 17; from which he again repeats in detail what he had said at ver. 6, viz. that the redeemed look for life and peace, as the issue of their course, an exaltation to great glory. Were it only on account of the following exclusive declaration, εἰ τις πνεῦμα Χριστοῦ οὐδὲ οὐτα. it would be improper in Chrysostom, Theophylact and Suicer, to take εἰπεις for εἰπειδήπεις, as asseverative, according to which Erasmus translates *quandoquidem.* More correct is Theodoret's way, ἀμφιβολίας δὲ τούτοις λειπει.\* The οἰκεῖον expresses the *permanency* of this state of being filled with God's spirit. In this sense we read, 2 Sam. vii. 5, 6, of God's dwelling in the temple. Eph. iii. 17. To the same effect is the μονή ποιεῖ, John xiv. 23. Rabbincal authors use the corresponding verb, תְּהִלָּה of the שְׁמָר יְהִי.

εἰ δέ τις πνεῦμα Χριστοῦ οὐδὲ οὐτα οὐτα. We have here a warning that faith, which is only seated in the understanding, is not accounted Christianity. There is in the true Christian, the *life* of Christ. The πνεῦμα Χριστοῦ is made the same with the πνεῦμα Θεοῦ in the preceding context, and the same with the Χριστός in the one following, inasmuch as the spirit of the Redeemer vouchsafed to the believer, is but a peculiar manifestation of the spirit of God. John xvii. 10.

\* Expressive of doubt.

## P A R T II.

ADMONITORY PARENTHESIS, IN WHICH ALL PROFESSING CHRISTIANS  
ARE EXHORTED TO LEAD A TRUE INWARD LIFE OF FAITH. V. 10—  
16.

V. 10. The exposition of this verse is involved in that of the following one. It may take a threefold form. We may suppose both verses to refer to a spiritual resuscitation; or this may be supposed referred to in ver. 10, alone, and in ver. 11, a corporeal resuscitation; or, in fine, both verses may speak of the physical revival of the body. We shall consider each of these three modes of viewing the passage by itself. According to the first, the connection of the ideas is as follows: In saying that every Christian must be filled with the Spirit of Christ, I do not mean thereby to deny, that this quickening process, effected by the Redeemer's spirit, proceeds in man very slowly. In the first instance, the soul is filled with new vital powers; it is by degrees only that the body is sanctified. But God, who was powerful enough to liberate Christ's body from physical death, will also know how to weaken the power of spiritual death in you. In this explanation, the *νεκρός* is taken in the sense of, *destitute of the powers of divine life*, a sense which it bears in conjunction with *κίνστις ἔργα*. Bucer: *Mortuum dicitur, quia vita ejus nil quam peccare est.* The *ζωή* would then signify specially, *holiness*. The *δυνητά* would either stand for *νεκρά*, in the same spiritual sense as formerly the *νεκρόν*, or be an epithet intended merely to express the misery of the body, in the same sort of way as at chap. vi. 12. The entire thought, viz. that, in the regenerated Christian, the inordinate desires of the body, are later of ceasing than those of the soul, although even to them grace extends at last her healing power, is, as Bucer remarks, a well-founded experience. In allusion to it, Chrysostom pertinently says: Οὐ τὴν τυγχανίδα τῆς ἀμαρτίας θιβεσσαί μόνον δὲ Χριστός, ἀλλὰ καὶ τὴν σάρκα κονθοτέραν καὶ πνευματικωτέραν ἐποίησεν, οὐ τὴν φύσιν μεταβαλλίν, ἀλλὰ τῷ πεπρώσαι μᾶλλον αὐτῆρν. *καθάπτερ γάρ πνεός δημιουργός αιδήρωφι καὶ δ σίδηρος γίνεται πύρ ἐν τῇ ἀκείᾳ μέρων φυσεῖ, οὐτω καὶ τῶν πιστῶν καὶ πνεύμα ἐχόντων ἡ σάρξ λοιπὸν πρὸς ἐκείνην μετίσταται τὴν ἐνέργειαν, ὅλη πνευματικὴ γνωσίν, σταυρουμένη πάντοθεν, καὶ τῇ φυχῇ συναναπτερεούμενη.*\* Comp. 1 Cor. vi. 19. This construc-

\* Christ did not merely extinguish the tyranny of sin, but elevated and spiritualized the flesh, which he did, not by changing its nature, but rather by giving it wings. For just as when fire has been long beside iron, even the iron becomes fiery, though retaining the while its own nature, so the very

tion of the passage is defended, although with some modifications, by Chrysostom, Erasmus Piscator, Locke, Chr. Schmid and others. In its favour may be urged, in regard to ver. 10, that this verse is then very appropriately connected with the preceding context, and in regard to ver. 11, that what is there spoken of, is the efficacy of the spirit of God in man, from which we should expect, not a bodily, but a spiritual quickening. To the same effect is the circumstance, that by *zai τὰ δυνά σαρκα*, the resuscitation of the body is put upon a level with that of the soul, although it must not be forgotten that in Paul's writings, we are accustomed to find a blending of allusions to a bodily and spiritual resurrection. There are, however, several things to be objected to this explanation, particularly in ver. 11. It is unnatural to make the *δυνά* there metaphorical, like *νεκρός*; in that sense it never does appear. (Compare, however, 2 Cor. v. 4.) It is equally improbable that here, where *bringing to life* is really spoken of, it should be an almost idle epithet, expressing no more than, in a general way, the misery of the body. Nor is it very likely, moreover, that the Spirit of God should here be spoken of as having raised up Jesus from the dead, for no other reason but because the ascription of that to him, served as a proof that he must also possess great power in quickening the Spirit. Still, Col. ii. 12, would be very analogous.

The second way of apprehending the passage must hence appear the more eligible. That way explains this 11th verse, of bodily resurrection, but finds spiritual quickening in the 10th. Now, the interpreters who take this view separate into classes. Origen, Theodoret, Ecumenius, Clarius, Grotius, Raphelius, Taylor, Heumann and others, will have *νεκρός* stand in the sense of *νεκροπόντος*, i. e. *without power for sinning, lifeless in respect of that*, a meaning which occurred, chap. vi. 11. Inasmuch, however, as *νεκρός*, where it has this meaning, appears in conjunction with the substantive to which the deadness refers, the *δι απάτων* must here be translated *with respect to sin*. This signification of *δι*, Taylor thinks he can prove from John xi. 15, 42; xii. 9, 30. Rom. ii. 24; iii. 25, and Raphelius on the last text, attempts to justify it by a passage from Polybius. It has no place, however, either in that author or in the texts of Scripture. Moreover, the two members of our verse, have not the form of a parallel, but of a contrast (and that not merely logical). To the other class of these interpreters, that which adopts the second mode of explanation, belong Melanthon, Bucer, Hunnius, Michaelis and others. These take *νεκρός* in the sense we have already designed. Melanthon: *Quanquam in anima inchoata est lux et vita eterna, tamen adhuc in massa carnali haeret peccatum; Ideo destrui massam carnalem oportet, ut postea induamur corpore purificato.* They must

flesh of those who believe and possess the Spirit, is changed at last into that kind of essence, becoming altogether spiritual, crucified in every part, and obtaining wings along with the Spirit.

suppose that here, as frequently elsewhere, Paul looks upon the bodily resurrection of Christ, as the symbol of our spiritual resurrection, Rom. vi. 4. Col. ii. 12. Eph. ii. 5, 6, and, as a solace under the thought, that it does not, in the present life, fully serve as organ to the sanctified soul, wished to associate the remembrance of the glorification, which one day awaits the body. In this manner certainly an easier transition is opened up from ver. 10 to ver. 11.

Even this view, however, has less to recommend it than the one which we have stated above as the third. For when we narrowly examine both verses, it does seem that the *Σητὰ σώματα* must be a resumption of the *σώμα νεκρόν*, and, accordingly, that it is more judicious to understand ver. 10, as also referring to the bodily resurrection. In this case, the two verses involve a prolepsis, whereby Paul means to obviate the objection, that Christians while upon earth are not yet fully delivered from the *δάκρυστος*, laid down in verse 6, as the consequence of the state of sin. (Beza: *Quia dixerat hominem, in quo Spiritus Christi esset, altera adhuc sui parte hærere in morte, non videbatur nisi dimidiæ salutis spem nobis fecisse.*) That the Apostle wished to clear away this objection is very probable, considering that from verse 6, there was present to his mind the intention to speak of the glorification of believers, which he takes up consecutively at verse 18. This will be an additional motive disposing us to understand verse 10 of bodily death. So Augustine, Calvin, Bengel, Baumgarten and many others. The sense accordingly would be: In your spirit the new life which Christ imparts already exists; it has not, however, as yet done away all *άμαρτία*, nor even all the consequences of sin. Your body still continues subject to mortality, but as Christians are assimilated to the glorified Saviour, upon all the stages of his being, (John xvii. 24,) so shall they, in as far as they have become one with him by the Spirit, experience the operation of that even in their body, and equally with himself shall rise again. This view, according to which the bodily, is but the compliment or culminating point of the spiritual resurrection, frequently recurs in the New Testament. See in the sequel, verse 23, where the *άποκατεστῶτος τοῦ σώματος* is spoken of.

*Χριστός ἐν ὑμῖν.* This must not be enervated, as is done by Limborch: *Scilicet per doctrinam*; it is as the resumption of *πνεῦμα Χριστοῦ*, the positive reception of the life divine into men. Compare Gal. iv. 19.

*νεκρόν* according to our view, requires to be translated, *mortal*. This sense it may have in the Hellenistic usus loquendi, after the analogy of the Hebrew *רֹאשׁ*, which also means, moribundus. Theodotion, Isa. xxxi. 14, (as quoted by Schleusner,) has *νεκρόν* in the sense of *δημότος*, which we also find in the domain of pure Greek literature. Arrian in Epict. I. III. c. 10: *τὸ σωμάτιον, τὸ οὐδὲ ἐμόν, τὸ φύσις νεκρόν.*

*διά ἀμαρτίαν.* Augustine de Pecc. mer. et rem. I. I. c. 7: *Hoc dictum est, ne ideo putarent homines, vel nullum vel parvum se habere*

beneficium de gratia Christi, quia necessario morituri sunt corpore. Owing to the causal relation, which subsists betwixt ἀμετία and δέ-  
ντος, every νεκρός is a consequence of the ἀμετία. The δικαιώμα  
on the contrary, diffuses ζωή upon all the stages of existence.

πνεῦμα is not here the Divine Spirit, as several contend, but the  
spirit of man, as is clear from the contrast with σῶμα.

ζωή is emphatical, *the life of glory*, to which, by means of a re-  
fined organization, the body will equally be raised. In place of ζωή, F G, the Armenian and the Vulgate read ζῆ, for no other reason, it  
would seem, but because the substantive appeared less appropriate.  
That, however, is the most forcible, although it does not involve the  
precise emphasis, which Chrysostom gives it, who understands the  
πνεῦμα of God: οὐκ εἰστι, τὸ πνεῦμα ζῶν, ἀλλὰ ζωὴν, ἵνα δεῖξῃ καὶ ἐπέργε-  
τον δυνάμεων παρασκήνιον.\* In a similar way, the substantive is  
used by Philo, *De Profug. p. 459.* Ο δὲ ἀγαθός ἐστι η ἀρετὴ καὶ η  
ζωὴ, ο δὲ κακὸς ο δάκτυλος.

διὰ δικαιοσύνης. The basis of the spiritual life in glory is righteou-  
ness, holiness through Christ, which is objectively proclaimed to  
man, and subjectively realized within him.

V. 11. See on ver. 10. The Spirit of Christ gradually assimilates  
to Christ the whole sinful nature of man. Animæ plenissima beatitu-  
do,—as Augustine expresses himself in a letter—redundat etiam in  
inferiorem naturam. This harmonious relation subsisting between  
the corporeal life and the πνεῦμα, and between the πνεῦμα and the  
Spirit of God, which the Apostle declares to be the issue of redemp-  
tion in Christians, is described by Augustine, in the instance of man  
before the fall. *Augustine de Pecc. mer. et rem. l. II. c. 22.* Fa-  
ciebat hoc *ordo justitiae* ut, quia eorum anima famulum corpus a  
Domino acceperat, sicut ipsa eidem Domino suo, ita illi corpus ejus  
obediret, atque exhiberet vitæ illi congruum, sine ulla resistantia fa-  
mulum.

ζωοποιεῖν, used also of the resuscitation of the body, 1 Cor. xv. 22.  
διὰ τὸ ἐνοικοῦντον άνθροῦ Πνεῦμα ήν ὑπὸ. Instead of this reading A B,  
Clemens, Athanasius, Macarius and some others, have διὰ τοῦ ἐνοι-  
κοῦντος άνθροῦ πνεύματος. Seeing, however, that partly the way in  
which this reading has originated, and which it is so easy to explain,  
awakens suspicions, and partly, as the weight of the external evi-  
dences in its favour does not preponderate, we must prefer keeping  
by the reading which we have given. If, then, the διά is causal, the  
idea expressed is as follows: When the human Spirit is animated by  
the Spirit of God, it follows as a natural consequence, that its corpo-  
real organ also shall be glorified.

V. 12. Where there is an ungodly walk, the blessing which is the  
fruit of the redemption, cannot be taken in. Hence arises the obli-

\* He says not the *living* Spirit, but *life*, to show that it could impart it to  
others also.

gation incumbent upon Christians, to lead a godly life. Upon σάρξ, see c. vii. 14.

V. 13. Retrospect upon verse 6.  
ἀποθνήσκειν, as at Romans vii. 6. 1 Tim. v. 6, *to become miserable*. Compare the Annot. on chap. vii. 12. In like manner, ζῆν means *to become blessed*. Gal. vi. 8, is a parallel.

πράξεις τοῦ σώματος. Just as little as at vi. 6 and vii. 24, would any other explanation be here more natural than that which is the most obvious, and which considers σῶμα to mean the body, used by the φρόνημα τῆς σαρκός, for the service of sin. Beza: *Totus homo quatenus non est regenitus.* He thus takes it as altogether synonymous with σάρξ. Theodoret: *Toutiστι τὸ φρόνημα τῆς σάρκος, τὰ τῶν πιθηκάτων σκητήματα.*\* By explanatory glosses of this sort even the reading σαρκός has here been introduced into several manuscripts. Paul uses πράξεις in the same way at Col. iii. 9, where it has the more general signification of, *motions*. In the condition of the legalist, described by Paul at chap. vii. this διαρροή was an impossibility —τὸ κακὸν καράξεται, evil cleaves to him.

διαρροή. Ambrose: *Mortificari dicuntur si cessent; non sunt enim si cessant; peccatum enim non est, si non fit: (having no proper being.)* Compare Mark ix. 43, 45, 47.

V. 14. It is with this, that Paul introduces the description of the glories that are to be the portion of Christians, founding it upon the fact, that they are the children of God. The ὅσοι ἀγονται again takes up what was said in ver. 9 and 10 of the ἐνοίκησις of Christ. In profane authors ἀγενθα likewise expresses, a strong inward impulse. This expression recurs in Gal. v. 18. It finely designates the vitality and force of that new principle imparted to man by regeneration, and of which Claudius admirably says (Wandsbecker Bote, Th. 4, s. 105): "As the grain of wheat softens and is dissolved in the earth, and after awhile, without our knowing or comprehending how, takes on a life of its own kind, puts forth shoots and silently waxes apace, until the stalk appears above the ground, just the same according to the holy Scripture, is the process which goes on in such a heart. By degrees it loses its own proper frame, and the propensities and views it had before. It feels a something working with life and power within it, and which more and more sets free the Spirit and elevates it above this world, until the day breaks, and the morning star arises, and the mystery, *Christ in us*, is brought to completion. Chrysostom: Οὕτος γὰρ παλιν πολλῷ τοῦ προτέρου μεῖζων ὁ στέφανος: διὸ διδὲ ἀπλιῶς εἴπει, ὃσοι γὰρ πνεύματι Θεοῦ ἔψωται, ἀλλ', ὃσοι πνεύματι Θεοῦ ἀγονται, δειπνὸς ὅτε οὕτω βούλεται αὐτῷ κύριον εἶναι τῆς ἡμετέρας ζωῆς, ὡς τὸν κυβερνήσην τοῦ πλοίου, καὶ τὸν ἡγίονος τοῦ βενύγους τῶν ἵππων.†

\* The mind of the flesh consists in the sallies of the passions.

† For this crown again is far greater than the former one. Wherefore he does not simply say, as many as *live* by the Spirit of God, but as many as *are*

νόι Θεοῦ. This appellation is doubtless merely figurative, and means but to express the close relationship of the love of God to the regenerate. There lies at the bottom of it, however, this profound sense, that the regenerated man, by virtue of his direct entrance upon the life of God, is *really* become of divine extraction, and a being after his own kind.

V. 15. Christians bear in their own hearts the evidence that the divine life, which they receive, constitutes them children of God, for from the time of his becoming a believer, the Christian feels within him a tender *filial* love to his God, whereas the man who is still in bondage to the law, from a sense of the variance betwixt them, experiences apprehension and anxiety before God. Melancthon: *Donec conscientia sine fide est, in pavoribus desperanda fugit Deum, dubitat an exaudiat, an respiciat, &c. non invocat Deum. Haec fides et agnitus misericordiae Dei facit proprie discrimen inter Christianos et impios, quia in impiis manet dubitatio et indignatio adversus Deum.*

πνεῦμα δούλειας. Chrysostom: *ἴκτινοι φόβῳ τιμωρίας πάντα Ἰκράττον ἀγόμενον, οἱ δὲ πνευματικοὶ ἱλθυμίᾳ καὶ κόθῳ.*\* Calov: Non distinguit ceu diversos spiritus, sed eundem spiritum designat a diversis effectis. Even the alarm which the legalist feels for a holy God is divine, and takes its rise from the sway of the πνεῦμα in man. It is not, however, the New Testament πνεῦμα, which did not become operative till after the redemption of Christ, John vii. 39. The πνεῦμα δούλειας, even John the Baptist might have imparted, but not the πνεῦμα νοθείας. The disciples of John know nothing of the Christian πνεῦμα ἀγίου, Acts xix. 2. And hence it is that he specially ascribes to Christ, baptizing with the πνεῦμα, Matt. iii. 11.

πρόσωπον. Correctly, Calvin: *Clamoris nomen ad fiduciam exprimendam positum est, ac si diceret non dubitanter nos precari, sed intrepide claram vocem attollere in cœlum.* So also Keuchen, Obs. in New Testament

\* Αββᾶ is the Chaldaic, אבא, *Father*. The Status Emphat. of the word is expressed by the suff. prime pers. Opit. Chald. p. 49. The δ πατέρις is vocative, which case in the Hebrew is expressed by the article with the nominative. The Greek word has been appended to the Chaldaic, probably to explain it, and the reason for preferring the Chaldaic for the paternal name, is that it sounds more childlike; for there is but little probability in the opinion of Selden that the Talmudic passage from the Gemarah, is here to be applied, Berachoth, fol. 16, where we read that among the Hebrews, man-servants and maids were not permitted to call the master אבא, but only אב. Origen and Ambrose expound as we have done. On the other hand, Theo-

led by the Spirit of God, showing it to be his wish that the Spirit should be the governor of our life, in the same way as the helmsman is of the ship, or the charioteer of the yoked steeds.

\* They did all things, impelled by the fear of punishment; but spiritual men by desire and affection.

doret holds that the double position of the name is intended to imitate the repetition of it, which is common with children. And Augustine, whom even the sagacious Calvin follows, goes so far as to imagine, that being given in two languages, expresses that both Jews and heathens would enjoy the privilege. There are two more passages in which the *διδός* is found along with the *ὁ κατήγε*, Mark xiv. 36. Gal. iv. 6.

V. 16. The Apostle says that the Divine Spirit beareth witness to the human. The chief question is, how, according to the Apostle's opinion, does this take place? The Socinians, Limborch and others suppose that the gospel is meant, that having been inspired by the Divine Spirit. But this it cannot be. For the Divine *κτείνει* here, cannot well be taken for any other than that mentioned, ver. 15, as inwardly reigning in man. Now, as in that sense there is ascribed to the new and divine *κτείνει*, the peculiar virtue of filling our hearts with so childlike a love towards God, that in fulness of confidence we address ourselves to him, it would appear that it is just in this reign of love within us, that the divine witness consists. In 1 John v. 10, likewise, we read, "He that believeth on the Son of God, hath the witness in himself." It follows then, that as that love, that Godward striving of the heart, manifests itself in prayer, which is hence so beautifully termed by Claudio the secret (*wellenschlagen*) *billowing* of the heart, the majority of the ecclesiastical fathers, as for instance *Œcumениus*, Ambrose and others are correct, when, in the very impulse of prayer, they recognize the testimony of the Holy Spirit. So also Calvin: *Itaque non abs re Paulus nos ad hoc examen revocans. tunc demum constare ostendit, quam serio quisque credat, ubi se precibus exercent, qui gratiæ promissionem amplexi sunt.* Atque hic egregie refutantur nugæ ille sophistarum de morali conjectura, quæ nihil aliud est quam animi incertitudo et anxietas, imo potius vacillatio.

*ουμμαζτυξει τῷ κτείνειας ὥμων.* The compound verb, like others of the kind, as for instance *συναντειλαμβάνεσθαι*, and like *ουμμαζτυξει* itself, in Rom. ii. 15; ix. 1, may, doubtless, have the sense of the simple one, which the Vulgate, and following that, Luther gave it. But here the proper meaning of the compound would not be unappropriate. Calvin: *Neque enim sponte mens nostra, nisi præeunte Spiritus testimonio, hanc nobis fidem dictaret.* Erasmus: *Neque quidquam vetat ut dicamus mutuam charitatem inter Denm et hominem, cum charitas sit Dei donum; ita mutuum esse testimonium inter Spiritum Dei et nostrum non quod noster Spiritus confirmet Denm, sed quod sibi testis est.* Chrysostom: *οὐδὲ γάρ βασιλέως χειροτονησατος τίνα, καὶ δικηγορεοντος τὴν τεμὴν παρὰ πάσι, τολμήσειν ἀτες τῶν ἵντζων ἀπειπεν.*\* Our spirit concludes that we are the children of God. His spirit impresses the seal upon that conclusion.

\* Were a king to prefer an individual, and to publish to all the honour he had conferred, would any of his subjects dare to gainsay him.

Compare on the subject of the testimony, of which Paul speaks, Buddei Inst. Dogm. p. 1349, and Spener Cons. Theol. Lat. P. III. p. 831.

The Rabbins likewise speak of an inward witness of the Spirit, which, in one passage, resembles that here mentioned by the Apostle. We read in the commentary Siphre, (Schoettgen): *Hac ratione redemisti nos, ut, si peccemus, tu statim propitius nobis sis, et Spiritus Sanctus dicat omni tempore, quod si sic fecerimus, remissemus nobis sit reatus sanguinis.* In a style of superlative excellence, does the Jew Philo, also speak of this blissful revelation of God within, l. II. Alleg. p. 92, ed. Fr. In general, however, it may be affirmed, that the more profound thinkers of all climes have been alive to something like this voice of God in the heart of man, and conscious of moments, in which something appears and stirs in the inmost recesses of our being, manifesting itself to be of a far higher source than ourselves. Who is not acquainted with the noble passage in the letters of Plato, preserved in Origen, c. Celsum, l. VI. c. 3? Μηδαμῶς ἔστι μῆτὸν τὸ πρωτόν ἀγαθόν, ἀλλ᾽ ἐξ πολλῆς συνονόματος ἡγεμονόμενον, καὶ ἐξαίφνης ἀπὸ πνεύματος πηδῆσαν.\* Who has not heard of the φωνὴ of the son of Sophroniscus, which he himself calls θεῖόν τι καὶ δαιμόνιον! Still ostener do the more profound men of eastern climes notice this manifestation of God in the heart. Suffice it to quote one from innumerable passages. Dschelaleddin Rumi, the author of the Methnewi, exclaims at the opening of the poem:

Now from the body's thralldom broke the spirit daringly,  
Ha! 'Tis the *scent* of *Joseph's robe*,† I feel approaching nigh!

Among moderns, compare the profound Francis Hemsterhuys, *Sur l'Homme et ses Rapports, Œuvres Phil.* T. I. p. 208. Ceux qui sont assez malheureux pour n'avoir jamais eu de telles sensations, soit par la faiblesse naturelle de l'organe, soit pour ne l'avoir jamais cultivé, ne me comprendront pas. It needs not be added, moreover, that that testimony of *childship* should not be explained to be identical with God's speaking as here mentioned. The analogies adduced are for the sake of those, who, surrounding with a magic circle the desolate waste of man's misery, would make him a secluded solitary, born although he was for fellowship with God, whose nature he partakes.

\* The prime good is in no wise to be described in words, but arises within us from much intercourse, and as if starting suddenly from fire.

† The symbol of Deity.

## PART III.

THE CHILDSHIP OF BELIEVERS GIVES THEM ALSO THE RIGHT TO A  
BLESSED ETERNITY. v. 17—24.

V. 17. Ὁρᾶς πῶς φιλονεικεὶ ἐγγὺς ἡμᾶς ἀγαγεῖν τοὺς δεσπότους; ἐπειδὴ γὰς οὐ πάντα τὰ τέκνα κληρονόμοι, δείκνυσιν, ὅτι ἡμεῖς καὶ τέκνα καὶ κληρονόμοι. ἐπεὶ δὲ οὐ πάντες κληρονόμοι, μεγάλων εἰσὶ κληρονόμοι πραγμάτων, δείκνυσιν ὅτι καὶ τούτο ἔχομεν, κληρονόμοι ὅντες Θεού. πάλιν ἐπειδὴ κληρονόμοι μὲν εἰναι συμβαίνει Θεού, οὐ πάντως δὲ τῷ μονογενεῖ συγκληρονόμον, δείκνυσιν ἡμᾶς καὶ τούτα ἔχοντας. καὶ σύντοπος σοφίαν. τὸ γὰς λοιπηὰ συστείλας, ἥπικα ἔλεγε, τί πείσονται οἱ κατὰ σάξα ζῶντες, ὅτι μέλλουντι ἀποθνήσκειν, ἐπειδὴ τῶν χρηστοτέρων ἥταρο, εἰς εὐρυχωρίαν πολλῆροι ἵξαγει τὸν λόγον.\* κληρονόμοι, possessores. Grotius; Sententia est conveniens non tantum Israëlitico, Num. xxvii, sed etiam Gentium juri. Man comes to have part with God, to be an heir of God, when he permits himself to be filled with the divine riches, communicating to him truth, holiness and bliss. 1 Cor. xv. 24.

συγκληρονόμοι Χριστοῦ. Paul's first object in adding this, is to make manifest the dignity of the Christian bliss, inasmuch as it may well be supposed, that that must needs be a glorious possession which is shared with Christ himself. He, at the same time, however, takes occasion from this expression, as he is always wont to do in speaking of the glory that awaits Christians, not to leave untouched the afflictions they suffer in the present life. Just as he had before conjoined these two at chap. v. 3. Christ is here represented in his holy human nature, in virtue whereof he is the first born, that is the most distinguished, among the citizens of the new commonwealth of God, and wherein—that he might be a pattern in all things to his brethren—he first attained his glorification through humiliation and sufferings. Phil. ii. 8, 9. Heb. v. 7, 8, 9. 2 Tim. ii. 11, 12. It must here also be kept in mind, that according to the doctrine of the New Testament, believers, in as far as they have been received into the fellow-

\* See you how he strives to bring us near to the Lord! For inasmuch as not all children are heirs, he shows that we are both children and heirs. And forasmuch as all heirs do not inherit great possessions, he shows that this advantage is ours, we being heirs of God. Moreover, since it has fallen to some to be an heir of God, but not to be altogether a co-heir with the only begotten, he shows that we possess this privilege also. And mark his wisdom. Compressing what was grievous when he said, What shall they suffer who live according to the flesh,—that they are destined to die; here, when he touches the more favourable views, he extends the discourse into much amplitude.

ship of Christ's life, follow him in all the stages of his being. Compare what is said upon συζῆται, c. vi. 8. Calov: *Passiones non sunt causae meritoriae, sed modus vel ordo, quem Deus in hominibus ad eternam hereditatem admittendis constituit et observat. Causa enim unica constituta est νιοθεσία.*

V. 18. It here strikes the Apostle how little the present apparent condition of Christians corresponds with what they shall hereafter be. Chrysostom: ὅπερ πᾶς ὅμοι καταστέλλει καὶ ἐπάγει τὸ φρόνημα τῶν ἀγωνίζομένων. ὅταν γὰς διεῖη μετίζων τὰ ἰσαθλα τῶν πόνων, καὶ προτρέπει μετίζοντας, καὶ οὐκ ἀφίσει μίγα φρονεῖν, ἀτε νικωμένους τὴν τῶν στεφάνων ἀντιδόσεις.\*

νιοθεσία. *Vulgate, existimō*, which Erasmus justly considers feeble. He puts *reputo*, and says: *Agit Paulus de consideratione eorum quæ credit, per quam veluti rationem subducit.* It were best to make it *reor* or *persuasum mihi est*. Compare iii. 28. When expressed by a Paul, who, according to 2 Cor. xi. 23, had been ἐν κόποις περισσοτέρως ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν δανάτοις πολλάκις, and who consequently was well acquainted with the *παθήματα* of a disciple, such a persuasion as this has a double weight. He expresses himself to the same effect, at 2 Cor. iv. 17. In the Talmudic Tr. Pirke Aboth, c. 4, § 17, we read, "R. Jacob said: One hour's refreshment in the world to come, is better than the whole of life on this side the grave." Bernhard, de Convers. ad Cler. c. 30: *Non sunt condigne passiones hujus temporis ad præteritam culpam, quæ remittitur, ad præsentem consolationis gratiam, quæ immittitur, ad futuram gloriam quæ promittitur nobis.*

πρὸς τὴν μίλλουσαν δόξαν. The preposition *πρὸς* with an accusative is comparative particle. *Μίλλουσα ἀποκαλυφθήνα.* In joyful exultation the Apostle conceives its commencement at hand. Before the foundation of the world this glory was appointed for the disciples of the Lord, Matt. xxv. 34. Here upon earth, however, it is still hidden in God, Col. iii. 3, and will only be revealed beyond the grave, 1 John iii. 2.

V. 19. The Apostle now paints the greatness of that glory. It occurs to his mind, how even the glorifying of the irrational creation is dependent upon that of Christians. The development of this thought, he connects with a γάρ, inasmuch as supposing the glorification of the faithful to reflect its splendour upon the inanimate creation, this infers that believers have to expect an unspeakably great manifestation of divine grace in themselves. In this way did even Chrysostom state the connection: Θαρρεῖ τούτου ὑπὲρ αὐτῆς, (τῆς μελλουσῆς δόξης), παρεσκευάσσει γάρ ἡδη τοὺς οὖς ἀραμένους πόνους. εἰ δὲ τὸ μέλλειν σε λυπεῖ, αὐτὸ μὲν οὖν εὐφρεσίεω σε τούτο, τῷ γὰς μεγάλῃ τις

\* Mark how he, at the same time, depresses and raises the spirits of those engaged in the struggle. For when he shows that greater are the rewards than the toils, it is more an exhortation, whereby he prohibits us to be uplifted in mind, seeing we are overcome in the recompence of crowns which we receive.

εἶναι, καὶ ἀφροστος, καὶ τὴν παρούσαν ὑπερβαίνειν κατάστασιν, ἵκει τατα-  
μίνεται.....επαίγων δὲ καὶ ἵτελος τὴν ἀχροατήν, καὶ ἀπὸ τῆς κτίσεως  
ἔξογκα τὸν λόγον, δύο κατασκευάζων διὰ τὸν λεχθήσεος μελλόντων, καὶ  
ὑπεροφάνιαν τὸν παρόντων, καὶ ἐπιθεμίαν τὸν μελλόντων, καὶ τρίτον με-  
τά τούτων, μᾶλλον δὲ πλάτον, τὸ διεῖπαν πώς περισπούδαστον τῷ Θεῷ τὸ  
τῶν ἀθρώπων γένος ἔστι, καὶ ἐγ ὅση τὴν φύσιν τὴν ἡμετέραν ἄγει τεμῆ<sup>\*</sup>  
The whole of this section to the 24th verse is very variously understood by expositors, according as they interpret the word *κτίσις*. We may separate into two classes the manifold meanings which have been given to it. Standing as *abstr. pro concr.* for *κτίσματα*, it may be understood either of the *rational* or of the *irrational* creation. The first class of interpreters fall again into subdivisions. We pass by the dreams of those who, under *κτίσις*, will have the *Angels*, or the *Spirits in the Stars* understood, nay even *Adam* and *Eve*, (see *Pelag. ad h. l.*) and shall only take into consideration their views, who think that by *κτίσις* is meant either a portion of the human race, some say *Christians in general*, others *heathen converts in particular*, or the human race at large, especially *the heathen* in contrast with *Christians*. The word signifies *regenerated Christians*, according to the opinion of *Gregory the Great*, of *Lyra*, *Socinus*, *Limborsch*, *Schoettigen* and others. But even the *usus loquendi* refutes this assertion, inasmuch as without the addition *καυνή*, *Christians* are never called *κτίσις*, (Eph. ii. 10; James i. 18, prove nothing,) which designation indeed, if used absolutely, would have no meaning at all. It is further to be observed, that at verse 19, the *νιοὶ τοῦ Θεοῦ*, are expressly distinguished from the *κτίσις*, and even supposing we were here to sustain the solution, which *Augustine* proposes, *Quæst. LXVII.* viz. that by a *Hebraism*, instead of the pronoun being put, the noun is repeated, still this cannot at all be sustained at verse 21, where the *αὐτὴν ἡ κτίσις*, is once more opposed to the *έξιν τοῦ Θεοῦ*. The *συστενάζει* of verse 22, comes in confirmation, not to mention other grounds.

That the heathen converts to Christianity are meant by *κτίσις*, is the supposition of *Clericus* and *Noesselt*, in which case the *αὐτοί* of verse 23 denotes Jewish Christians. This hypothesis is founded upon the circumstance that *הַרְבָּה*, *the creature*, is an expression by which the *Rabbins* designate the heathen in particular. It may, accordingly, be very suitably applied to heathen converts. Now,

\* Be confident then, with respect to it, for it is already prepared and awaits your toils. If, however, you lament that it is future, let this very circumstance give you joy. For just because it is something great and ineffable, and surpassing the present state of things, is it there kept in custody.—And in another way, stirring up the listener, he even amplifies his discourse from the creation, preparing to effect by what is to be said, a double object, disdain of things present, and desire of things to come. Along with this he has a third in view, or rather a primary one, which is to show how much the human race is cared for by the Almighty, and in how great honour he holds our nature.

even were we to admit that the appellation כָּרְנֵה was a customary one for the heathen, we should still require to consider the transference of it to Christians inadmissible. It was only in contrast with the Old Testament Theocracy, that the Jews applied to the heathen the names κτίσις and κόσμος. To the place of the Old Testament Theocracy, succeeded that of the New. Now, the heathen who became Christians, did thereby cease to stand opposed to the Theocracy. Accordingly, as an Apostle would hardly have called the heathen Christians κόσμος, just as little could he have called them κτίσις. We leave other reasons untouched.

On the other hand, there is much more to recommend the supposition that κτίσις here designates the human race at large, in contrast with the regenerated Christian. This meaning, viz. *the animated rational creation*, actually belongs to κτίσις, Mark xvi. 15. Col. i. 23. 1 Pet. ii. 13. Among the Rabbins, כָּרְנֵה means *men*, but especially the heathen. Now it might be said, that Paul contemplating, from the Christian point of view, the disorder in all the relations of society, the monstrous spiritual debasement and wretchedness of the Gentile world, supposes among the heathen a feeling of disgust, a sense of the nothingness of the human race (*ματαύρης, φθορά*); and that he has ascribed to them, along with that, an unconscious longing after a transformation of all things; a redemption. In the first place, however, even supposing such a dull feeling of disgust and sense of the nothingness of life, to have, in point of fact, spread at that time among the heathen, (according to Augustine, *De civ. Dei*, they complained of the world's *growing old*,) it is much to be questioned whether Paul would have represented this as an unconscious longing after the Christian glorification, considering how much the feeling was destitute of a moral basis. Furthermore, the Apostle announces for this κτίσις, a participation in the glory awaiting Christians; to the Gentile κόσμος, however, as such, no part in the βασιλεία τοῦ Χριστοῦ could be promised. In fine, according to this exposition, the words ματαύρης and δολεία τῆς φθορᾶς, can only be applied forcibly to the heathen, whereas they are perfectly natural, provided we understand κτίσις to mean the irrational part of existence. This explanation has been defended by Augustine, Prop. 53, Hammond, Lightfoot, Locke, Semler, Rosenmüller, Ammon, Usteri and others.

We now then proceed to the second class of expositions, according to which by κτίσις, is understood the irrational creation, wherein some include the brutes, others do not. Here too we pass over several as altogether groundless, that of Heumann for instance, which was likewise adopted by Sadoletus, and which makes κτίσις signify the body of Christians one day to be renovated. That the word does mean the *whole inanimate creation* (whether the stars, and whether the brutes are included, it is impossible to determine, although this may be supposed, at least in respect to the latter), may be demonstrated both from the very words of Paul, and also from the tenor of the Jewish, as well as of the Christian creed. The opinion

may be inferred with a very high degree of probability from the words of Paul, partly because *κτίσις*, standing absolutely, does usually mean *the inanimate creation*, partly seeing that *αὐτὴν ἡ κτίσις* seems to intimate a descending from the more to the less noble, partly because we have afterwards, ver. 22, *πάσα τὴν κτίσιν*, and, in fine, partly because to the inanimate creation, the predicates *μαρτύρης* and *δελτία τῆς φθορᾶς* are perfectly applicable. It is furthermore to be observed, that the supposition of a future glorification of the visible world is not merely a thing which *can* be concluded abstractly as involved in Judaism and Christianity, but that the tenet may be established as having actually belonged to their systems of doctrine. (To the analogy of the religious tenets of the Jews upon the point in question, and to its importance for the exposition of Paul's declaration, the attention was first directed by Lückemacher, Bibl. Bremensis, Classis vii. who did not, however, adduce the authorities.)

The original account by Moses, Gen. iii. 17, 18, seems to contain an intimation that sin, which, in every case, brought along with it *δάκρυος*, does also stand in causal connection with the enslaved state of nature. From this alone, it might be inferred that Paul expected the abolition of the *δάκρυος* in inanimate nature as a consequence of the abolition of the *ἀμαρτία* and the *δάκρυος* in man. *Est arcana*, says Clericus, *quædam cognitio et consensus*, quem habent cum homine res universæ. In this case, there would be a gradation. The Spirit of Christ, which, according to James i. 25, is a *νόμος ἐλευθερίας*, and according to Paul, a *νόμος τῆς ζωῆς*, diffuses its sanctifying and emancipating influence, from the *ἰστιν ἀνθρώποις* where it began to operate, outward, first upon the *ἐνητὰ σώματα* (ver. 11), and then universally over the inanimate creation. Highly beautiful is the remark of Chrysostom: *Καθάπερ γάρ ειδήνη παιδίον τρέφεσσα βασιλεύον, ιππὶ τῆς ἀρχῆς ἐξείνον γυνομένου τῆς πατερικῆς, καὶ αὐτῇ συναπολαύει τὸν ἀγαθὸν, οὐτω καὶ τὴν κτίσιν.*\* It is this idea which is expressed in many prophetical descriptions of the period of the Messias (Is. xi. 5; lxv. 25.) Such descriptions are neither to be interpreted altogether outwardly, nor yet altogether inwardly. Much more does the prophet combine the ideas by which both the external and the internal glory of the Messias' kingdom is disclosed, and delivers these in several suitable images, the idea of which, so far as it respects what is inward, passed into fulfilment at the appearance upon earth of the inward kingdom of God; and, in so far as respects what is outward, shall pass into fulfilment when, at Christ's second coming, the inward kingdom of God shall be outwardly revealed. The same is the case with what the Zend-Avesta, in like images, says respecting the glorification of the spiritual and material world at the end of time. (Zend-Avesta, Th. ii. s. 307.) These Old Testament ideas were, at

\* Like as the nurse who has reared the child of a king, enjoys the benefit along with him, upon his succeeding to his paternal dominion;—so is it with the creation.

an after period, extended by the Jewish Theologians, and thence arose the dogma of the **עולם עירור**, *the renovation of the world* at the advent (the return) of the Messias. Abarb. on Is. liii. calls it **עולם עירור**. So is it said in the book, *Emek Hammalech*, Bl. 121. Sp. 3. "In the days of the Messias, the Blessed One shall renew the world, (עולם עירור) and the place of hell itself shall be purged and consecrated." Now, in their tenet of the renovation of the world, the Rabbins likewise taught the glorification of the lifeless creation. To this effect is the passage from *Bereschith Rabba*, Bl. 11. Sp. 3, which we before quoted in an abridged form, at ch. v. ver. 14, "R. Berachja said, in the name of R. Samuelis, Though all things were created perfect, they nevertheless became corrupt when the first man sinned, nor will they return to their right condition, until Pherez (the Messias) comes, as is written (Ruth iv. 18.) פָּרָץ אֶלְהָה הַוְּלָרָה. Here the word *וְלָרָה* is written *plene* with the waw, because there are six things (waw, as a number, denotes six,) which shall return to their primeval state, the beauty of man, his life, the length of his stature, the *fruits of the earth*, the *fruits of the trees*, and the *lights of heaven*." R. Bechai in *Schülchan Orba*, Bl. 9. Sp. 4. "In those days shall the whole creation be changed for the better, and return to her perfection and purity, as she was in the time of the first man, before he sinned." Coarser delineations of this idea of the glorification of the world may be found in *Corodi*, *Geschichte des Chiliasmus*, B. I. s. 368. *Eisenmenger*, *Entdecktes Judenthum*, Th. II. s. 826.

The passage in Philo is analogous, where he describes how all nature ἀσθέτειαν ἴνδειχεται, and κάμειται, *De Cherub.* p. 123, and how ἐξημερωθένταν τὸν κατὰ διάροταν και τὰ ζῶα ἡμερωθήσεται, *De præm. et pein.* p. 924, where he adds: τὸτε και σοροπίων γίνη και ὅφεων ἀποκαττον ἔτει τὸ τον. In the sayings of Christ we find nothing about this glorifying of the inanimate creation. True, that with reference to the period of the glorification of God's inward kingdom, at the place where he figuratively applies to his second appearing certain phrases in common use among Jewish theologians, as referring to the Messias' kingdom, he employs the word παλιγγενεσία, Matt. xix. 28, which perfectly corresponds with the **עולם עירור** of the Rabbins, according to which the Syriac translator, at that passage, renders "new world." In the Rabbinical use, however, that word included the whole extent of the renovation, which was to take place at the era of the Messias, and inasmuch as Christ had no occasion in the saying quoted, to limit the phrase, παλιγγενεσία would seem to have a meaning no less general than **עולם עירור**. It may certainly be affirmed, however, that the name παλιγγενεσία, like **עולם עירור**, by no means excludes the glorification of the inanimate creation, as little as the perfectly analogous name ἀποκατάστασις πάντων, *Acts* iii. 21. The glorification of the visible creation is more precisely declared in *Rev. xxi.* 1, although we must there keep in view that it is a prophetical

vision which is described; and with yet greater precision do we find the transformation of the material world mentioned in 2 Pet. iii. 7—12, where we must doubtless hold, what Usteri says, p. 174, that the conception of a transference of the perfected *βασιλεία τοῦ Χριστοῦ* into the heavens is, properly speaking, modern, seeing that, according to Paul, and especially the Apocalypse, the seat of the kingdom of God is the earth, inasmuch as that likewise participates in the general renovation. Now this is moreover the view which has been adopted by the greatest number, and the most ancient of the expositors, Chrysostom, Theodore, Jerome ad Eph. iv. 3. Ies. xxx. 36, Augustine de civ. Dei, l. xx. c. 14, 17, 18, Ambrose, Luther, Koppe and many others. See upon the point, as upon the whole section, the learned Dissertation of J. Marck, Exercit. xviii. in Sylloge Dissert. ad N. T. Rotterd. 1721. Bucer likewise has an admirable commentary upon this section. On the history of the exposition of the passage, compare Flatt, Vorlesungen, S. 241. With his usual naïveté Luther (Sämmtl. Werke, Altenb. Ausg. B. ix. p. 14, 15) thus speaks, “God will not only make the earth, but also the heavens far fairer than they now are. The present world is his working clothes: hereafter he will put on an Easter and Whitsunday suit.” With respect to the *How*, nothing certainly can be determined. Here the beautiful saying of Bucer applies: *Ista evangelizat tantum, non probat, modis enim omnibus humanum sensum superant.* This much, however, we may maintain with Calvin, that in such a glorification, we are not to suppose the abolition of any of the inferior orders of being, but a purification which shall take place upon each, according to its own peculiar nature. (Among philosophers, compare the ideas upon the Fall and Recovery of Creation delivered by Francis Hemsterhuys, in his talented Dialogue, *Alexis ou sur l'Age d'or*, in the Œuvres Philos. T. II.)

Ἡ γὰρ ἀποκαρδοσία τῆς κτίσεως ἀπεκεῖ. instead of ἡ κτίσις, ἀποκαρδοσία ἀπεκεῖ. There is in this description of Paul, an almost poetical prosopopœia. It ought not, however, to occasion much surprise, when we consider, on the one hand, the lively feeling of the Apostle, and, on the other, how greatly the subject here called for it. As Old Testament analogies, we may compare Is. lv. 12. Ps. xviii. Baruch iii. 34. Hab. ii. 11. Ez. xxxi. 15. Hunnius: *Declarat ipsaenit creaturas inanimatas, si sensu aliquo præditæ forent, suæque vanitatis sortem intelligerent, summo desiderio expetituras esse tempus illud.*

Several expositors take ἀποκαρδοσία in an emphatic sense. Beza: *Exerto capite expectat*, (from the etymology of the word as compounded of *κάρπη* and *δοκίω*.) Luther, *Sehnliche erwartung, passionate expectation*, Ernesti, Instit. Interp. N. T. P. I. Chap. II. § 12,\* cites this very explanation as an instance of false emphasis. So like-

\* See BIBLICAL CABINET, Vol. I. p. 166—7.

wise Loesner and Krebs. Considering, however, that according to Chrysostom and Suidas, the *Etymol. magnum* and the *usus loquendi*, ἀποχαραδοξία may be emphatic, that the emphasis is here suitable, and that it has accordingly been expressed by the Syriac Interpreter, we may well regard it as amounting to, *looking forward to, waiting for something.*

τὴν ἀποχάλυψιν τῶν οἰωνῶν τοῦ Θεοῦ. The word is descriptive, inasmuch as Christians already possess that glory, though without its being visible. It is the φανέρωσις τοῦ δόξης, Col. iii. 4. 1 John iii. 2. For the act of judgment consists in this, that the members of God's kingdom, who here live under temptations from within and without, and divided and dispersed over the world, shall then be delivered from all strife, and become united in a close and visible fellowship of glory.'

V. 20. Statement of the reason of this longing on the part of the inanimate creation. It lies in its ματαύτης. This word many have taken up in a false sense. For inasmuch as, according to the analogy of the Hebrew נָכַר, it denotes idolatry (comp. Acts xiv. 15), it has been supposed, that Paul here means to state how the creatures were compelled to submit to be by man abused to all kinds of sinful purposes, more particularly to idolatrous adoration. So even Tertullian, *De corona Militis*, c. vi., and so likewise Luther, Marck, Baumgarten and others. But that this application is incorrect, we perceive from even the explanatory δούλεια τῆς φθορᾶς, so that Erasmus very pertinently remarks: *Matatuτης sonat frustratio, quod creatura interim non assequatur, quod utcumque contendit efficere. Verbi causa, dum aliud ex alio propagans, individuis vicissim cadentibus ac renascentibus speciem tuerit ne intercidat, meditatur immortalitatem quandam sed frustra.* Chrysostom likewise remarks, Gen. iv. 1, in Nicetae Cat. in Octateuchum, that the propagation of the human race was only introduced after the Fall, as an indemnification for the loss of the immortality possessed before. Theodoret: *Ματαύτητα καλεῖ τὴν φθορὰν... ἐπειδὴ περ τῶν ὀλων δ ποιητὴς προεώρα τε' Αδάμ τὴν παράβασιν, καὶ τὴν ἐπειχθυσομένην αὐτῷ τοῦ θανάτου φῆφον. οὐ γάρ την εἰσάδει, ἀδέ δέσπαιον, τὰ μὲν δι αὐτὸν γεγενημένα μεταλαζειν φθάσαις, αὐτὸν δι, οὐ χάρην ταῦτα ἐπεισότο, θνητὸν εἶναι καὶ παθητὸν.*\* Philo, *De Mundi opif.* p. 33, adduces as the cause of the Fall of Nature, that if she had continued in her plenitude, fallen man would have sunk into haughty indolence. A proud heathen, on the contrary, who was unable to account for the δούλεια, and who yet had not modesty enough to believe in "a secret wisdom," dared to utter, as he contemplated the deterioration of

\* He calls corruption, vanity; inasmuch as the Maker of the universe fore-saw the transgression of Adam, and the sentence of death that was to be passed upon him. For it was neither right nor just that the things which were made for him should obtain incorruption, but that he for whose sake they were made, should be subject to death and suffering.

nature, the following bold words, *Lucr. De Natura Rerum*, l. v. ver. 196.

Quod si jam rerum ignorem primordia, quæ sint,  
Hoc tamen ex ipsis coeli rationibus ausim  
Confirmare, aliisque ex rebus reddere multis,  
Nequaquam nobis divinitus esse paratam  
Naturam rerum, tanta etat pœdila culpa.

To these words, *Cicero, De Nat. Deor.* l. I. c. 20, gives but a feeble echo

*οὐχ ἴσοντα.* Bucer: *Cum a corruptione natura res omnes abhorrent.* There is nothing but seeks to fulfil, and then to rest in, its idea, and hence to be striving after its idea, in a course of continual rise and downfall is contrary to the nature of the creature.

*διά τὸν ὑποράξαντα.* Hammond and Locke, who understand *ματαιότης*, to mean chiefly idolatry, contend that the δ *ὑποράξας*, is Satan. It would be still more sensible with Jac. Capellus to suppose Adam. It is, however, most natural of all to think of the Lord of the whole creation, of God. Gen. iii. 17.

V. 21. Statement of the condition under which the creation was subjected to the principle of decay. The *στις* may stand either *αἰτιολογικῶς*, as is held by most, and among these, by Lüther, or *objectivē*, as it is taken by Baumgarten, Koppe, De Wette and others. The latter is the preferable way, “in hope—that . . .” The *αὐτὴν* pre-fixed to *κτιστος*, forms a climax. Chrysostom: *Τι λοτις καὶ αὐτὴν; οὐχὶ οὐ μόνος, ἀλλὰ καὶ δὲ τοῦ ἑτοιμασθέντος.*\* Alberti and Venema, would forcibly construe the *ἐν* *ἐλπίδι* with *ἐπεκδικήσανται* ver. 19, so as to make ver. 20, parenthetical.

*δουλεία τῆς φθορᾶς.* Compare the analogous expression, 2 Peter ii. 19. The expositors who understood *ματαιότης*, to signify man's abuse of nature, understand it here likewise in the same sense, Luther on Gal. iii. Calov and others. Gerhard (Loci Theol. Tom. IV. § 55) takes *φθορᾶ* as directly synonymous with *ἀθερωτος φθαρτός*. In Platonic phraseology we should here say: As man will attain to the δ, so must also the *φανόμενον* of nature regain its image in the δ.

*εἰς τὴν εἰλικριναν τῆς δόξης.* The *εἰς* is by Chrysostom taken grammatically, as equivalent to διά governing the accusative, *on account of....* and by Grotius and Carpzov, with an equal violation of grammar, in the sense of *in;* as if it were *εἰς, in the time of....* Rather, however, does the *εἰς* denote the state to which nature will attain. The state of *εἰλικρινία* for the children of God, will be that in which, consistently with the nature of their being, they shall feel themselves to be blessed in God alone; it will consequently be that for which they were destined, and wherein no disturbing causes, such as sin, evil or death shall interrupt their life. 'The genitive δόξης, according

\* What means *the Creature itself?*—Not only thou, but that which is beneath thee.

to the Hebrew idiom, stands for the adjective, *the glorious liberty*. Let us here add Calvin's annotation: Non intelligit consortes ejusdem glorie fore creaturas cum *filiis Dei*, sed *suo modo* melioris status fore socias. The creatures will then fill up *their* idea.

V. 22. Summary of what has just been said. The assurance expressed by *αἰδαμεν* shows, as Bucer justly remarks, that the Jewish Christians, as having once been Jews, and the heathen Christians whom they instructed, were firmly persuaded of such a close connection of the inanimate creation with man.

*οὐστινάζει* καὶ *συνωδίει*. The *σύν* Grotius here refers to the creatures themselves, *they groan altogether*. The Syriac, Lüsner, Michaelis and others will have it to be destitute of meaning. It is more natural, however, to refer it to the concord in the fates of nature and of man. So Ecumenius, Ambrose and others. The word *ωδίει*, sometimes meaning, in a general way, *to feel pain*, and sometimes more specifically applied to the *pains of parturition*, has certainly this latter special signification here, considering that the fruit of these pains is to be the condition of imperishableness arising out of the perishable. Perhaps, however, there is involved an allusion to the period preceding the age of the Messias, which Jewish theologians distinguished by the name *הַבָּלֶה*, the *messianic age*, and which, in the New Testament, is likewise termed *ωδῖες*. See Schoettgen, Horae Talmud. T. II. p. 511.

*Ἄχει τὸν τὸν*. Calvin: Si tot seculis durarunt in suo gemitu Creaturæ, quam inexcusabilis erit nostra mollities vel ignavia, si in brevi umbratilis vita curriculo deficitus.

V. 23. The longing after glorification is not merely a groaning on the part of nature, it is the same likewise on ours, notwithstanding that we have already the commencement of such a state within us. As a confirmation of the blessedness which awaits the Christian, Paul had adduced the desire on the part of nature. Having mentioned its groaning, he finds himself led to the acknowledgment, that the subject of redemption must likewise sigh after glory. This accordingly opens up to him an opportunity of speaking upon the relation betwixt the sonship ascribed in faith to the Christian and the vision of it hereafter. The transition, from the former to the present verse, ought consequently not to be progressive and ascending, as it is here, but one strictly opposite. That ascending, however, is brought about by its being casually connected with *στενάζει*.

To οὐ μόνος δί, we have to conceive an *αὐτὴν στενάζει* supplied.

*ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος, Ιχοντες*. On this passage, the very learned treatise in Keil is to be consulted, Opusc. T. I. p. 194. By the *αὐτοὶ* some imagine that Paul only is meant, who speaks of himself, they say, in the plural. So Koppe. Others, as Ecumenius, Bucer, Melancthon and Grotius, hold that the Apostles generally, are intended; while most, and that most appositely, refer the word to all *πνευματικοί*, seeing that it holds true of all such that they have received the *ἀπαρχήν*. The Apostles, in their humility,

uniformly place themselves, as Christians, upon a level with all the rest. Calvin: Accipio de universis fidelibus, qui in hoc mundo guttulis duntaxat Spiritus adspersi. Well also speaks *Œcumenus*, and after him *Clarius*, who yet seems to give prominence to the miraculous powers vouchsafed to the Apostles: Tanto magis ingemiscimus nos, quanto nos avidiores ille gustus facit, nam si primitus spiritus tam ingentes sunt ut miracula fiant ex sola umbra, qualis erit ipsa perfectio ac plenitudo? Doubtless the word *ἀπαξιγή* is here quite appositely used by the Apostle, to denote that even here the Christian bears within him, his glory begun. Hence it was not only incorrect, but even unnecessary, for *Keuchen* to try to show, that *ἀπαξιγή* signifies a gift, which would rob the meaning of all its beauty. The inward experiences of the Christian, even in this life, give him a certainty with respect to his glorification hereafter. Hence the term *Earnest*, applied to the *πνεῦμα ἀγορᾶ*. 2 Cor. i. 22; v. 5. Eph. i. 14.

*καὶ ἡμῖς ἀντοὶ τῷ τινὶ στρέψομεν.* It is first to be inquired, whether *ἡμῖς ἀντοὶ* is again a heightening or merely a resumption of *ἀντοὶ τῷν ἀπαξιγήν τούς Πνεύματος ἴχοντες*. In the former case, were that *ἀντοὶ* to denote Christians in general, here it might mean Paul himself or the Apostles. To Paul it is referred by *Turretin*, *Koppe* and others; to the Apostles, by *Grotius*, *Lakemacher* and others. Indisputably, however, it is far better to suppose an *epanalepsis*, for, in the first place, such a climax as is supposed, would elevate the Apostles too far above all other Christians, and that in a point in respect of which they do not distinguish themselves. For we know that precisely in regard of their inward misery and struggles on the one hand, and of their inward consolations upon the other, they stood on a level with the other disciples of the Saviour. Even Paul must needs be satisfied with the grace vouchsafed to him. Moreover, we can here very well explain the *epanalepsis*, it having a peculiar emphasis. Even the *Syriac* interpreter adopts it, and after him *Erasmus*, *Luther*, *Beza* and many others. Correct is the observation of *Wolf*: *Gemitus ille non est doloris et molestiae, nec etiam impatiens, multo minus murmuris adversus Deum, sed desiderii et vehementissimi affectus ex dilata spe.* The *τῷ τινὶ στρέψομεν* descriptively marks how the Christian bears this holy desire in the recesses of his breast, and only reveals it to God. Hence it never can degenerate into carnal impatience. The longer too that the true Christian, amidst all his temptations from without and within, quietly nourishes the flame of desire after heavenly freedom, the more refined does it become, so that, when after a long life of struggles, he obtains a look into eternity, and beholds the heavenly Canaan at hand, there remains one single and sacred longing, purified from every other passion, which allures him over—it is the love of Christ himself.

*νιοθεσίαν ἀπεκδεχόμενοι.* It was formerly said that Christians had already received the *νιοθεσία*. It is the same with this, however, as with all the spiritual good things of believers; the *δικαιώμα*, the *ζωή*,

the participation in the *βασιλία τοῦ Χριστοῦ*, are to them at present, and yet likewise a future something. It is offered objectively, the subjective realization is a gradual process. Chrysostom: Νῦν μὲν γὰς ἐσδῆλα τὰ ἡμίτερα διετηκεν, τοις ἐσχάτης ἀνατοῦσι.\*

τὴν ἀπολύτερων τοῦ ὀμάρτου ὥμινν. This is an apposition to *νιοθεία*, showing a substantial consequence resulting from the attainment of our childhood. Far-fetched are the explanations of *σῶμα* given by Ambrose, who will have it mean the *Christian Church*, and by Boltens, who takes it peripherastically, in the sense of *person*. The only question is, whether the genitive be *gen. subjecti* or *gen. objecti*, whether it be a *deliverance from our body*, or an *elevation of the body above the frailty which cleaves to it*. The former is supposed by Erasmus, Clericus, Heumann and others. The latter by Chrysostom, Theodoret and Grotius. This is to be preferred, for according to the doctrine which Paul teaches with respect to the resurrection, not a word is said of the annihilation of our present body, but solely of its glorification. At 2 Cor. v. 4, he says: οἱ θάλαμοι ἐκδύονται, ἀλλ' ἐπινδύονται. We have also to compare the 10th verse of the present chapter, where, in the same way, it is said, that the spirit is the first to feel the higher element; that has not as yet extended to the body its transforming power. The following sentiment of Augustine, *De doctr. Chr. I. I. c. 24*, very appositely illustrates the exposition which we have embraced: *Quod nonnulli dicunt, malle se omnino esse sine corpore, omnino falluntur. Non enim corpus suum sed corruptiones ejus et pondus oderunt.* The first exposition may likewise, however, be retained; but, in that case, we require to suppose, that it is the *σῶμα τῆς ἀμαρτίας* which is meant, the *σῶμα* in as far as it is tyrannized over by the *φρόνημα τῆς σαρκός*.

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## PART IV.

ALTHOUGH THE EVERLASTING GLORY OF CHRISTIANS BE FOR THE PRESENT CONCEALED, IT IS NOT, HOWEVER, ON THAT ACCOUNT THE LESS CERTAIN. v. 24—39.

V. 24. Paul shows that it is also an established appointment in the economy of salvation, that Christians do not at once experience the consequences of redemption. Objectively, perfect salvation from the *ἀμαρτία* and *δάσκαλος*, is offered to their faith. It is only in a gradual manner, however, that, by the appropriation of it, on their part, it becomes their subjective property. Accordingly, just as at ver.

\* For now what is ours is concealed until the last breath we draw.

23, Paul represented the *πιθεσία* to be something future, (also chap. xiii. 11,) so likewise does he here represent *σωτηρία*, which is no less something present. In 1 Peter i. 5, we read, Σωτηρία ἐτοίμη ἀποκαλυφθήσαται καὶ σωτηρία ἐσχάτω. The dat. *εἰς ἐπίστησι*, is not to be conceived, as if the *ἴπιοι* were the *ἄρχαντος ληπτικῶν* of the *σωτηρία*. Everywhere Paul represents that to be faith. The dative stands here by itself, as it does in classical authors, (Matthiae § 547,) for *ἐπὶ* governing the dat. which may be rendered *upon hope, by means of hope*. Chrysostom very appositely remarks on Heb. xi. 1, with respect to the relation of the *ἴπιοι* to the *πίστις*: 'Ἐπειδὴ γὰς τὰ ἐπὶ ἐπίστησι ἀνυπόστατα εἴναι δοκεῖ, οὐ πιστεῖς ὑπόστασιν αὐτοῖς χαρίζεται, μᾶλλον δὲ, οὐ χαρίζεται, ἀλλ' αὐτὴν ἔστιν οὐσία αὐτῶν.'

*ἴπιοι δὲ πλεονεκτήσι*. Per met. abstr. pro concr. *ἴπιοι* stands here in place of *τὸ εἰπιζόμενον*, as at Col. i. 5, 2. Thess. ii. 16. Calvin: Si enim vita invisibilis, mortem oportet habere præ oculis, si invisibilis gloria, ergo præsens ignominia.

*Τι καὶ ἔπιζεται*. The *τι* here means *why*. The *καὶ* may be a pleonasm, which, in certain interrogatory phrases, has an elegance, (in genuine Greek it has sometimes, however, a peculiar meaning. See Herm. zu Viger. § 837.) Or it may signify *besides*.

V. 25. What the Apostle means to say is this: In the very mode of our redemption it is involved that we must patiently wait for its completion. Tit. ii. 12.

V. 26. This holy patience, Paul means to say, finds a support in the Holy Spirit. He, by a divine movement within us, draws forth sighs, which, when unbosomed before God, become a fountain of heavenly consolation.

*ώσαιτως*. Grotius and Koppe, violating the rules of the language, make this, *præterea*, which, however, it never signifies directly. If we urge its proper meaning, we may suppose a twofold reference. Either with Pelagius: Sec. hanc spem adjuvat ut non terrena sed cœlestia postulemus; or, just as for the present we know the kingdom of glory not by vision, and, consequently know it but darkly, so also is the supplication of the Spirit, something dark and undefined. The simplest way is to suppose that the reference is indefinite. It appears properly to be the same which lies in *συναντιλαμβάνεται*, and the idea is then as follows: While we in our assaults labour to keep ourselves erect, by the *ὑπουργή*, which is the offspring of the *πίστις*, *ἴπιζοντα*, the Holy Spirit comes to our aid in this matter, and seeks likewise to uphold us. So Erasmus, Hunnius and others.

*τὸ Πνεῦμα*. That mysterious undulation of the heart towards God, which, in the hour of temptation, amidst the multitude of the thoughts within us, yields us heavenly comfort, is a manifestation of God in our breasts. Compare the beautiful words of the great Fenelon in

\* For seeing that things in *hope* appear to be unsubstantial, *faith* imparts substance to them, or rather does not impart it, but is itself their substance.

the Essay: *Que l'Esprit de Dieu enseigne en dedans.* (Œuvres, Paris, 1792. T. VIII. p. 1617, where, amidst more of the kind, it is justly said: *l'Esprit de Dieu est l'âme de notre (des Chrétiens) âme.* In a manner altogether forced, Sadoletus and Michaelis will have the human mind striving against the lusts, to be understood by *πνεῦμα.* Melanthon: *Loquitur autem Paulus de vera et ingenti lucta, non de frigidis et otiosis cogitationibus.* Ideo hæc *a securis non possunt intelligi*, sed singuli pro suo modo in suis tentationibus aliqua ex parte experiri debebant in invocatione vim hujus consolationis.

*συναντλαμβάνεται ταὶς ἀσθενείαις.* The *σύν* merely strengthens the idea of helping. The plural *ἀσθενεῖαι* enforces the idea of the singular, and must not, as is done by Chrysostom, Grotius and others, be expounded to mean *outward sufferings*. Just as little will it bear to be applied, after Origen, Cocceius and others, to our ignorance of what to pray for. It refers to the timidity of our soul. Hunnius: *Perficit Spiritus Sanctus in nostra imbecillitate virtutem.*

Tὸ γέ τι προτικέμενα καθὸ δὲ. The *τὸ* serves to introduce the following words as the defined object. Luke ix. 46. Erasmus: *Tantum abest ut ipsi nobis possimus esse presidio, ut nesciamus quibus præsidiis sit opus.* Augustine, Prop. 54: *Duas ob res, (nescimus quid sit orandum,) quod et illud quod futurum speramus et quo tendimus nondum appetit, et in hac ipsa vita, possunt nobis prospera videri quæ adversa sunt, et adversa quæ prospera.* For this reason vain was the prayer of Paul for the removal of the thorn in the flesh, vain that of Moses to behold Canaan, and vain Abraham's that Sodom might be saved."

The *καθὸ δὲ* some construe very inappropriately with *οὐκ αἰδαμενοί*, *non satis scimus*, by which the sense is enfeebled.

ἅλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυχάσει. Totally contrary to the connection is the view of Chrysostom, Clarius and others, that St. Paul here speaks of a peculiar *χάρισμα* vouchsafed to the first Christians, and which consisted in the circumstance of a single individual, in a preternatural way, praying for the whole congregation. Correctly Calvin: *Opportune anxiis piorum desideriis preces attexuit, quia non ideo ærumnis eos Deus afflit, ut intus cœcum dolorem vorent, sed ut se exonerent precando atque ita fidem suam exerceant.*

*ἱτενυχάσεις ὑπέρ τινος, to plead one's cause*, which idea is, by the compounding with *ὑπέρ*, still more enforced. The sort of intercession which, in doctrinal systems, is called *ἱτενυχίς*, is not here meant. The supplication of the Spirit is doubtless supplication on the part of man, which, however, is occasioned and excited by the inward stirring up of the Spirit. Augustine, Tract. VI. in Joh. § 2: *Non Spiritus Sanctus in semet ipso apud semet ipsum in illa trinitate gemit, sed in nobis gemit quia gemere nos facit.* Nec parva res est quod Spiritus Sanctus nos docet gemere, insinuat enim nobis quia (quod) peregrinamur, et docet nos in patriam suspirare, et in ipso desiderio gemimus. Theodoret, ὃντὸ γάρ τῆς χάριτος διεγέμενοι κακανττάμεθα,

πνευστόμενος προθυμότερος πνευστοχόμεθα.\* St. Martin, *L'homme de desir*, Lyon. 1790, p. 280. "As the mother does to the child, so does the Holy Spirit repeat before us the supplications, which we must seek to lisp after him."

*στεναγμάς ἀλαζήτος* may, in an improper sense, be understood of inward sighs, whose meaning cannot be resolved into distinct speech, like *ἀνικαλάητος*, 1 Peter i. 8, and usually *ἀβρήτος*. So Calvin, Michaelis and others. The latter says, "with sighs in whose stead we can find no words." 2 Cor. xii. 14, might then be compared: *ἀβρήτα βήματα, ὃ οὐκ ἔχειν αὐθεώπειρα λαλῆσαι*. It may also, however, be equivalent to *ἀβρήτος* in the narrower sense, "Sighs, which do not even escape from the breast, but which spring up, and again perish within us." Such is the common signification of the word *ἀλαζήτος*: and in the same sense, is *ἐν ταύταις*; also used at ver. 23. These silent prayers, like silent grief itself, are wont to be the deepest. The book Sohar observes, on Ps. xviii. 16, "These are words which cannot be uttered, and thoughts which the mouth cannot express, Comp. Is. xxxviii. 14. 1 Sam. i. 13. So Beza, Grotius, Lambertus Bos and many others. The Apostle is here thinking of those states of the inward life, in which the sense of happiness and fellowship with the Saviour has lost its liveliness, and a man has no resource but to rest his faith upon the objective announcement of salvation. In such circumstances a war arises within, during which all that the Christian experiences is but sighs, which secretly spring up and soon again secretly perish in the breast. Of such states the mystical writers of the Catholic church frequently speak. Molinos, *Guida Spiritus*le, Venetia, 1785, l. I. c. 3. Chiaro sta, que è gran martirio, e non picciol dono di Dio, ritrovandosi l'anima priva de' sensibili gusti, che haveva, il caminar *colla sola santa fede* per i calignosi e deserti sentieri della perfettione, alla quale però non può arrivarsi, che per questo penoso se ben sicuro mezzo. Onde procura di star constante, e non tornare in dietro, benche ti manchi nell' oratione il discorso, credi allora con fermezza, taci con quiete e persevera con pazienza!

V. 27. That deep and heavenly longing which awakens the speechless sigh in the breast of the tempted, is not to man himself a distinct object of apprehension. Arising, however, as it does from the divine Spirit within us, God himself knows it better than we. Ambrose: *Deo loquitur cum nobis tacere videatur, quia et videt cum non videatur.*

δὲ δὲ ἵερων τὰς καρδίας. A common circumlocution for God, Ps. vii. 9; Jer. xi. 20, to which an apposite special application is here given.

αἵδε τι τὸ φρόνημα τοῦ κνημάτος. That in those moments when the soul turns with deepest ardour to its Original, it is not that which is human in man, that rises Godward, but the Divine Spirit in the hu-

\* Stirred up by grace we feel compunction, and when inflamed to greater ardour, we pray.

man breast which seeks to meet God, the profound thinkers of every clime have been aware. Dschelaleddin in the Methnewi (Cod. MS. Bibl. reg. Ber. T. III. p. 146) thus sings of a Mahometan saint, Dakuiki:

O never think a prayer like this like other prayer; for know,  
It is not mortal man, but God, from whom the accents flow.  
Behold God prays! the lowly saint stands deep abased the while;  
And God who gave the humbled mind upon his prayers will smile.

ὄτι *κατὰ Θεὸν* ἴστε γέγονετ. The *ὄτι* gives the reason why God understands the holy Spirit in the heart of man. The *κατὰ Θεὸν* is by some, as Cocceius, construed with the verb, in which case *κατὰ* would be equivalent to *περὶ*. But even were there no grammatical objection to this, it is difficult to understand how the proposition here can possibly be a confirmation of the preceding. Origen and Ambrose translate: "As, according to his divine nature, pertains to him." The former says: "If we men are often incapable of expressing what our own spirit inwardly desires, how much less will that be intelligible to us, which the Spirit of God in our hearts addresses to God!" This interpretation would be profound as well as apposite. Only in defiance of all the laws of language, however, can *κατὰ Θεόν* be translated, *agreeably to his Divinity*. It would be much more allowable to translate it, *in the way that pertains to God*, which translation would admit of a similar meaning. Betwixt this explanation and that which we shall immediately give, Bengel wavers. He says, what may be reconciled with both: *Spiritus Sanctus intelligit stilum curiæ cœlestis, patri acceptum*. More commendation, however, is due to the common interpretation, which, following the Syriac and Chrysostom, translates, *according to the will of God*. This meaning of *κατὰ Θεόν* is likewise usual among profane authors: See Wetstein. We might then compare the praying *κατὰ τὸ διάνημα Θεοῦ* of 1 John v. 14. The *κατὰ Θεόν*, among classical authors, denotes, *by divine appointment*, which is a kindred signification. See Euthydemus, ed. Heind. p. 305.

*Ayōt* are here the *Disciples of Christ*; See c. i. 7. When the Christian, in the hours of his inward agony, has nothing in his breast but speechless sighs which rise up, and again expire the import of these divine heavings of the heart, is usually the self emptying surrender of a love melting away in deepest humility. Whatever a love thus divinely self-denying wills, the accomplishment of the volition is vouchsafed along with it. God understands and answers such sighings of love breathed forth from the divine Spirit, for they already contain within themselves heavenly consolation and tranquillity. What the Mystic wants is an objective ground for his faith and affection, and it is this which forms the essential distinction betwixt him and the Christian. Even the Mystic, however, might make the experience we allude to, on the ground of his subjective faith. We have a memorable and sublime evidence of this in the following pas-

sage from the Methnewi of Dschelaleddin (Cod. M. S. Bibl. Reg. Ber. T. III. p. 13.)

Allah! was all night long the cry of one oppressed with care.  
 Till softened was his heart, and sweet became his lips with prayer.  
 Then near the subtle tempter stole, and spake, Fond babbler, cease,  
 For not one, *Here am I*, has God ere sent to give thee peace.  
 With sorrow sank the suppliant's heart, and all his senses fled,  
 But, lo! at midnight, Chiser\* came, and gently spake and said,  
 What ails thee now, my child, and whence art thou afraid to pray,  
 And why thy former love dost thou repent, declare and say.  
 Ah! cries he, Never once to me spoke God, *Here am I*, son.  
 Cast off, methinks I am, and warned far from his gracious throne.  
 To whom Elias, Hear, my son, the word from God I bear,  
 Go tell—he said—you mourner sunk in sorrow and despair.  
 Each *Lord appear* thy lips pronounce contains my *Here am I*,  
 A special messenger I send beneath thine every sigh.  
 Thy love is but a girdle of the love I bear to thee,  
 And sleeping in thy *Come, O Lord*, there lies, *Here, Son*, from me.

V. 28. The Apostle had stated how Christians are enabled to bear up under all their afflictions, by having the certainty of everlasting glory, and how, in the hardest pressure of these, an inward invigoration through the Divine Spirit is never denied them. Even apart from this, however, he now avers, that all the occurrences of life are, under the Divine governance, made means of the Christian's advancement, inasmuch as God knows how to order every thing in such a way, as to issue in the welfare of their souls. Melancthon: *Nulla philosophia et nulla humana sapientia videre potest, quare hæc infirma natura humana istis ingentibus calamitatibus onerata est. Ratio disputat utrum casu accident. Lex Dei clamitat esse penas peccati et signa iræ Dei. At Evangelium proponit nobis filium Dei, hinc testatur, non casu sed certo consilio Dei nos subjectos esse afflictionibus, non ut pereamus sed ut exerceamur.* Chrysostom: *ἀντοις τοις δενοις χέχεγται εις τὴν τῶν ἐπιβολεομένων ἐνδοκίμησιν, ὅπερ πολὺ μεγάλοις εἰστι τοῦ κωλύσαις ἐπελθεῖν τὰ διωτά.*†

*πάντα συνεγγεῖ.* The *πάντα* must be restricted to the antecedent subject, and so refers to the afflictions and events of life. Augustine, De Corrept. et gratia, endeavours to show how, even the sin of believers, is, by the grace of God, made subservient to their good, an assertion which, although not directly, is still relatively, i. e. *ἰζβαριζῶ*; correct; but it is not deducible from this passage. *Συνεγγεῖν εἰς τι, to work together for something.* The *σὺν* is not insignificant, but intimates how the affectionate heart is the true cause of the working of salvation, while the events of life are but occasional causes. To the man who is filled with enmity to God, every affliction is a

\* Name of Elias, whom the Easterns describe as the counsellor of men.

† He employs adversity itself in advancing the glory of those who are beset with snares, which is much greater than it would be to hinder adversity from coming.

new incentive to his grudge, while in him who has made a filial surrender of himself to the Divine Being, humility and love strengthen amidst affliction, as fire does in the storm. “Does the enemy draw the sword,” says Augustine, in his *Sententiae*, “we lay hold of patience. Does he take recourse to reproach and derision, we practice benevolence and love.” Yes, as in the case of the individual, sufferings are like inundations of the Nile, leaving the earth more fertile than before, so is it with the church of Christ at large, which flourishes best under hardships. *Plures efficiuntur*, says Tertullian in his *Apolog.* *quoties a vobis metimur. Semen est Sanguis Christianorum.* Conf. Cyprianus, Sermo V. De lapsis.

*τοῖς χαρά πρόθεστοι κακοῖς οὐσίᾳ.* The Apostle subjoins one other ground, why the regenerate may be of good cheer amidst all assaults, viz. that the fact of their being Christians is the fulfilment of a decree made by God, before the foundation of the world. His meaning accordingly is, that just as indestructible as is the divine knowledge, as little can that which God has once known and determined upon, fail to fulfil its destination. From this the Apostle proceeds to deduce as an inference, that God can never prove unfaithful to his purpose, and by affliction and hardship, lay an obstacle in the Christian’s way. Much more, supposing the believer himself faithful, may the sufferings that beset him, be by God’s conduct, made the means of promoting his salvation. Even by the statement of this, which is obviously Paul’s design, we may perceive how wide it must lie from his purpose, to speak of an absolute election. It may clearly be discovered from ver. 35—39, that his sole object is to show, that *God’s love is by no means rendered doubtful by the sufferings, which are allotted to us.* The argumentation of the Apostle in this section, rests principally upon the fact, that even before the creation of the world, God had formed the purpose of calling believers, of destining them to fellowship with Christ, of justifying and glorifying them. All this had been already, from all eternity, determined on God’s part, and in God, and consequently fulfilled. This aspect of the redemption, and of the relation of believers to it, is frequently expressed by the Apostle, Eph. i. 5, 11. 2 Tim. i. 9. 2 Thess. ii. 13. It was mainly pondering such passages as these, that called forth among Christians the question, which has occupied men in every age, viz. How God’s foreknowledge stands related to man’s freedom, and whether the former does not do away the latter, as soon as it is supposed that God foreknows with absolute certainty all that comes to pass. Even in his day, Cicero treated this question, *De divin.* I. II. c. 5—7, and rather inclines to deny God the prescience of the free actions of man. So likewise Socinus, *Prælect. Theol.* c. 8—11. On the contrary, Augustine, speaking from the plenitude of a sense of the Deity, *De Civit. Dei.* I. 5, c. 9, says: *Multo tolerabiores sunt, qui vel siderea fata constituunt, quam iste qui tollit Dei præscientiam futurorum.* The answer in which modern theologians, since the days of Kant, rejoice, is to be found both in Augustine and Boethius,

viz. That the transference of the idea of time to the Divine intuition, is anthropopathic; that in the divine knowledge, there is neither a fore nor an after, but that all must be as an eternal at once: Bœthius, *De consol. phil. l. 5, pr. 6*: *Scientia Dei omnem temporis supergressa motionem, in suæ manet simplicitate præsentia, infinitaque præteriti ac futuri spatia complectens, omnia quasi jam gerantur in sua simplici cognitione considerat.* Itaque si præscientiam pensare velis, qua cuncta dignoscit, non esse *præscientiam*, quasi futuri, sed scientiam nunquam deficientis instantiæ, rectius æstimabis. Unde non *prævidentia*, sed *providentia* potius dicitur, quod porro ab rebus insimis constituta, quasi ab excelo rerum cacumine cuncta prospiciat. Doubtless, however, this evasion of the difficulty can satisfy those only who bring themselves to regard time, as a mere semblance, and not at all those, by whom that is denied. (Ch. G. Schmid, *Rel. und Theol. I B. s. 47.* and the excellent work of Bockshammer, *Die Freiheit des menschlichen Willens, s. 83.*) Much more ought the question to be looked at from quite a different point of view. Thus. As the prescience of good,—of rational freedom,—is considered generally exempt from the difficulty in question, seeing that a rational freedom is agreeable to a rule, the difficulty attaches solely to the prescience of arbitrary and unruled volition, to whose nature it belongs, that it cannot beforehand be known as necessary. The whole inquiry, accordingly, has nothing else to take into view, but mere wilfulness; and the point is, whether that be really in every respect independent of God, or, whether its nature may not be of such sort as also, perhaps, to depend upon him, *i. e.* Whether God be not equally *Lord* over that which is evil, as over that which is good; a truth which both reason and Scripture oblige us to believe. Granting, however, that that which constitutes the substance of evil, is no less dependent upon God, than good, it follows that there is a necessity, and hence a prescience, to be supposed in evil also. Scripture, at least, speaks of time as by no means a mere semblance, and that doctrine, according to which, the purpose of redeeming and calling believers, is placed *πρὸς ταῦτα δόξαντος, τόσον*, is in no wise devoid of import. Its momentous import is this, that the plan of redemption and restoration in Christ, was not one supplemented under casual circumstances, or that arose ex-improviso, but, on the contrary, was coterminous with the plan of creation; that the fall, with the long term of defection, was not an unfortunate occurrence in the creation of God, but was adopted by God, with free choice, which freedom is evinced on the one hand, by the plan of salvation and by eternal damnation on the other. The Apostle proceeds upon the fact, that in God's sight the redemption is complete, even to its last manifestation, reception into the *δόξα*. God who is elevated above all time, and sees in every thing the end in the beginning, knows how believers, by perseveringly clinging to the Saviour, take in his life and are drawn into close fellowship with him. By virtue of this also he delivers the objective announcement, that true believers, even here

below, receive pardon and adoption, along with every title to heaven, although, for the present, they have but initiatively an interest in Christ. On the *πλησίον* of Christians, see c. i. 7. The appellation *πλησίον*, does not involve, *per se*, the averment that those of whom it is used, have obeyed the call addressed to them; this accessory sense, however, has become fixed, and so the appellation *πλησίον* is in the New Testament used of those disciples of Christ, who have actually obeyed the call, and connected themselves with his church. 1 Cor. i. 24. Jude i. Rev. xvii. 14. An exception must be made of Matt. xx. 16, and xxii. 14, where it only signifies persons invited, without regard to their consenting or refusing to come, whereas *πλησίον*, denotes the *accepted* among those to whom the call was delivered. It is consequently perfectly synonymous with *Christian*. That it is here a substantive is also clear, from the circumstance of *οὐσία* being affixed.

*πατέρα πρόθεσμον*. The *πρόθεσμον*, is the *resolve, purpose* of God, which is avouched by the *usus loquendi* in the New Testament and Greek authors, Rom. ix. 11, ἡ μακρὰ πλησίον πρόθεσμον, Eph. i. 11; iii. 11. 2 Tim. i. 9. 2 Macc. iii. 8. Diod. Sic. l. 1, c. 98. Nothing but a spirit of controversy, choosing amiss amidst the means of warfare, could ever have brought expositors to fancy that *πρόθεσμον* denotes the bias of the will in men. Origen: Secundum propositum vocati dicuntur, qui priusquam vocarentur, propenso jam tunc erant animo ad cultum divinum, quorumque prompta jam voluntati tantum deerat vocatio. So likewise Chrysostom, Theophylact, Cyril, Pelagius and Suidas. Hammond seeks, with much learning, to vindicate this sense, and is followed by Clericus. The parallel passages adduced, and which state the fact of their being called, according to the *πρόθεσμον* of God, as the prerogative of Christians, inasmuch as in this view their salvation appears the more certain, testify decidedly against such an interpretation of *πρόθεσμον*. In other passages, when speaking of men's conversion, the Apostle does not bring forward what themselves have contributed thereto, being ever fully penetrated with the sense of the divine influence alone. On the other hand, however, the predestinarians, following Augustine (De corrept. et gratia, c. 23), have no less introduced an extraneous reference into the passage, inasmuch as they suppose that the annexation *πατέρα πρόθεσμον πλησίον οὐσία* states the ground of the aforementioned persevering, and therefore true, love of God. Such love they affirm is not to be found in all the *πλησίον*, but in those only who are called *πατέρα πρόθεσμον*, i. e. those in whom God makes not merely the outward call by the word to take effect, but likewise the inward action of grace. This reference, however, needs not to be brought into the text. All that can be naturally found in the words, is merely the confirmation of the fact that, God having once determined the reception of true Christians into his kingdom, all that *He* brings upon them, even tribulation itself, can be no hinderance in the way of that, provided only that the Christian does not injure himself.

V. 29. Here the Apostle gives a description in detail of the *καὶ τὴν πρόσωπον*, which is connected quite casually with the foregoing. The appointing of men to be citizens of the kingdom of heaven, is decomposed into various transactions. These are for man separate, but cannot, so far as God is concerned, be viewed as different and successive. Although we may relatively predicate succession in reference to them, in God they must necessarily be one. The Apostle accordingly represents them as having been altogether extant in God from eternity. In the following verbs, to be sure, the *πρό* merely designates the priority of the decree to the execution, it also relates, however, to the *καταβολὴ τοῦ κόσμου*. It thus expresses that God, in the original production of the world, had already in his eye the entire developement of the decree of salvation in the instance of the individual, and had already calculated every thing with regard to it. Bucer: *Omnia hæc apud Deum perfecta sunt, cum ex animo destinavit, utcunque in nobis suo demum tempore perficiantur.*

ὅτι οὐκ πρότυπα καὶ προώπεις. The *ὅτι* we may thus paraphrase: "To the disciples of Christ all must work together for good. For supposing them actually to be his disciples, it follows that by the very fact of their having become believers, they were recognized, in the eyes of God, from all eternity, as likewise heirs of the kingdom. How should they then, under such circumstances, regard the sufferings of time as a mark of God's wrath, or of the loss of his love, and not rather as an avenue to glory?" The first question which meets us here is, whether, as Cornelius a Lapide, for instance, wishes, *πρότυπα* and *προώπεις* taken together form the antecedent clause, so that *ταῦτα* is what first answers to it. One might conclude this from the circumstance, that in the following verses *τούτοις*, in each case, answers to the *οὐ*. We perceive, however, even from the *δι* after *οὐ*, instead of which there would else have been an *οὐν*, that *προώπεις* must be the after clause, and that *καὶ* signifies *also*.

With respect now to *πρότυπων* we find, even in ancient times, a double signification given to it, whereupon modern expositors also divide. Origen takes it in the sense of *γινέσθαι*, to *love, prefer*, which it often bears. On the contrary, Theophylact, Ecumenius, Ambrose, Augustine in the *Prop. 55*, give it the sense of *to foreknow*. Upon this twofold exposition, the Calvinistic and Lutheran churches separate. The Lutheran expositors, Bucer, Baldwin, Hunnius, Calov, and among moderns, Heumann and Michaelis take the *foreknowing* in the proper sense of the term, explaining it, "he knew beforehand the action of their free will in believing." The Calvinists again discover, with Origen, in the *προτυπώσεις*, the intimation of a peculiar complacency, which, in their view, flows, without any ulterior ground, from the *decretum absolutum*. Compare, in particular, Peter Martyr upon this passage, who at once says: *Videtur hic præscientia non latius aut fusius accipi, quam prædestinatio.* He cites, in support of his opinion, the texts in which *γινώσκειν* is used solely in reference to the true disciples of Jesus, John x. 14, 15. 2 Tim. ii.

19; also 1 Pet. i. 20. He further argues, that Acts ii. 23, *πρόγρωπος* is closely connected with *ἀξιούμενον βασιλήν*, and at 1 Pet. i. 2, with *ἰκλεστός*. In fine, that the climax, in which to all whom the Apostle here encourages with the *πρόγρωπος*, future glory is likewise guaranteed, manifests that the *πρόγρωπος* must denote the *love of God*, imparting powers of grace to all upon whom it acts. Calvin says: *Dei præcognitio non nuda est præscientia, ut stulte fingunt quidam imperiti, sed adoptio, qua filios suos a reprobis semper discrevit. Quo sensu venit 1 Petri i. 1. Quare insulse colligunt illi, quos dixi, Deum non alias elegisse, nisi quos sua gratia dignos fore prævidit. Neque enim Petrus fidelibus blanditur, ac si pro suo quisque merito electus foret, sed eos ad æternum consilium Dei revocans omni dignitate prorsus abdicat.*

With regard to the Catholic interpreters, most of them, and among others Erasmus, in his *Com.* take *γνώσκειν* in the metonymic sense of *to love, approve*, and blend with it in a greater or less degree according to their several schools, and likewise, with more or fewer distinctions, the predestinarian meaning. In his paraphrase, Erasmus, while he also gives *προγνώσκειν*, the sense of *to foreknow*, expresses himself quite synergistically: *Illud habemus certissimum, quicquid malorum pii acciderit, omnia cedere in bonum, tantus est Dei favor in eos, quos ex destinata animi sui voluntate delegit ac vocavit in hanc felicitatem. Noster est conatus, cæterum eventus pendet a decreto D. i. Non temere delegit Deus. Novit ille suos multo antequam vocaret.* In fine, the Arminians also take *προγνώσκειν* in the sense, *to regard with affection, to acknowledge*, but they affirm, at the same time, that it is left wholly undetermined by the Apostle, for what reason God makes these the peculiar objects of his love, whether the bias of their own will contributes any thing to this effect, or whether God loves them without any ground at all, and according to a *decretum absolutum*. The same view of the Apostle's declaration is also entertained by several Lutherans, Mosheim, Baumgarten, Chr. Schmid and others. It appears, however, that neither of the two mentioned verbal interpretations of *προγνώσκειν* ought to be sustained. Just as *γνώσκω* itself has the meaning *to resolve*. (See Kypke Obs. ad 1 Petri i. 20, e. g. Josephus, *Antiqu.* l. I. c. 11, it is said of God with regard to the Sodomites: *Ἵγρω τεμαχίσασθα τῆς ὑπερηφανίας αὐτούς.*) so likewise has *προγνώσκω* and as often as the verb or the noun *πρόγρωπος* appears in the New Testament—with the sole exception of Acts xxvi. 5; and 2 Pet. iii. 17—they have uniformly the sense of, (*before*) *to resolve, resolution*. This meaning is by far the likeliest in the passage, Rom. xi. 2, ὁ λαός δὲ προσῆγε, “the people which he destined or elected before the foundation of the world.” Acts ii. 23, *πρόγρωπος*, is evidently equivalent to *decretum, statutum*. In like manner most expositors allow, 1 Peter i. 20, that *προσῆγεσμένος* is to be translated *elected, destined*. (The *πρό* in this case may be without signification.) So likewise 1 Pet. i. 2, does κατὰ πρόγρωπον ικλεστοί appear to bear the same signification as else-

where (2 Tim. i. 9. Eph. iii. 11,) *κατὰ πρόθεσιν*. In this way, moreover, we also perceive how the *οὐς προέγνω* again takes up the *κατὰ πρόθεσιν κλητούς*, and obtain a very close transition. A doctrinal bias brought the Calvinists very near the signification we have given, only they have always endeavoured to derive it from the idea of loving, which they supposed contained in *προέγνω*. Notwithstanding, however, that we take *προέγνω* in the sense, "to destine for disciples of Christ before the world's foundation," the Calvinistic doctrine can as little be found in it as in the *κατὰ πρόθεσιν κλητούς*. Let us but pay attention to the *connection* and the Apostle's *design*, and it will be seen that the *κατὰ πρόθεσιν κλητούς οὐν* can merely denote that God having, from all eternity, resolved to call those who are Christians, and his purpose being irreversible, the glorification that awaits them hereafter, can never be rendered doubtful by any suffering of the present. Accordingly we may translate: "For whom he resolved, before the foundation of the world was laid, to make citizens of the kingdom of heaven, them has he also....." The point remaining quite undecided, whether God's purpose emanated from a baseless *decretum absolutum*, or whether, in any way, a relation is to be supposed betwixt the bias of the will in man and the divine influences.

*καὶ προώρεις ουμόρεις*. The Lutheran expositors, who deride the Calvinists for giving to *προέγνω* almost the same sense as to *πρό-ώρεις*, are in the wrong. It is by no means true, as they suppose, that this gives rise to the tautology, *prædestinavit, quos prædestinavit*: Much more is *προώρεις* closely connected with *ουμόρεις*, and thus declares what is the object and issue of the call, whereas *προέγνω* intimates more the call itself. The Syriac expresses the *προορίζειν* by a term which means *to mark out, to appoint*. It is to be found in a similar connection at Eph. i. 5, 11. Acts iv. 28. As that whereto God destined his own, was conceived as something future, we must, with Grotius, supply a *γενίσθας*. *Συμμόρεις*, which ought properly to govern the dative, is used here as a substantive, and consequently has the genitive.

*τῆς σικώνος τοῦ μῶν αὐτοῦ*. The *σικών* might be pleonastic; the LXX. use it as they also do *δμοίωμα* for the translation of the Hebrew word *מְמֻרָּה*, Gen. v. 1. The Hebrew *מְמֻרָּה*, however, and after it the *δμοίωμα* in Hellenistic, when joined to adjectives as well as verbs, signifying likeness, are purely pleonastic, (Rom. v. 14; vi. 5.): So also might *σικών* be in the present case. It may, however, significantly denote the peculiar expressure of the ideal of humanity, in the person of Christ, the God in man; as in 1 Cor. xv. 49, it is said, that believers in the state of glory, shall bear the image of the heavenly Adam. That the prototype of humanity may be realized in us, by our assimilation to the glorified Son of God, is the ultimate scope of the developement of the human species, and of the divine predestination. Several expositors, as Calov, Calixt, Limborth and others contend, that Paul here brings into view the thought so familiar to

him, viz. that God has chosen to make Christians like to their Captain in all things, in *suffering* no less than in *glorification*, and that this thought is the more appositely introduced, seeing that the object of Paul is to show, that the final issue of suffering must be glory. Properly, however, this allusion cannot be in these words, for all that Paul means to specify, is the glorious scope towards which, as he afterwards says, the *κλήσις δικαιώσις*, and the exaltation to glory, conduct. It hence follows, that the statement of that scope cannot include the allusion to suffering.

*εἰς τὸ εἰρανὸν αὐτὸν πρωτότοκον κτι. The expression is concise, and properly, in compliance with the Apostle's intention, we must resolve it thus: εἰς τὸ εἰρανὸν ἡμας ἀδελφοὺς αὐτὸν, αὐτὸν δὲ πρωτότοκον. Christians received into fellowship with Christ, become, through him, *κοινωνοὶ θείας φύσεως*, 2 Pet. i. 4. According to Hebrews ii. 11, 12, the Redeemer and the redeeme are equally of God, and hence the Redeemer is not ashamed to call them his brethren. The pattern of glorified humanity is head of the church, and from it, according to Eph. iv. 16, the whole body is filly framed together, and one member depends upon another through all the joints. In as far, however, as the pattern holds a higher place than the copy, Christ takes the precedence among his brethren, he being the first born. The new creation of human nature glorified has proceeded from him. It is not necessary, accordingly, to take the word *πρωτότοκος* merely in the improper sense of, *the one chiefly esteemed*, although this is a sense which it may, and which in the New Testament it likewise does bear. Thus David, Ps. lxxxix. 27, is styled *τίκτων, the first born*, and Ex. iv. 22, Israel is called God's first born. Col. i. 15, Christ is called *πρωτότοκος πάσους κτίσεως* and Heb. i. 6, expressly, *δ πρωτότοκος*. Theophylact: *Πρωτότοκος δὲ ἐστὶν ἐν πολλοῖς ἀδελφοῖς κατὰ τὴν οἰκουμέναν* κατὰ γὰρ τὴν Θόρητα μονογενῆς. 'Ἐπεὶ γὰρ η προστηθεῖσα σὰρξ ἐχείσθη παρουσίᾳ όπου τούς χείστος, καὶ ἀπαρχὴ ἡμῶν ἐγένετο, ἀγασθίσης ἐν Χριστῷ τῆς καταχείστου φύσεως, εἰκότως πρωτότοκος ἐστι, καὶ ἀδελφοὶ αὐτοῦ χρηματίζομεν.'*

V. 30. Those men whom God, according to his mercy, has resolved to receive into the kingdom of his Son, nay even to assimilate to himself, do, moreover, in time receive their call, their invitation into the kingdom. Calvinistic expositors, and also Augustine himself, understand by this call, the inward operation of grace, which constitutes the only true *κλήσις*. On the contrary, Lutherans understand by it, vocation by the preaching of the word, in so far as that is complied with. There can be no doubt that by the *καλεῖν* we have primarily to understand the mere invitation to the kingdom of God,

\* He is the first born among many brethren, according to the covenant; for in respect of his Divinity, he is the only begotten. For when the flesh he assumed, was anointed by the presence of the entire anointer, and became our first fruits, the condemned nature being sanctified in Christ, he is rightfully the first born, and we are reckoned his brethren.

in all the passages where it appears, 1 Cor. i. 9; vii. 15, 17, 18, 20, 21, 24. Gal. i. 6; v. 8, 13; Eph. iv. 1, 4, and so on. It may well, however, be supposed, that the Apostle used the verb, as well as the participle *κλητός*, only of that vocation which is complied with, and by which the divine purpose is actually accomplished. Contrary both to the connection, and to the *κλητός* in v. 28, Grotius and Limborch want to limit the *κλῆσις* exclusively to the call to *suffering*.

*τούτους καὶ εἰσιασθεντούς.* Those who are called as persons to whom, according to his eternal purpose, God vouchsafes admittance into the kingdom of heaven, are also justified. The Apostle here treats of the objective act of justification. Compare what was said on ver. 28.

*τούτους καὶ ἰδόσαστο.* Before the divine intuition, which is independent of time, fallen humanity appears, from all eternity, not only as redeemed, but likewise as enjoying the fruits of redemption, and as exalted to glory. To us, however, whose development takes place in time, it doth not yet appear what we shall be, 1 John iii. 2. One day, however, *we shall reign* with him the elder brother, 2 Tim. ii. 12. 1 Thess. ii. 12. 2 Thess. ii. 14. Thus we read, Heb. x. 14, that by the *ὑπακοή* of Christ, once manifested in the history of the world, all who shall be gradually sanctified, have already become *τέλειοι* in the sight of God. Bengel: Loquitur in præterito, tanquam a meta respiciens ad stadium fidei, et ex æterna gloria in ipsam quasi retro æternitatem.

V. 31. The Apostle rises into an almost poetical enthusiasm, of which Erasmus, with all reason, says: *Quid unquam Cicero dixit grandiloquentius!* From the explication he here makes of his former theme, we moreover clearly see, that the sole purpose of the Apostle was to show, that nothing can harm the Christian, if the Christian does not harm himself. To speak of a *decretum absolutum*, in virtue of which God chooses to confer faith, and with faith, salvation, only on certain individuals, would have lain entirely out of the train of ideas which has hitherto been pursued. The Apostle shows that *suffering* cannot frustrate the Divine call, the *κλῆσις*. To make this section furnish a proof of the Calvinistic view, it must have said, that even by *revolt* and *sin* the *κλῆσις* could, under no circumstances, be endangered. That the *κλῆσις* of believers may, however, be shaken by culpable unfaithfulness on their own part, appears at least to be implied in 2 Pet. i. 10.

The *τι οὐκετείνειν*, as has been already explained, c. iii. 9, here introduces the result of the previous contemplation. The *καὶ τούτα* makes the formula more complete, when, following the Syriac and the Vulgate, we translate *καὶ*, *with respect to*, Heb. iv. 13, and under *τούτα*, understand the whole previous detail. Bolten translates connectedly: "From this we now draw the conclusion, that seeing God loves, nothing is able to injure us." Others rendering *καὶ*, *against*, translate as Mosheim: "What have we now to object to this argument?" Admirably speaks Chrysostom: 'Ως ἀν εἰκονα, μὴ τοινού λέγει μοι λοιπὸν καὶ τὸν καθιδίνων καὶ τὴς παγὰ πάντας ἐπιβούλησ.

εἰ γὰρ καὶ τοῖς μέλλουσί τινες διαπιστώσουσιν, ἀλλὰ περὶ τὰ ηδη γεγενημένα ἀγαθὰ οὐδὲν ἀντικείμενον οἶσιν, τὴν ἀνωθεν τοῦ Θεοῦ περὶ σὲ φιλίαν, τὴν δικαιώσιν, τὴν δόξαν. καὶ γὰρ ταῦτα σοι διὰ τῶν δοκούντων είναι λυπηρῶν ἐχαρίσαστο. καὶ δικεράσιμες αἰσχύνην είναι τὸν σταυρὸν, τὰς μάστιγας, τὰ δομάτα, ταῦτα ἔστιν ὅτινα οἰκουμένην κατέρριψεν ἀπασαν— Τίς καθ' ἡμῶν; τίς γὰρ οὐ καθ' ἡμῶν, φησι, καὶ γὰρ ὡς οἰκουμένην καθ' ἡμῶν, καὶ τύραννον, καὶ δῆμον, καὶ συγγενεῖς, καὶ πολῖτας. ἀλλ' ὅμως οὗτοι, οἱ καθ' ἡμῶν τοσούτοις διάτονοις ἐπηρεάζειν ἡμέν, δέτε καὶ ἀκούτες στεφάνων ἡμίν αὐτοῖς γίνονται, καὶ μυρίων ἀγαθῶν περάζετον, τῆς τοῦ Θεοῦ σοφίας τὰς ἐπιθυμίας εἰς τὴν ἡμετέραν σωτηρίαν καὶ δόξαν τελεπούντος.\* Calvin: Constituuntur fideles non dejiciuntur. The interrogation heightens, as it always does, the liveliness of the sentiment.

V. 32. "Οογε τὸν ἰδίον μὲν οὐκ ἴρεσσατο. What in Abraham was a mark of peculiar love to God (Gen. xxii. 12), is a special mark of the love of God to men. "Οογε, De Wette, *He who*, or *He, surely. Tid; Θεοῦ*. Compare chap. i. 4. Although *ἰδίος*, like the Latin *proprius*, frequently bears the sense of *suum*, it also frequently bears that of *proprius*. (See Bretsch. Lexicon), and, accordingly, it is here equivalent to the *μονογενῆς* joined to *νιός* in John. Hence, Luther and De Wette translate well "seines eigenen Sohnes," his own son. As the latter, likewise, John v. 18, correctly renders *ἰδίον πατέρα*, *his proper father*.

ὑπὲρ ἡμῶν πάντων παρέδωκεν. Το παρέδωκεν, εἰς θάρατον ought properly to be supplied, as it stands in full, Matt. x. 21. Compare John iii. 18. Luke xxii. 19. Gal. i. 4. On the idea to be connected with *ὑπὲρ*, see chap. v. 8. It becomes a question, whether under *πάντες*, we are to understand *all* men, or merely Christians. Lutheran expositors usually take it universally, so that the *ἡμεῖς* denotes *Men*. The aim of the Apostle being, however, only to comfort Christians, and likewise, as the vocation of Christians exclusively has hitherto been spoken of, it is most probable that *ἡμεῖς* denotes such.

καὶ σὺν αὐτῷ, is a concise expression, used in place of *χαρισάμενος αὐτὸν ἡμῖν*. Καὶ, Bengel: Addit epitasis argumento a majori ad minus.

V. 33. Expositors differ in the punctuation of this verse. Augustine, De doctr. Chr. l. III. c. 3, for the purpose of adding animation to the diction, wants to put a point of interrogation after *δικαιῶν*, and also

\* As if he said, Tell me no more of dangers and snares laid for us by all the world. For were any to disbelieve future things, still they could have nothing to object to the blessings already bestowed, such, for example, as the love of God to you, justification, glory. These he has conferred upon you by means of what appeared calamities. And as for your esteeming a disgrace, the cross, the scourge and bonds, these are just what have restored the whole habitable globe.—Who is against us? Who is not against us, he says? The whole world, princes and people and kinsmen and fellow citizens are all against us. Nevertheless, even they who are against us are so far from doing us any harm, that even against their will, they make crowns, and procure for us a thousand blessings, the wisdom of God converting their plots into our salvation and glory.

after every separate proposition from ver. 34. So likewise Erasmus in his Commentary, Locke, Schöttgen, Griesbach and others. Augustine was doubtless betrayed into this mistake, solely by the Latin translation, which renders the passage as if it were pointed in the manner specified. That punctuation, however, cannot be defended, for it would create a quite unnatural accumulation of questions, seeing there would be seven in verses 33 and 34, and, again, seven more following in ver. 36. Just as little is it allowable for Chrysostom, Ecumenius, Theodore, Beausobre, Heumann and others, to unite into one sentence, Θεός ὁ δικαιῶν and τίς ὁ καταζητῶν. In that case, the first question, τίς ἐγκαλέσει, would have no answer, the answer to the second question would then be contained already in the former clause, and ver. 34, which, according to our view, gives the answer to the τίς ὁ καταζητῶν, would thereby lose its whole weight. We prefer, accordingly, the common punctuation likewise followed by Luther, according to which the only points of interrogation are one after Θεοῦ, and another after ὁ καταζητῶν. In that way, the two participles ὁ δικαιῶν and Χριστὸς ὁ ἀποθανῶν, after the Hebrew idiom, form, with the article, the predicate, coming in the place of the verb finitum, as Deut. iii. 31, וְמִתְּרָא לְנִיר, and 1 Sam. xvii. 20, נִצְחָן לְנִיר. See Gesenius Lehrgeb. s. 708. The Syriac also translates the δικαιῶν here by the participle. Calvin observes, that the question with ἐγκαλέσει, would be better placed beside the answer with Χριστὸς, seeing that Christ is properly the intercessor, as on the other hand would the Θεός ὁ δικαιῶν, beside that with καταζητῶν, inasmuch as it is properly God, who, in the character of judge, does away condemnation for the sake of Christ. He then adds. Sed Paulus non temere alio modo transtulit, volens a summo usque ad infimum munire fiducia filios Dei. Magis ergo emphaticae colligit, filios Dei non obnoxios esse accusationi, quia Deus justificat, quam si dixisset, Christum esse patronum, quia melius exprimit viam judicii eminus præclusam esse, ubi pronuntiat judex, se a reatu prorsus eximere, quem ad pœnam volebat trahere accusator. Secundæ quoque antitheses eadem est ratio. Longe enim abesse ostendit fideles a subundæ damnationis periculo, quum Christus peccata expiando præverit Dei judicium.

τίς ἐγκαλέσει. In profane authors, likewise, ἐγκαλέσει τινί τι has the meaning, *to lay something to the charge, to accuse*. It seems not improbable, according to the opinion of Grotius, Limborch, and Bolten, that Paul alludes to the accusations brought by the Gentiles against the Christians. This cannot, however, be all, and, moreover, it does not agree with the τίς ὁ καταζητῶν. We shall do better to imagine some man, angel, or devil, accusing Christians before God's tribunal. It is taken in this general way by Ambrose and others.

ἐπλεξτὸς means properly, *selected*. In that sense, equally with the Hebrew נְחַנָּה and כְּבָנָה, and also נְכָזָר, all derivatives of נְכָזָר, *to select*, it is used in the sense of ἔργον, *precious, dear*, and is equivalent to ἀριμός, according to 1 Pet. ii. 4. Hence ἀγγέλοις ἐπλεξτοῖς, "the angels

beloved of God," 1 Tim. v. 21. Hence also are Christians called a γίνος ἐκλεκτὸν βασιλικὸν, 1 Pet. ii. 9. Ὁ τοῦ Θεοῦ ἐκλεκτός is a title of the Messiah, Luke xxiii. 35. It is according to this usus loquendi that Christians come to be styled, *favourites of God*, 1 Peter i. 1. Mark xiii. 20. Matt. xxiv. 22, 31. Luke xviii. 7. Colos. iii. 12. Titus i. 1. Rev. xvii. 14. According to the usus loquendi, there is, therefore, in this word not the slightest basis for the doctrine of absolute election. In Matt. xx. 16; xxii. 14, likewise, ἐκλεκτός, in contrast with ἀλητός, signifies only *the favourite, the dear child of God*. Hence the Arabic translates, *the pure, the chosen*.

Χριστὸς ὁ ἀποθανόν. Luther translates well: Christus ist hier, der... Christ has taken upon himself the punishment of all. Were any therefore to condemn, still no penalty would any more fall upon us.

V. 34. By the representation which, as he is wont to do, Paul here makes of the resurrection of the Saviour as a higher, and of his exaltation and entrance into glory, as the highest stage of his work of redemption, a fine elevation is effected simultaneously, and in proportional degrees, of the proof of the impossibility of condemnation. For the train of the ideas is now as follows: How can any one be for condemning us, when Christ not only died for our sins, but the selfsame person who satisfied for these, is even himself joint Judge and likewise intercessor with God.

*Sitting at the right hand of God* is descriptive of participation in his government. Among the ancients, persons who were to receive honour were usually seated at the king's right hand, 1 Kings ii. 19. 1 Sam. xx. 25. 1 Macc. x. 63. Matt. xx. 21. Mark x. 37. Sueton, Tiber, c. 6. Sallust. Jugur. c. 11. Among the Greeks, the deities of chief esteem were, in like manner, conceived as σύνθετοι, σύνεδοι, as sitting on the right hand of Jupiter. Callimachus, Hymn. in Apoll. v. 28, 29. Hence likewise in Psalm cx. 1, the Messiah is represented as sitting at God's right hand; and so in the New Testament is Christ described as He who sits in the same throne with God, Rev. iii. 21, and at his right hand, Matt. xxvi. 63, 64.

ὅς καὶ ἐντυγχάνει. This ἐντυγχάνει of Christ, which is also alluded to at Heb. vii. 25; ix. 24. 1 John ii. 1, expresses in a figure, that the power of Christ's redemption manifests itself as continually operative. Chrysostom: Τὸ ἐντυγχάνειν δ' οὐδὲν ἐτερον εἰσγίνεται, ὅλα' ἡτα δεξιμὸν καὶ ἀκμαῖον τῆς περὶ ἡμᾶς ἀγάπης ἐνδείξηται.\*

V. 35. The import of this conclusion, which glows with holy enthusiasm, is as follows: Whatesoever, therefore, may befall us in this life, in the shape of affliction, persecution, and temptation, still, as Christ loves us in an everlasting way, we may be immovably persuaded that his love will be continual. The Apostle, therefore, does not represent, as a thing irreversible, that the man who has once believed, is secure from the possibility of wholly falling away in such

\* For nothing else has he spoken of interceding, but to show the fervour and vehemence of his love for us.

μαρτιζόμενοι τῶν μαστιζόντων περιγυνόμεδα, εἰ ἐλαυνόμενοι τῶν διωκόντων προτείμεν, εἰ ἀποθνήσκοντες τὸς ζῶντας τρεπόμεδα. ὅταν γὰρ καὶ τὴν δύναμιν τοῦ Θεοῦ καὶ τὴν ἀγάπην δῆς, οὐδὲν τὸ καλύτον τὰ δανμαζά ταῦτα ἐκβῆναι, καὶ παραδοῦσα, καὶ τὴν ἐξ περιστίας λάμψαι τίκην.\*

διὰ τοῦ ὀγκησαντος. The Vulgate, the Ethiopic version, Ambrose, Cyprian and Koppe will have it that διὰ stands with the genitive instead of with the accusative, and that Paul's intention is to say, how the love felt by the Christian to the Saviour, enables him to overcome all difficulties. Luther too translates in this sense. But, apart from the consideration, that the exchange of the two cases after διὰ, is not yet, certainly demonstrated, we have no more reason to suppose such substitution, than not to suppose it. We obtain equally an appropriate sense, if the Apostle maintains a power of Christ, inwardly strengthening him under his temptation, as he does, Phil. iv. 13: πάντα ισχύω ἐπειδὴ ἐνδυναμῶντί με Χριστῷ, where εἰ is equivalent to διὰ with the genitive. This inward power of Christ, however, rests on the consciousness of the redemption secured through him.

V. 38. The same thought more forcibly brought forward. A fervour of divine love, like that with which the Apostle here glows, and kindled like his, by love on the part of God to him, may take home the words in the song of Solomon, viii. 6: "Love is strong as death; jealousy is cruel as the grave; the coals thereof are coals which have a most vehement flame. Many waters cannot quench love, neither can the floods drown it." Admirably does the great Chrysostom, interpreting Paul's fervour with a like fervour of his own, remark: Ταῦτα δὶς ἔλεγεν, οὐχ ὡς τῶν ἀγγέλων τύττε ἐπεχειρεύετω, ἡ τῶν ἀλλων δυνάμεων, μὴ γένοντο, ἀλλὰ μεδ' ὑπερβολῆς ἀλάσσεις τὸ φίλτρον, διὰ τὸν Χριστὸν εἰχε, ἐπιδεῖξας βαλόμενος. οὐ γὰρ τὸν Χριστὸν ἐφίλεις διὰ τὰ τὰ Χριστῷ, ἀλλὰ διὰ αὐτὸν τὰ ἐκείνα, καὶ πεδὸς αὐτὸν ἴσχα μόνον, καὶ ἐν ἐδεδοίχει, τὸ μὴ τῆς ἀγάπης ἐκείνης ἐπετείν. τοιτοῦ γάρ αὐτῷ καὶ γένεντος φορεγάτερον ἦν, ὥσπερ καὶ τὸ μένειν ἐν αὐτῷ βασιλείας ποδεινότερον. τίνος οὖν ἀντὶ ζημιῶν ἀξιος λοιπὸν ἡμεῖς, ὅταν ἐκείνος μὲν μηδὲ τὰ ἐν τοῖς οὐρανοῖς δανμαζά γε πεδὸς τὸν τὸν Χριστὸν πόδον, ἡμεῖς δὲ τὰ ἐν τῷ βορδόρῳ καὶ τῷ πηλῷ τὸ Χριστὸν προτιμῶμεν;.....ἐκείνος οὐδὲ βασιλείαν ἡγείται τι διὰ τὸν Χριστὸν είναι, ἡμεῖς δὲ αὐτῷ καταφευνόμεν, τῶν δὲ αὐτῷ πολὺν ποιάμεδα λόγον, καὶ εἰδεις καὶ τῶν αὐτοῦ. νῦν δὲ οὐδὲ τέτο, ἀλλὰ καὶ βασιλείας ἡμῖν προσειμέ-

\* For the wonderful thing is not merely, that we gain the victory, but that we conquer by means of things, that were meant to ensnare us, and do not merely conquer, but more than conquer, i.e. with the utmost ease, and without sweat and toil. For not merely when actually suffering, but even when we but prepare our mind, do we erect trophies against the enemy. And rightfully too, for God is our fellow soldier. Do not therefore disbelieve, if, when scourged, we overcome the scourgers, if, when put to flight, we vanquish our pursuers, if, when dying, we route the living. For when you have supposed both the power and the love of God, there is nothing to hinder these strange and incredible things from taking place, and the victory to be above measure splendid.

νης, ἵξειν ἀφέντες, τὰς σκιάς καὶ τὰ ὀνείρα καδ' ἵξειν διώχομεν τὴν ἡμέραν.\* Origen and Theodoret likewise comment with enthusiasm upon this verse.

οὐτε δάνατος, οὐτε ζωὴ. Koppe takes both these words metonymically, as *abstr. pro concr. neither dead nor living being*. More correctly, along with most others, we interpret δάνατος, as signifying *death by violence*, the threat of which might deter, and ζωὴ, either with Mosheim and Heumann, of the *joys of life*, or with Grotius, Turrelin and others, of life promised under the condition of separation, or with Limborch, and as best accords with the notion of God's οὐγάρη, of the afflicted life of Christians. Similar is the passage, 1 Cor. iii. 22. Baumgarten takes δάνατος, metaphorically, in the sense of *misery, ζωὴ, happiness*.

οὐτε ἄγγελοι, οὐτε ἀρχαὶ. The codices A B C D E F G, the Coptic, Armenian, and Syriac translations, with several of the fathers, read οὐτε δυνάμεις, after οὐτε ἴνεστάτα, οὐτε μέλλοντα. Now, however unsuitable this location of the δυνάμεις, may appear, seeing that elsewhere it is constantly found united with ἄγγελοι, we must still recognize the authority of the codices, even should we thereby be compelled to suppose an error of the pen on the part of the Apostle. And, with respect to the import of these three words, they are either all the three taken as designations of angels, or all three, or at least the two last, as designating something else. Wolle and Bolten translate ἄγγελοι, *deputies* (of the government), *legates*, ἀρχαὶ and δυνάμεις, *Heathen or Jewish magistracies*. The two last words are by numerous expositors, Turrelin, Brais, Baumgarten, Heumann and others understood in this sense, supposing as they do, that three names for the higher spirits would be too tautological. Cocceius will have ἀρχαὶ and δυνάμεις, taken quite generally, *every great and powerful person*. Carpzov, according to Philo's mode of using the words, conceives them to mean *the elements*, just as some translate δυνάμεις at Mat. xxiv. 29. Elsner has shown, however, that ἀρχαὶ and δυνάμεις, even in Philo, have not this sense, when standing alone, but only when they have some other addition. Now, although ἀρχαὶ and δυνάμεις, may certainly designate magistrates, inasmuch as

\* These things he said, not as if the angels or the other powers would attempt this, God forbid! But from the desire of showing with every hyperbole, his love to Christ. For he did not love Christ, because of the things of Christ, but loved his things for Christ's sake, and looked to him alone, and of one thing only was he afraid, viz. to fall from that love. This was to him more dreadful than hell; just as to continue in it was more desirable than heaven. What consequently must we deserve? He did not esteem the things that were in heaven, compared with the love of Christ, we prefer to Christ things of clay and filth.....He, on Christ's account, does not reckon even a kingdom worth any thing; we despise himself, but have great esteem for his things. Nay, would indeed that we had esteem even for these. But now, is the case not even this, that, relinquishing the kingdom that is offered to us, we pursue shadows and dreams day after day?

the two words have this signification, even in profane authors, we still prefer considering them equally with ἄγγελος, as designations of the higher spirits. The Jews were accustomed to divide the angels, whom they called by the beautiful name פָּנָלִי אֶלְיָהּ, *his family*, into several classes שָׁרֶפֶת אֶפְנִים, בְּרוּכִים, שְׁנָאָגִים, אַשְׁרִים, נְבִים, וְאַלְהִים to each of which they assigned particular angels as presidents. See Eisenm. Edtd. Judenth, Th. II. s. 374, Bartolocci. Bibl. Rabb. T. I. p. 267.) The New Testament writers mention similar orders of the world of spirits, Eph. i. 21, where ἀρχὴ, ἐξουσία and δύναμις are conjoined, Col. i. 16, ἀρχόντες, ἀρχαὶ, ἐξουσίαι, 1 Peter iii. 22, ἄγγελος, ἐξουσία, δυνάμεις. The abstracts, in all these instances, stand in place of the concretes. It appears that these New Testament names likewise are borrowed from Judaism. Among the Rabbins at least we find the word which answers to δυνάμεις, and it is a very common one among them, כְּחוֹתָה שֶׁל מַעַלָּה (Philo likewise styles the angels δυνάμεις, see Elsner, Obs. a. h. l.), and again the סְמִינָה and כְּלַבְּסָה answering to ψυχώτης and ἀρχὴ, and in fine כְּנָפָד answering to δρόντι, (comp. Schöttgen on Col. i. 18), all designating orders of angels. Accordingly, as it is demonstrated that the Apostles, agreeably to the doctrine of the Jewish theology, believed in several classes of angels, as these classes are, in other passages likewise, mentioned, side by side, with the view of amplifying the idea, as the very words ἀρχαὶ and δυνάμεις, connected with names of angels, appear elsewhere in the New Testament designating angels, but not as names of civil authorities, (ἀρχαὶ occurs at Tit. iii. 1, as designation of the magistracy, but joined with ἐξουσία and not with δυνάμεις), as, moreover, were it joined with ἄγγελος, and still retained the meaning *civil authorities*, Paul would have spoken very obscurely, in fine, as it would be very feeble to mention the terrestrial, immediately after the heavenly powers, it appears preferable to look upon ἀρχαὶ and δυνάμεις, as being likewise names of heavenly beings. But it may, moreover, be asked again, whether, under all the three designations, as Origen thought, the Apostle intended the fallen angels, or whether, as Grotius, Turretin and others, he merely intended ἄγγελος to signify these, or whether he meant to designate good angels by all the three names. The fallen spirits are likewise named ἀρχαὶ καὶ ἐξουσίαι, 1 Cor. xv. 24. Eph. vi. 12. Col. ii. 15. They are also called ἄγγελοι, 2 Peter ii. 4, although with the adjunct ἀμαρτήσαντες. In support of this signification, it might be urged, that at Eph. vi. 12, likewise, Paul brings forward these fallen angels as adversaries of the Christians. In the present passage, however, he does not so much mention those creatures which are usually hostile to Christians, as rather, with losty poetical expression, all that can be conceived conflicting with them. Origen: Ait Paulus, hyperbole, non solum per ea, quæ accidere possunt, sed ne per ea quidem, quæ evenire omnino non possunt, ullo pacto a Dei charitate deflectimur. It is accordingly more probable that he meant the powers

nearest to God among the orders of heavenly spirits. Their opposition to the Christians he mentions only in the same hypothetical way as the preaching of the angel, Gal. i. 8.

οὐτε ἐνστῶτα, οὐτε μέλλοντα scil. πράγματα. So too 1Cor. iii. 22, and among these, *persecutions* are mainly to be understood. Calvin: Quia non tantum cum dolore, quem e malis præsentibus sentimus, nobis lucta est, sed etiam cum metu et sollicitudine quibus angunt nos quæ impendent pericula.

V. 39. οὐτε ὄψιμα, οὐτε βάθος. These words have been interpreted in an extraordinary variety of ways. Origen understands by them, *the wicked spirits* dwelling in the *air* and in *hell*. Ambrose: *Heights* of presumptuous speculation, as Christ unites the knowledge celestial, with that of this earth, and *depths* of sin, Christ having also descended into the lower parts of the earth, to do away our sins. Augustine: *Vain curiosity* about the things *above*, and *below* us, which separates us from God, Nisi caritas vineat, quæ ad certa spiritualia non vanitate rerum, quæ foris sunt, sed veritate, quæ intus, hominem invitat. Melancthon: *Heretical speculations* of the learned, and the *vulgar superstition* of the people. Wolf, Grotius: *The honour* and the *reproach* of the world. Erasmus: *High* and *low places* from which assaults are made. Ecumenius, Cocceius, Chr. Schmid: *Prosperity* and *adversity*. Limborch: The *lifting up* of Christians, when put to death by crucifixion, or their *submersion* in the sea. Heumann: All things one with another, (he compares the proverbial expression in Latin, *Summa imis misere, superis inferis notum est.*) It requires, however, to be demonstrated, that the same *usus loquendi* in regard to ὄψιμα and βάθος, prevailed in Greek. Without going over this multitude of different expositions, we shall endeavour to justify that which we regard as the best. There are three objections to be made against them generally; either they are too special, or they find in βάθος, and ὄψιμα something much too trivial, and which would appear feeble, after the hinderances before specified, or, finally, they are not supported by the *usus loquendi*. According to that, the most admissible would be the meaning, *prosperity* and *adversity*, which might then pass over into the more special one of *honour* and *reproach*, ἄρος being the special designation of outward consequence and wealth, or of *welfare* generally, βάθος, on the contrary, of *misery*, Job xxiv. 24, in the LXX. 1 Macc. x. 24. Judith ix. 20. Jas. i. 9. 2 Cor. xi. 7. 2 Cor. viii. 2. More eligible notwithstanding appears the exposition of Theophylact, particularly of Theodoret. The former interprets ὄψιμα, of the *heavens*, and βάθος, of the *earth*, and that per metonomē continentis pro contento, "all that is in heaven, and all that is upon the earth," so that the sentiment would be of a piece with Ps. lxxiii. 25, 26. Were this the meaning, we should have a sublime close of this sublime opinion. In respect of ὄψιμα moreover, it would be easy to justify the signification. In Hebrew עִזּוֹ means always *heaven*. By the LXX. it is uniformly rendered ἄρος, which has also this excuse in the New Testament, Luke i. 78.

Eph. iv. 1. On the other hand, in support of the meaning put upon βάθος, the *earth*, Eph. iv. 9, could alone be cited, where τὰ κατώτερα μέρη τῆς γῆς, is to be found, γῆς being gen. appos. Doubtless, also, Paul chose this less usual expression, only for the sake of the more specific contrast. Whether in the LXX. Is. vii. 11, the εἰς βάθος, and εἰς ὕψος, signify, “in heaven or upon the earth,” is as yet doubtful. Theodoret says: Βάθος γὰρ, ὡς οἷμα, τὴν γέενναν ὀνομάζει. ὕψος, τὴν βασιλείαν.\* This meaning of βάθος is more easily demonstrable than the former. In Hebrew the Scheol frequently receives the names γָּאַתְּהָתָה, לְבָבָהָתָה, γָּאַתְּהָתָה, רָבָבָהָתָה, all of which answer to the βάθος; Rom. x. 7, the Scheol is called in a general way, ἀβύσσος; Luke viii. 31, and frequently in Revelation, that quarter of the Scheol, which contains the damned, is in particular called ἀβύσσος; Phil. ii. 10, the inhabitants of the Scheol, are styled καταχθόνιοι. Now this contrast of heaven and hell is still better adapted than all the forementioned meanings, to form the cornerstone of the Apostle’s opinion. So is it conceived particularly by Bengel and Wetstein.

οὕτε τις κτίσις ἔτέρα. Theodoret takes κτίσις in the sense *Nature*; Πόσσαν δοκοῦ τὴν κτίσιν ἀντιταλαντένας, τῇ περὶ τὸν Θεὸν ἀγάπῃ, καὶ τοῖς δρωμέναις ουνάκας τὰ νοητὰ, ἀγγέλους, καὶ ἀρχάς, καὶ δυνάμεις, καὶ τοῖς παρούσαις τὰ προσδοκώμενα ἀγαθό, καὶ μὲν δὴ καὶ τὰς ἡπειρημένας καλάσις· καὶ πρὸς τούτοις τὴν αἰώνιον ἡώην, καὶ τὸν αἰώνιον δάναον· καὶ δεασάμενος ἵτι τούτῳ τῷ μέρος ἐλλείπον, ζητεῖ μὲν ἀλλο τὶ προσθεῖνα· οὐχ εὐρὼν δὲ, δῶλην τοσαντην κτίσιν καὶ πολλαπλασίαν διακλάττει τῷ λόγῳ· καὶ οὐδὲ οὕτος ἐξιστούμενα ταῦτα πάντα δέῃ τῇ περὶ τὸν Θεὸν ἀγάπῃ.† More correctly, *creature, being*.

ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ. They who before, at ver. 35, understood the love of man to *Christ*, seek to explain these words, in compliance with that view. Now, although one may doubtless say, that, as in general, the way to the Father is only by the Son, so in like manner it is only in Christ that man can truly love God, still it is much more natural to suppose, that the Apostle means here to affirm, what is the cardinal point of the doctrine of the gospel, that God has forgiven us in Christ, Eph. iv. 32, and that we are accepted in the beloved, Eph. i. 6. So is it elsewhere said, that the *grace* of God has been given us in Christ, 1 Tim. i. 14. 2 Tim. i. 9, and so likewise of χειροτόνης τοῦ Θεοῦ, Eph. ii. 7. On the other hand, there is no parallel text on the love of man to God in Christ.

\* The depth, as I think, he calls hell, the height, the heavenly kingdom.

† Having weighed all nature in the scale with love towards God, and having with the things that are seen, connected things known only by the intellect, angels and principalities and powers, and with present blessings, those that are expected in the future, yes, and even the punishments which are then threatened, and in addition to these, eternal life and eternal death; and having perceived this part to be, as yet, defective, he seeks something else to add, and not finding it, fabricates with a word another creation, equally great and manifold, and not even thus does he see all these things equalling love to God.

## CHAPTER NINTH.

### ARGUMENT.

WITH the eighth chapter the Apostle had terminated the doctrinal part of his Epistle. Henceforward to the twelfth, there follows another section, which we may call a historical corollary. Were that way, which he had hitherto been inculcating, the only way of salvation, it followed, that the Jews, who still strove after blessedness, through the medium of fulfilling the law, would be wholly excluded from mercy. Moreover, as a much greater number of Gentiles than Jews were received into the church of Christ, there actually resulted, from Paul's doctrine, the rejection of almost all the members of the Israelitish theocracy. This might appear severe. Accordingly Paul affirms, in the first place, That it distressed himself to think that the majority of Israelites should be rejected. But, nevertheless, that was the truth. Moreover, it cannot be objected that, in that case, the promise made to Abraham, of Israel being the covenant people, is left unfulfilled: for the promise did not extend to *all* the bodily descendants of Abraham, as such. Isaac and Ishmael, in respect of corporeal descent, had both been Abraham's children; and yet, in this instance, God had vouchsafed the privileges to Isaac only, who was born according to Divine promise. With the same free will does God now act, in not receiving all the subjects of the Old Testament theocracy into the new kingdom of God, but those only who comply with the divine condition of faith in Christ, without relying upon their own righteousness by works. Should the Israelite object, however, that the example was inapplicable, inasmuch as Sarah was a holy woman and rightful wife of Abraham, whereas Hagar was not even a Hebrew, but proud tempered and a maid servant, we have a still more decisive example of God's not binding himself to a bodily descent in the instance of Rebecca, who bare Jacob and Esau as twins. But, notwithstanding, Jacob was destined by God for the possession of Canaan, while Esau obtained no privilege of the kind. Inasmuch too as God declared his decree to this effect, even at the birth of the children, it might thence be likewise gathered, that not even *works*, on their part, existed as condition of that decree, and, accordingly, that what he had vouchsafed to Jacob, whether we look to his birth or works, he vouchsafed to him from the free purpose of his grace. On the other hand, however, least of all can it be thence inferred, that God is unjust. We must only acknowledge, Paul means to affirm, that on God's side *all* is grace, while on ours, not a word can be said of *claims* of any kind whatever. It follows that any endeavour in our own strength to enforce certain claims (as Israel does bodily extraction and fulfilment of the law), to privileges from God, can never gain its end. Nay, we learn from the case of Pharaoh, that by the divine forbearance the stubborn may be, for a certain time, endured, but that punishment surely overtakes them at last, and then is all the more severe, to the increase of the divine glory. It follows, proceeds Paul, that man must be content if God, recognizing no *rights* upon his side, accepts of him when he complies with the Divine conditions, and gives others

over to their obduracy. God certainly appears compassionate enough, in enduring the latter with patience, instead of visiting them, as they deserve, with instant punishment, and when, in contrast with them, he exalts to glory such as comply with his conditions. The persons who in this way, *i. e.* by means of conditions, prescribed by God, and independent of righteousness by works, attained to salvation, are, now-a-days, believers on Christ, both from amongst Jews and Gentiles. Such persons, it is true, acquire their justification as something to which they have no kind of right whatever. But then, on the other hand, God imposes upon them no other condition than mere belief of the heart. In behalf of this new procedure, however strange it might seem to the Israelite, even the Old Testament spoke. For there were to be found there, on the one hand, passages in which the vocation of the heathen is announced, and, on the other, passages wherein the prophets foretell to but an inconsiderable number of Jews, the grace that was to come. Accordingly, the ground of Israel's not being received into the new kingdom of God, manifestly does not lie in God; Israel has to attribute this rejection to itself, having wanted to receive pardon through efforts of its own, and upon the ground of certain rights, and refusing to comply with the condition laid down by God, according to his free purpose, *viz.* acquiescence with childlike faith in the redemption of Christ.

#### DIVISION.

1. Protestation of the Apostle, that it was a distress to himself to think that the rejection of the ancient covenant people *as a whole* follows from the doctrine of salvation he has been hitherto delivering. V. 1—6.
2. God recognizes neither *bodily extraction* nor man's *works* as a claim to justification. V. 6—13.
3. God has an absolute right to impart to whom, and in what way soever he pleases, the tokens of his love. He is also free to prescribe conditions of justification, under which Gentiles, and these even in greater numbers than Jews, obtain forgiveness. V. 14—24.
4. Even the Old Testament predicts that an inconsiderable number of Jews, on the one hand; and on the other, that the Gentiles should be forgiven. V. 25—33.

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#### P A R T I.

**PROTESTATION OF THE APOSTLE, THAT IT WAS A DISTRESS TO HIMSELF TO THINK THAT THE REJECTION OF THE ANCIENT COVENANT PEOPLE, AS A WHOLE, FOLLOWS FROM THE DOCTRINE OF SALVATION HE HAS HITHERTO BEEN DELIVERING.**

V. 1. THE Apostle has now brought to a close the explication of that great message of salvation, he had announced in chap. i. 16. Here, then, he, as it were, looks around him, and considers in how far it actually effects the salvation of the sinful race. His eye meets the mighty company of the subjects of the Old Testament theocracy, which, offering as a whole, a hostile resistance to that divine scheme

of salvation, seems, on that ground, to deserve total rejection. Aware, as Paul is, of the mournful but still indisputable truth of this inference, he feels himself compelled, at the close of his explication, to give some more notices respecting the relation of the old covenant people to the new scheme of salvation. He shows that they have themselves to blame, if the Israelites are not received; that their pride is their ruin, in consequence of which, they endeavour to enforce claims of their own, and refuse to comply with the divine purposes. He further shows, that already the Old Testament gives intimation of the obduracy of the Jews, in the time of the Messiah, and likewise of the calling of the Gentiles, and, finally, he opens up, in the eleventh chapter, the prospect into a distant future, that after the majority of the heathen should have entered the kingdom of God, the bulk of the Jewish people will repent, and embrace the salvation offered in Jesus. With that glorious prospect, which exhibits Gentiles and Jews, as citizens of the kingdom of Christ, in equal glory and intimate fellowship, the Apostle terminates the doctrinal part of his Epistle. In introducing the section now before us, he feels himself moved to premise the averment, how dearly he himself loves his nation. We must not suppose that this prefatory declaration of his attachment was the result of reflection, as if, according to the opinion of the majority of expositors, he had purposely introduced it, because the partiality of the heathen towards him might awaken suspicion of the sincerity of his regard for Israel, or because it was the Gentiles who were principally converted, and the Apostle might have been accused of cherishing, on that account, hatred for the Jews. It is much more natural to regard what he here says as the direct expression of his feeling.

*τὸν Χριστὸν.* Most interpreters, both ancient and modern, look upon this as a form of oath, similar to *καὶ τὸν Χριστὸν*, so that the sense would be, "By the loss of Christ," or, "As sure as Christ lives." Glassius, Noldius and Schöttgen appeal to the use of *τὸν* in the oaths of the Jews. Partly, however, we find the *τὸν* in the forms of oath in the New Testament, only in cases where a verb of swearing is used, and partly, it may be said in general, that we have no example of the Apostle having, in the proper sense, sworn by Christ. Eph. iv. 17, where *μαρτυροῦσαι* only means *exhort*, *adjure*, and where there is no place for a form of oath, the *τὸν χριστόν* is to be conceived in the same way as we shall here immediately explain the *τὸν Χριστόν*, viz. "the Lord himself being present in my mind, and moving me." At 1 Tim. v. 21, the *τὸν τὸν Χριστὸν* must not be conceived as a form of oath, and even if it were, the *καὶ τὸν ἐπεκτείνων ἀγγέλων* which is appended, would show that in this passage, it would be a quite peculiar exception, it having certainly been the practice neither among Jews nor Christians to swear by the angels. It is hence better and more analogous to the common use of *τὸν Χριστόν* and *τὸν κτισματὸν αὐτοῦ*, that we should suppose *τὸν Χριστόν* to denote the element in which, while he was speaking, his soul moved; as the New Tes-

tament, in like manner, mentions a *χαρά ἐν Χριστῷ* and an *ἀγάπη ἐν Χριστῷ*. Comp. 2 Cor. xi. 10. With the exception of *ἐν Χριστῷ* we have the same formula, 1 Tim. ii. 7. Pelagius: Ostendit quidquid vel facit vel loquitur, in Christo eum loqui vel agere, cuius est membrum. Jac. Capellus: Cum in Christo sim, ut verax est ille, ego quoque vere vobis dico. So likewise Cocceius. More feebly, and more in the rationalist style, Clericus, who expounds the *ἐν Χριστῷ*, as a vir Christianus, whose religion forbids him to lie.

οὐ φεύδομαι. The negation side by side with the affirmation, strengthens the affirmation, John i. 20. Eph. iv. 25. Sam. iii. 17. Precisely similar is 1 Tim. ii. 7. It is a quite perverted connection which Nösselt, Bolten, Koppe and Koppe's imitator Rosenmüller, adopt, according to which, the *ἐν πνεύματι ἀγίῳ* is to be conjoined with *οὐ φεύδομαι*, as form of oath; so that the *ἐν πνεύματι ἀγίῳ* answers as such to the *ἐν Χριστῷ*. Apart from the violent construction which then results, it is totally undemonstrable that any Christian ever swore by the Holy Ghost. The most natural way is to construe the *ἐν πνεύματι ἀγίῳ* with *συμμαρτυρούσης*. Conscience is in man the voice of God. In the unconverted, however, it is frequently darkened; as for the Christian, in him it is elevated, inasmuch as the Spirit of God, that new element which fills and quickens the mind of the converted man, penetrates also his conscience. For this reason, the testimony of a Christian, even when he appeals to his conscience, is higher than that of the man unconverted. The Apostle writes what he writes, *ἰνώπιον τοῦ Θεοῦ*, Gal. i. 20. So in particular Bucer. Respecting the *σὺ* in *συμμαρτυρούσης* see chap. ii. 15, where the same formula appears.

V. 2. The grounds of his distress Paul does not explicitly state. We discover them, however, from the sequel. Even if Paul had not said how deeply it pained him that Israel did not acknowledge her Lord and Saviour, we might still have been able to conceive it, by calling to mind that ardent affection which the Apostle cherished for all the churches of his Master, and even for believers individually. It was not enough for the holy man, under his many assaults from without and within, to remember uninterruptedly in his prayers the churches which himself had gathered, and which he continued to love as children, (1 Cor. i. 4. Phil. i. 3, 4. Eph. i. 16. 1 Thess. i. 2,) he mentions without ceasing those also which, to the honour of Christ, had been gathered by others, nay, every individual who is known and related to him as a brother, (Philem. 4. 2 Tim. i. 3, 4,) is in prayer present to his soul. In short, he feels the sorrows and the joys of all the members of the great body to which he belongs. "I bear," he cries, "the care of all the churches. Who is weak and I am not weak! Who is offended and I burn not! (2 Cor. xi. 29.) I will give up for you very gladly, yes, my very self will I give up for your souls, though the more abundantly I love you, the less am I loved," (2 Cor. xii. 15.) So fervent a brotherly love, which affectionately embraced in the Spirit, as fellow members all

who are grafted into Christ, which, eager to unite the whole globe into one church of the Saviour, found not space enough for the vehemence of its operation in all the region from Jerusalem to Illyria, (Rom. xv. 19, 23.) could not but glow to incorporate into the Lord's church, the peculiar people which, in its maternal bosom, had borne the germ of that church and brought it forth into the world.

V. 3. This declaration of the Apostle, which has received very various interpretations, we shall first explain according to the sense which offers itself to the impartial view as the most natural and correct. The word ἀνάθεμα is originally equivalent to ἀνάθημα, as ἀνέθημα and ἀνέγημα, ἐπιθεμα and ἐπιθῆμα, (the first is the modern form of the word,) which Theodoret observes at this passage, as he also does at Is. xiii. and Zeph. i. (Lobeck, Phryn. p. 446) and denotes *something separated from common use*. Afterwards, however, ἀνάθημα came to be taken in the better sense of "something specially set apart for the gods," and ἀνάθεμα in the worse, of "something set apart from common use on account of its vileness," although the two meanings are sometimes exchanged. Similar is the usage in Latin, according to which, *sacer* signifies execrabilis and intestabilis. It is thus that with many others, Hesychius also draws the distinction. Now, as the word occurs both in profane authors and in the Hellenists, a further question arises, as to whether it is here used with the reference it bears in the Greek, or with that which it bears in the Hebrew usus loquendi. Among the Greeks it is equivalent to *zāθaçma* and *peçit'çma*. These are expressions which, it is well known, were applied to such persons as were offered for a public atonement; upon whom accordingly, the reproach and guilt of all men were in a manner transferred. Suidas: Οὐτες ἐπέλεγον τῷ κατ' ἵματὸν συνέχοντες τῶν κακῶν, περίθημα ὅμιλον γένουν, ἤτοι σωτηρία καὶ ἀπολύτρωσις, καὶ διέβαλον τῇ θαλάσσῃ, ὥσαντες τῷ Ποσειδῶνι θυσίας ἀποτίνοντες. Such persons were Menecceus, Codrus, Curtius, the Decii. Compare also what Servius on Virgil, *Æn.* I. III. v. 56, says of the atonement which was required to be made among the Massilians yearly, by casting a man into the sea. To illustrate the expiatory death of Christ, even Origen appealed to the idea universally spread among the heathen, that the guilt of many might be devolved upon one. Origen, c. Celsum, I. I. c. 31. In the New Testament, however, this idea seems neither to lie in ἀνάθεμα, nor 1 Cor. iv. 13, in *peçit'çma*. For in that passage, *peçit'çma* has the more general meaning of "men contemptible," as is clear from the context. In those texts where ἀνάθεμα elsewhere occurs, Acts xxiii. 14. 1 Cor. xii. 3; xvi. 22; Gal. i. 8, 9, the Greek use of the term, which we have quoted, is either wholly inadmissible, or at least merely figurative. (Comp. Winer, N. T. Gram. s. 20.) Now as it is likewise more probable that, in general, Paul adopted the Jewish use of the word, we make no scruple here also to ascribe the same to the ἀνάθεμα. In the LXX. ἀνάθεμα answers to the Hebrew מְנִיחָה and ἀναθεματίζω, as also ἀνατίθημε, to the verb מְנִיחָה. Now, the Hebrew word מְנִיחָה, derived from

a root found in the Arabic, signifying *arcere*, denotes equally the setting apart of men, or beasts, or cities for Jehovah. Such separated things or beings, were afterwards, in consequence thereof, annihilated or slain, and hence בָּנָה, Zech. xiv. 11, has the sense *curse of destruction*, and בָּנָה per met. effect, *pro causa*, that of to *annihilate*. Were we then to derive the common meaning of *dnáthēma* from this old Hebrew one, it might signify, “one devoted to extermination;” and Paul, to say the thing in other words, would be prepared to suffer death for his brethren. ‘*Anáthēma* would thus be equivalent to בָּנָה שָׁנָה, 1 Kings xx. 42, which the LXX. rightly translate ἀνδρα δλέθειον. In that case we might compare with Paul’s declaration, 2 Cor. xii. 15. This is the sense actually given to the *dnáthēma* by Jerome, Quæst. 9, ad Algas. and Hilary ad Ps. 8, among the ancients, and among the moderns, by Justinian, Beausobre, Elsner, Zeger, Ammon and others. In opposition to it, however, Chrysostom, even in his day, remarks generally, that it is too flat. Those, says the bishop, commenting with holy indignation upon the passage, who here suppose corporeal death to be meant, τῆς αφοδότητος τῆς ἐκείνου πόρρω καὶ μαχαὶ ἐστήσασιν. ὁ γὰρ καθ’ ἐκάστην ἡμέσαν ἀποθνήσκω, καὶ νιφάδας κινδύνων θεῖς, καὶ εἰπὼν, τίς ἡμάς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; Θιάψις, ἡ στενοχωρία, ἡ λεπός, ἡ δωματίος; καὶ οὐδὲ ἀρκεσθεῖς ταῖς λεχθείσιν, ἀλλ’ ὑπερβάς τὸν οὐρανὸν, καὶ τὸν οὐρανὸν τοῦ οὐρανοῦ, καὶ ἀγγέλους καὶ ἀρχαγγέλους, καὶ πάντα τὰ ἄνω περιθραμών, καὶ ουλαρβών ὅμοι τα παρόντα, τὰ μέλλοντα, τὰ δρόμενα, τὰ νοούμενα, τὰ λυπητά, τὰ χρηστά, καὶ οὐδὲν ὅλως φρείς, καὶ οὐδὲ οὐτῶν καρεσθεῖς ἀλλὰ καὶ ἐτίγαν τοσούτην κτίσιν τὴν οὐκ ὀλόναν ὑποστησάμενος, πῶς ἡς μέγα τι λέγος μετ’ ἐκείνα πάντα, θανάτον τοῦ προσκαίρου ἐμνημόνευσεν ἄν;\* But the chief argument against it is, that if we suppose this exposition, the ἀπὸ Χριστοῦ sustains no suitable interpretation. For in that case, one would be forced to take ἀπό in the rarer sense of ὑπό, and Christ would be regarded as the author of the death. Then might the Rabbinical usus loquendi be compared, in which יְהִי אָרוֹן is a customary formula. This addition, would, however, be here all too trifling; and even were it not, it still would be impossible to explain why the Apostle will have himself condemned to death by Christ, and not much rather by God. Or again we must, with Elsner and Carpov, connect ἀπὸ Χριστοῦ with ηδόνημην, which, however, would be a very unusual Latinism (petere ab aliquo; in Greek εὐχεσθαι τῷ Θεῷ or περὸς τὸν

\* . . . . stand far from his vehemence. For he who died daily, who supposing dangers numberless, exclaimed: Who shall separate us from the love of Christ? Shall tribulation or distress, or famine, or persecution? who, not being satisfied with this when said, but going beyond heaven and the heaven of heavens, and angels and archangels, and enumerating all things that are above, and collecting into one, things present and things future, the seen and the imagined, all that grieves, and all that profits, and having omitted nothing, is not even then satisfied, but, supposing another creation of equal magnitude and not existing, how would he, meaning to say something great, after all these things, mention death temporal?

Θέρ.) This construction would be in itself harsh, and one would just as little be able to understand why the Apostle annexed the addition. We accordingly prefer giving ἀνάθεμα, a meaning which the corresponding מְרֵא, in the more modern Hebrew or Rabbinical dialect, possesses, and which likewise predominates in all the New Testament texts in which it occurs. Among the Rabbins, to wit, מְרֵא denotes a *bann*, by which a person was excluded from company, from frequenting the synagogue, and from other privileges. This signification might grow out of that it bears in the Old Testament, and already, Ezra x. 8, mention is made of the מְרֵא over the property of a transgressor in connection with his exclusion from the הַנְּוֹלָה תְּקֵרָה. The later Rabbins distinguish three kinds of bann. The first and lightest degree was נְסָעָה (seclusio). It consisted in a removal to the distance of four ells, from all the members of the family, and lasted a month. The second degree was מְרֵא. With the individual standing under this, no one was allowed to learn, or deal, to eat or drink. Admission into the synagogue was also prohibited to him. (According to the Talmudic Tract, Middot, it is true, they might enter the temple, but this was probably only into the atrium gentium, into which even the impure might come.) The third degree of the excommunication was called מְרֵא (compare upon the etymology of this word, Jost Geschichte der Israeliten, Th. 3, s. 150.) By it, exclusion from divine worship and intercourse with men forever was imposed. R. Solomo says, " Whosoever lies under the bann Schammatha, is like fat spread upon a hot furnace, it dries up and returns no more." How fearful a thing excommunication was among the Jews, appears from the form of bann in Buxtorff's Lexicon Talm. p. 828, which inspires horror to read. Many more of the kind are to be found in Imbonati's Bibl. Rabb. p. 450. Does the ἀνάθεμα here, accordingly, denote a person cursed with the bann, then is the ἀνό also to be very naturally taken up as designating the terminus, as Gal. v. 4, κατηγγιθητε ἀνὸ τὸν Χριστὸν. Now the Χριστός is by several expositors taken metonymically, to denote the body of Christ, i. e. the church. So Grotius, Hammond, Selden and others. Likewise Theodoret, not here, indeed, but yet at 1 Cor. xvi. 22, where the ἀνάθεμα is explained: ἀλλότερος ἵστω τὸν κοινὸν σάματος τῆς ἵξελησίας. Much would depend upon whether Χριστός, without any adjunct, ever stands for ἡ ἵξελησία Χριστοῦ. The text, 1 Cor. xii. 12, is not sufficient to prove this; for there Χριστός does not directly signify the church itself, but Christ dwelling in the church. Hence, even supposing Paul to speak of separation from the church, that would still be equally a separation from the blessings of grace that are in Christ. In this manner, the present view does not really differ from the most ancient, which understands by Χριστός, Christ himself, fellowship with him, and all the blessings of salvation to be found in that fellowship. So Origen, Chrysostom, Theodoret, Ecumenius, Calvin, Bucer, Witsius, Bengel and others. Admirably do the following explanations speak of the love which is here expressed by

**St. Paul. Chrysostom:** καὶ γὰρ πελάγους παντὸς εὐχετέρα, καὶ φλογὸς ἀπάσης οφοδοτέρα ἡ αὕτη ἡ ἀγάπη, καὶ οὐδεὶς αὐτὴν κατ’ αξίαν ἀναγενέσαι δυνήσεται λόγος, ἀλλ’ ἐκείνος μόνος οἶδεν αὐτὴν ὁ μετὰ ἀπειρείας αὐτὴν πτηγάμενος.\* Photius: ὃν οὐδέν δύναται χωρίσαι τῆς ἀγάπης τοῦ Θεοῦ, οὐ δάιατος ἀπειλούμενος, οὐ ζωὴ προτεινομένη, οὐ τὰ ἐκείνεν ἀπλῶς, οὐ τὰ ἐνταῦθα, οὐχ’ ὅπερ ἄν τις ἐπινοήσῃ, ὃν τούτου οὐδὲν χωρίσαι δύναται, πᾶς αὐτὸς ἐκουσίας ἀφίσταται; τί οὖν ἐστὶ τούτο; πᾶς συμβῆσται τὰ ἀσύμβατα; πρῶτον μέν φαμεν, ὅτι οὐκ ἐστὶ ταῦτα ἐναντία. οὐ γὰρ ἐστὶν ἐναντίον τὸ ἀγαπὴν τὸν Χριστὸν οὐτως ὡστε μῆτε διὰ κολάσεως μῆτε δὲ ὄποσχέσεως πάσης ἀφίστασθαι τῆς ἀγάπης αὐτοῦ, καὶ τὸ ἀγαπὲν τὸν πλησίον οὐτως, ὡστε τὴν σωτηρίαν αὐτῶν ἵστη καὶ μείζονα τῆς ἴδιας ἡγείσθαι σωτηρίας, οὐκον ταῦτα ἐναντία, ἀλλὰ καὶ μᾶλλον συνάδοντα. ὁ γὰρ ὄμακτων ἀδειφὸν αὐτοῦ, ἀμαρτὶ καὶ τὸν δεοπότην καὶ ἐμπαλιν. νοῦ, φησί τις, ἀλλ’ ἐνταῦθα προσχίνει τὴν τοῦ πλησίου ἀγάπην τὴν πρὸς τὸν Θεόν, καὶ εὐχετεῖται ἐκείνους ἀπαρηγησασθαι τοις ἐκείνοις αερδησαί. Ο δὲ Χριστὸς φησιν ὁ φιλῶν πατέρα ἡ μητέρα ὑπὲρ ἡμῶν, οὐκ ἐστὶ μου ἄξιος. ἀλλ’ οὐκ ἐστὶ τούτο φιλίν ὑπὲρ τὸν Χριστὸν. τί γὰρ ἡν τὸ φιλεῖν ἐκείνους; τὸ αἰκείωσαι αὐτοὺς τῷ Χριστῷ. πᾶς οὖν ἐστὶ φιλεῖν ἐκείνους ὑπὲρ τὸν Χριστὸν, ὅπου κάκιείνους εἰς τὴν φιλίαν καὶ ὑπακοὴν ἐλκύσαι ἐσπειδεῖ τὸν Χριστὸν.....καὶ γὰρ διστάμενος Π. ὑπὲρ τῆς δόξης τοῦ Χριστοῦ καὶ τῆς ἐν αὐτῷ τῶν Ιουδαίων ἐνώσεως, μῆπον πάλιν ἥρωτε καὶ συνηπετετο, ὡσπερ τις πῶλος μικρὸν τῆς μητρὸς ἀποκαποθεῖσις, καὶ οὐτως πάλιν αὐτὸς τε ἐσώκετο, καὶ ὁ Χριστὸς ἐπὶ πλέον ἐδοιάζετο, καὶ τὸ Ιουδαίων ὅνος ἐσώκετο, καὶ αἱ διαθῆκαι καὶ ἐπαγγελίας εἰς πίστας ἤχοντο. μᾶλλον δὲ οὐτως διστάμενος οὐ διστατο, διλὰ πλέον ἥροντο. ὡη οὐ δοξεῖ σοι ὅτε Τιμόθεον πειρέτεμεν, ὅτε αὐτὸς ἤγνισατο, ὅτε τὰ τοῦ νόμου ἐτίλει τὴν χάριν πηγάδων, ὅτε τρόπον τινὰ πρὸς τὴν χάριν ἰδόκει δισταθεῖται καὶ ἐντῷ ἐναντιούθαι; ἀλλ’ οὐτε διστατο, οὐτε ἐντῷ ἤναντιοντο. ὑπὲρ γὰρ τῆς χάριτος καὶ τοῦ προσαγαγείν πάντας τῷ Χριστῷ καὶ ταῦτα καὶ τὰλλα πάντα ἐπιστατεῖν.† Bengel: Verba humana non sunt plane

\* For broader than every sea, and keener than every flame, was that love, and no language is able worthily to express it. But he alone who really possesses, knows what it is.

† Paul, whom nothing is able to separate from the love of God, neither death threatened, nor life promised, nor things beyond, nor things on this side the grave, nor whatsoever a man may conceive. If then nothing be able to separate him, whence comes it that he voluntarily deserts. What is this? How shall things discordant be reconciled? First we say, that these two things are not inconsistent. For to love Christ in such a way, as neither by any punishment nor yet promise, to renounce his love, is not contrary to loving our neighbours so strongly as to reckon their salvation equal or superior to one's own. So far are these things from being inconsistent, that they are rather harmonious. For whosoever loves his neighbour, loves also the Master, and the contrary. Yes, says some one, but here he prefers the love of our neighbours to the love of God, and prays that he may be denied the former for the sake of gaining them; whereas Christ says: He that loveth father or mother more than me, is not worthy of me. To love them, however, in that way is not to love them more than Christ. For what was the loving of them? It consisted in conciliating them to Christ. How then is it loving them more than Christ, when he endeavours to draw them into the friendship and obedience of Christ. For Paul being divided regarding the glory of

apta, quibus includantur motus animarum sanctorum, neque semper iidem sunt motus illi neque in earum potestate est, tale semper votum, ex sese elicere. Non capit hoc anima non valde provecta. De mensura aenoris in Mose (Ex. xxxii. 32), et Paulo non facile est existimare. Eum enim modulus ratiocinationum nostrarum non capit, sicut herorum bellicorum animos non capit parvulus. Apud ipsos illos duumviros intervalla illa, quæ bono sensu extatica dici possint, subitum quiddam et extraordinarium fuere. Witsius: Persuasus sum, non esse illos harum rerum estimatores, qui cogitationes suas longe supra illius, quæ plerumque obtinet et laudari solet, charitatis tempore extollere non didicerunt. Si quis quodammodo saltem divini amoris raptus expertus est, is demum rite cognoscet, omnia sic amantis vota et verba ad vivum resecanda non esse. Such is indeed the case. The objections which have been brought against this *portentosus amor*, as Bucer styles it, arises all from a cool way of contemplating it, which altogether forgets what a loving heart, in the fervour of its passion, is capable of uttering. Just as little, accordingly, can we bring ourselves to suppose that Paul has merely applied a proverbial mode of speech, common among Eastern nations. The Arabians, for instance, in order to express a strong affection, use words which signify "My soul is the ransom of thine." Compare Caab, Ben Zohair, ed. Lette Lugd. Bat. 1748, p. 97, and Schulten's zu Harvirii consessus, Franeq. 1731, p. 83. Maimonides, zu Sandhedrin, fol. 18, 1, in explanation of the Talmudic phrase, כפראך רצונך, "Behold I am thy ransom, atonement," remarks, that it is a common expression of love. Even the grave manner, however, in which St. Paul introduces his words, does not permit us to suppose a mere proverbial form of speech; which, moreover, becomes so much the less possible, when we do not understand by ἀνάθεμα ἀπὸ Χριστοῦ, the death of Paul. Upon ἀνάθεμα in this passage, compare further Witsius' very learned treatise, Miscellanea Sacra, T. II., and De Prado Obs. Selectæ, ed. Fabric. Hamb. 1712, a. h. l. We now advance to the exposition of the remaining words, which will bring to view still another and different conception of the passage.

ἐπί τοῦ ἀδελφῶν. We may take the ἐπί in its narrower meaning of *instead, in the room of*. The dictionary Baal Aruch, introduces under כל, the form common among the Rabbins, והני כפרתו, and remarks that it signifies the same as "Behold,

Christ, and the union of the Jews in him, was easily again united and reconciled, like some colt separated a little from its mother; and thus himself again was saved, and Christ was the more glorified, and the Jewish nation was saved, and the covenants and promises attained their destination. Thus divided, it was rather no division but a closer union. Or think you not, when he circumcised Timothy, and when he purified himself, and when he fulfilled the requirements of the law, while preaching grace, that he seemed, in some way, to be divided in regard to grace, and to oppose himself. But neither the one nor the other was the case, because it was for the sake of grace, and in order to lead all to Christ, that he did these and every thing else.

here am I in his place, to bear his guilt." According to the usus loquendi familiar to them in the application of that formula, the ὑπίεις must have the meaning of substitution. In Greek usage, also ὑπίεις in conjunction with περιχάθεσμα, had entirely the same. Witsius, de Prado, Bengel call attention to the fact, that the Jews ought especially to be excluded from the kingdom of Christ, and hence, that if Paul wished in their stead to be exiled from Christ, the ὑπίεις must be taken in the vicarious sense. We think it more advisable, however, not to urge this sense of ὑπίεις, but to take it in the more general one of, "for the good of."

τῶν συγγενῶν μον κατὰ σάρξα. (According to D E F S, τῶν κατὰ σάρξα.) This expresses in how far the Israelites are dear to him, as possessed of human feelings, while ver. 4 and 5, show in how far they interest him as a believer. In the appended κατὰ σάρξα, σάρξ has the sense of *bodily extraction*, in contrast with a connection of a spiritual kind. Ηὐχόμην. The Vulgate, Cyprian, Ambrose, Pelagius, Bucer, Heumann and others translate it in Latin by the imperf. indic., and thence arises one way more of expounding the verse, different from those which we have hitherto stated. Pelagius, for instance, and others after him, explain: Optabam aliquando, cum prosequerer Christum. The connection which the sentence, thus explained, must have with what precedes, is then as follows: "I have (at the end of the 8th chapter), so affectingly, and in all its greatness, described the love of Christ to us (or as Heumann insists, my love to Christ), that I cannot avoid adding how much it distresses me to have once cherished the desire for my brethren's sake, of continuing separated by a bann from him." The explanation, however, totally rends asunder the connection. Such a declaration of his grief, moreover, if once it be viewed in immediate connection with the close of the 8th chapter, would be greatly too much sundered from the last verse of that chapter. The whole following description, given in ver. 4 and 5 of the prerogatives of the Israelites, would then be without any proper object. And just as needless would the more minute defining of ἀνάθεμα by the ὑπὲρ τῶν ἀδελφῶν μον appear. We shall, therefore, be more correct in rendering the imper. by the conjunct. *I could wish.* In truth the imp. ind. is just what expresses the impossibility of the object which is wished, for which reason it is not perfectly wished, whereas the optative admits the possibility of the object wished, and the present presupposes its certainty. Compare Gal. iv. 20, and Winer Gramm. Excuse, s. 90.

αὐτὸς ἐγώ. Erasmus: Ipse qui tantum laboriarim, ne sejungar a Christo. Theodore: Σφόδρα ἀξμοδίας παρινέθησε καὶ τὸ αὐτὸς ἐγώ, τῶν ἥδη περὶ τῆς ἀγάπης τῆς περὶ τὸν Χριστὸν εἰρημένων ἀναμιμήσκων.\*

V. 4. Having in ver. 3, expressed by the τῶν συγγενῶν μον κατὰ σαρκα, how even human sensibilities moved him to a special love for

\* And very aptly has he added the αὐτὸς ἐγώ, calling to remembrance what he had said of love to Christ.

the Jews, he now states how every disciple of Christ must be kindled to a like regard for this people, by the peculiar place which they occupy in the economy of salvation, as the channel of the light vouchsafed by God to man. The privileges of the Israelites, here specified by Paul, are, however, of a sort not founded upon their merits, but upon the free grace of God. Chrysostom: *ἰερὰ τιθησιν, ἀπέρ τῆς τοῦ Θεοῦ δωρίας ἔστιν ἀνδεικτικὰ μόνον, οὐκ ἔχεινων ἐγχώμια.*\*

<sup>Ιεραπέτεια.</sup>† This name is honourable, referring back to that which the father of the race had received from God himself, *Striver with God*, Gen. xxxii. 29. Thus it is joined, as a peculiarly laudatory epithet, with *σπέρμα Ἀβραὰμ*, 2 Cor. xi. 22, and there, as well as at Phil. iii. 5, used side by side with *Ἐβραῖος*. Theodoret: *Ὕποντο τὸ ὄνομα καθάπει τις κλῆρος εἰς τοὺς ἐχγόνους παραπληθέν.*

*ῶν ἡ νιοθεσία.* While God declared Israel to be his peculiar possession (גָּלְגָּל), in which he was himself king, Israel could also boast on its side of a *childship*, i. e. a closer relationship to God. Hence God is also called the *Father* of the subjects of the theocracy, (Deut. xxxii. 6,) and the Israelites, his *Children* (Deut. xiv. 1; xxxii. 5). As the whole Israelitish theocracy, however, only outwardly prefigures what the new covenant inwardly bestows, so also is this *νιοθεσία* of the Israelite, merely an external reception into childship, along with which, the *πνεῦμα δοκτησίας* (ch. viii. 14), still continued inwardly to exist. Compare Gal. iv. 1.

*καὶ ἡ δόξα.* The simplest explanation to be given of this word is, that it is either to be regarded as an epexegetis of *νιοθεσία*, or as forming with it a hendiadis. The reception of the Israelites to childship conferred upon them glorious privileges, so that it might justly be styled *νιοθεσία τῆς δόξης*. Thus do Origen, Theodoret, Chrysostom, Anselm, Hunnius, Calov and others understand it. Still *δόξα* may also, per meton. effect. *pro causa* denote the ark of the covenant, which, 1 Sam. iv. 21. 22, is called כְּכָל יְשָׁרָאֵל. So Calvin, Grotius, Koppe. Or, what would have still more in its favour, the *δόξα* might here intiate that visible appearance of God, which, in the Old Testament, is called the “כְּכָל”. According to the account of the Old Testament, God does not himself appear, but is manifested by a being, which is conceived, sometimes with more, sometimes with less personality. Usually as the representative of Jehovah, appears the *angel of God*, “מֶלֶךְ”, (compare upon this subject the able treatise of Vitrunga, Observ. Sacræ, Tom. II. De Angelo Sacerdote,) who, as such, is identified with Jehovah, Gen. xvi. 17; wherewith compare ver. 13. Gen. iii. 11, wherewith compare ver. 16. Exod. iii. 2, compare ver. 4, particularly Exod. xxxiv. 5, and xxxiii. 19. The same personage who, Exod. xxxii. 34; xxxiii. 12,

\* He brings forward things which serve to indicate God's free gift, not encomiums of them.

† This name was, as it were, a heritage transmitted to posterity.

was called the angel of God, is, Ex. xxxiii. 14, called *God's presence*. Nay, Is. lxiv. 9, mention is made of an *angel of his presence*. According to another and less substantiating conception, this revealer of God is represented as his *glory*, inasmuch as the glory, the irradiation from a being, intimates, equally as much, the coming forth of that being from his concealment, as does the unveiling of the face. The glory of God appears as Jehovah's representative, principally in the cloud which covered the ark of the covenant, and from which God spake to Moses (Ex. xl. 34, 35. Lev. ix. 6. Exod. xxv. 22). And, in truth, this *dwelling*, as R. Bechai says, (Buxt. De Arca Foed. c. 10, p. 109,) is not to be conceived as a restriction of the Divine presence, but it is like some cave upon the shore, being filled with water, which does not make the sea the less. But even apart from that, when God's appearing is mentioned, it is always the appearing of his כבוד, which is spoken of. Ez. i. 28; x. 4. 1 Kings viii. 10. The Targum, in fine, always employs "שכינה" as periphrasis for God, and likewise the LXX. in several passages which mention God's appearance (Is. vi. 1), have δόξα τοῦ Θεοῦ, though there be not the corresponding כבוד in Hebrew. Now, that Paul here means to attribute to the Israelites, as a peculiar privilege, their participation in those theophanies, is the opinion of Thos. Aquinas, Beza, Justinian, Turretin, Heumann and many others. And, certainly, a privilege this was; still, however, it could not be well said of the appearing of the Divine being, that it was a property of the Israelites, in the same way as the other things which Paul here describes, and the more so, that the second temple, according to the express avowal of the Jews, was destitute of the Shekinah. It is to be added, that supposing δόξα to signify the Hebrew "כבוד", we should desiderate the addition of τοῦ Θεοῦ, unless, indeed, we were to assume that the Apostle has here copied, not the Hebrew expression, but the Chaldaic, in which כבוד stands absolute. On the grounds stated, we prefer keeping by the first-mentioned explanation, according to which δόξα denotes, in general, the noble distinctions of the people of God.

αἱ διαθήκαι. If man had invented the idea of a covenant made by the Infinite being, with a creature of the dust, like himself, it would have been the height of boldness and presumption. Now, that it has been vouchsafed, on the part of God, it deserves of all things to be most adored. From Noah downwards, all the patriarchs obtained the distinction of these διαθήκαι; and hence it is, that here the plural is used, as Eph. ii. 12. Origen will have it, that the διαθήκαι, are the several renewals of the assurance of God's mercy through the prophets. It may be said, at least, that these are not excluded. But very unsuitable does the explanation of Beza and Grotius appear, that διαθήκαι stands *per met.* for the tables of the covenant, for in that case, the νομοθεσία would be superfluous.

ἢ νομοθεσία. The word is used, even by profane authors, as equivalent to νόμος. So also 2 Macc. vi. 23. The law they possessed,

distinguished Israel above other nations, and made them an object of envy, Deut. iv. 5, 6. Ps. cxlvii. 19, 20. Comp. Rom. ii. 18, 19, 20; vii. 20.

ἢ λατερία. Theodoret: ἡ σομιτική επουργία. Origen: Sacerdotalia officia. It corresponds with בְּכָרָה, Exod. xxxv. 24; xxx. 17. In the Talmudic tract, Pirke Avoth, c. 1, בְּכָרָה and בְּכָרָה are, in like manner, found side by side. We read: Simon the Just said, By three things does the world subsist, by the תּוֹרָה by the בְּכָרָה, and by the נְמִילָה וְמִצְרָמָה. Grotius erroneously wished to restrict the word chiefly to the Paschal Lamb.

αι ἐπαγγελίαι. Some, as Justinian, Grotius, Carpzov, will have it to be equivalent with εποικίαι, בְּרִכּוֹת, and refer it to the promises which were held out to the fulfilment of the law. But the sense is then feeble. ἐπαγγελίαι, even in the plural, denotes not unfrequently (Rom. xv. 8. Gal. iii. 16. Heb. xi. 13, 17, 33) promises; and well may we here more particularly understand, as we do, ch. iii. 2, under λόγια, the predictions relative to the time of the Messias.

V. 5. The Apostle is concerned to place, in a strong light, the privileges of the Israelites, in order to justify his love for them. In doing so, however, their guilt was likewise rendered the more manifest. Ambrose: Tanta praeconia nobilitatis Judæorum enumerat, ut omnibus pro his dolorem incutiat, quia, non recipiendo salvatorem, prerogativam patrum et promissionis meritum perdiderunt, pejores gentilibus facti. Propensius enim malum est dignitatem perdidisse quam non habuisse. Jerome, qu. x. ad Alg.: Christus iste tantus ac talis, ab eis non recipitur, de quorum stirpe generatus est. In quibus igitur tanta fuerunt bona, dolet eur nunc tanta mala sunt.

\*Ων οἱ πατέρες. God resolved to impart the promises to the patriarchs. With them, accordingly, the whole glory of the Messias was connected (Rom. xi. 28). Although all distinguished men of the Old Testament were styled πατέρες (Sirach xliv. the title and ver. 1. So also is David called πατήρ, Acts ii. 29), still it is more probable, that the appellation here refers, in its narrower sense, solely to Abraham, Isaac and Jacob, to whom the promises were made, and by whom God condescended to name himself, Ex. iii. 13, where he is called אֱלֹהִים אֱבֹרִים. Compare Matt. xxii. 32.

καὶ οὐδὲ δὲ οἱ Χριστὸς τὸ πατὴρ σάρκα. This is the greatest mark of Divine favour of which Israel was deemed worthy. The Messias himself sprang from their race. Calvin: Neque enim nihil aestimandum est cognatione carnali cum mundi servatore cohaerere: nam si honos-ravit universum hominum genus, quum se naturæ communione nobis copulavit, multo magis eos, quibuscum habere voluit arctum conjunctionis vinculum. Upon πατὴρ σάρκα, as used respecting the Messias, compare Rom. i. 13.

δὲ ὡς ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰώνας· Ἀμήν. If, without having previously formed any doctrinal opinion, we examine this expression exegetically, it will appear that Christ himself is

styled Θεός ἐκὶ πάντων. That construction presenting itself as next at hand, we shall first develope. The participle with the article supplies the place of the verb. fin. with the relative, which is often the case, (John i. 18; iii. 18; xii. 17, particularly, however, 2 Cor. xi. 31, where, in similar connection, stands: ὁ Θεός καὶ πατής τοῦ Κυρίου ἡμῶν ὀλένεν, ὁ ὡν εὐλογητός εἰς τοὺς αὐτοὺς); it is accordingly to be resolved into ὃς ἐστε, as the Syriac interpreter does. It was just here that the Apostle had occasion to say the utmost that could be said, of the Messias, for he was desirous of showing the Jews what an unspeakable token of grace it was to them, that they stood in so close a relation to the Divine Saviour. It requires to be added, that the foregoing *κατὰ σάρκα*, as Origen and Theodoret observe, entails here, just as at Rom. i. 3, a description of the higher element in Christ. The *ἐκὶ πάντων* is intended to define more minutely the Θεός, showing as it does, that Paul means to put Christ on an equality with him who alone is true God, with the almighty Jehovah himself. In Hebrew, *תְּהִלָּתְךָ יְהוָה* and *רַשְׁתָּךָ*, just as among the writers of the New Testament, (in the Revelation,) the word ὁ παντοκράτωρ answering in the LXX. to both of these, are designations of the only true God. It would doubtless answer this purpose better, if Θεός had the article; still, however, even when it does denote the true God, and especially when it is a predicate, Θεός, stands often without the article, (John i. 6, 13, 18; iii. 2. 2 Cor. i. 21.) In the present case, moreover, owing to the preceding ὁ δι, the article could not well be placed. There is far less to recommend the explanation of Beza, Limborch and others, according to which πάντων is masculine, and is to be referred to the Fathers, over whom Christ is exalted. We require to put a comma before εὐλογητός. It was a pious practice of the Jews, upon mentioning the name of the Most High God, and particularly when they spoke of peculiar tokens of his grace, to append to it a doxology. So Paul, Gal. i. 5. 2 Cor. xi. 31. They likewise did so more especially, when they noticed the blasphemies of others against God's name. See Rom. i. 25. We are thus enabled to explain, how, among the later Jews, instead of using the name of God, the periphrasis *עֶזֶר קָדוֹשׁ מֶלֶךְ רָנוֹן*, is common. Nay, even in the New Testament, we find ὁ εὐλογητός as periphrastic appellation of God, Mark xiv. 61. This doxology, then, which elsewhere is addressed to God only, (Luke i. 68. Eph. i. 3. 1 Pet. i. 3, and the passages already quoted,) manifests that the Saviour is connected in indissoluble unity with God; according to Paul, partakes equal honour with Him. As a parallel, may be compared Rev. v. 13, where the same lofty doxology is made to the Lamb as to God the Most High, 2 Pet. iii. 18. Now, it might be objected, that it is contrary to the creed of Paul, to place Christ upon an entire equality in being and power with the Father. This, however, is by no means the fact. It is true, indeed, that according to this Apostle's doctrine, God the Father is the basis of all being. There is One God only as the fountain of existence, 1 Cor. viii. 6. (John v. 26, it is said, according to the

same view, that the Father hath given power to the Son to have life in himself.) The Son is only the image of his being, Col. i. 15. 2 Cor. iv. 4. (The ἀπαύγασμα Heb. i. 3, is the same with the εἰκὼν here used by Paul.) Still, even as the image of the Divine Being, the Son is in no respect different from the Father, but is perfectly expressive of the Being of God. According to the definition of the Church, the ἀγέννεσις is the sole quality which the Father alone possesses. In the Son dwelleth all the fulness of the Godhead bodily, Col. ii. 9. He has ἡσα τῷ Θεῷ, Phil. ii. 6. In 1 Tim. iv. 10, the reading ὁ is undoubtedly the more correct, but the Son is expressly called Θεός, Tit. i. 3; ii. 13. Accordingly, the Son is also an object of adoration to all angels and men, Phil. ii. 10. It is impossible to quote 1 Cor. viii. 6, as a contradictory passage, for the χριστός, which pre-eminently belongs to Christ, as the revealer of the hidden Deity, as the Lord of that realm of Spirits, united into a Divine Commonwealth, just as little excludes the θεός, as the θεός does the χριστός. Neither does 1 Cor. xv. 22—29, disprove the equality of Christ's divine nature with the Father; for in this passage, just as in 1 Cor. viii. 6, it is not the Divine nature of Christ *merely* which is spoken of, but his entire person, as God and man, who then delivers up his lordship to the Father, when the Redemption has become subjectively the portion of sinful humanity, and the life of God pervades the total mass of the believing species. Hence Augustine observes correctly upon that passage, *De Trin.* I. c. 8: *Christus in quantum Deus est, nos cum illo subiectos habet, in quantum sacerdos, nobiscum illi subiectus est.* Accordingly, what Paul teaches respecting the relation of the Son to the Father, and that of the εἰκὼν τοῦ Θεοῦ in union with humanity, to God himself, is perfectly consistent with the doctrine of John. (Compare the excellent work: Kleuker, Johannes Petrus und Paulus als Christologen. Riga, 1785.) Nay, it can be demonstrated, that the Jewish theology, in the centuries after Christ, in like manner assumed and taught the identity in person of the Messias with God. On the one hand, the Messias was described by these theologians, as a holy human being, who should be raised from the state of humiliation to the state of exaltation, (Maii Theol. Jud. loc. VIII. § 12. Martini Pugio fidei. passim,) on the other, as the Shekinah itself, (Sommeri Theologia Soharica, Thesis VIII. p. 35 et 38, sqq. Bertholdi, Christologia, p. 132 et 133.) According to the doctrine of the Book Sohar, whose composition, to judge from the reasons particularly urged by Schöttgen against Gläsener, is to be dated not later than the second century after Christ, the Ancient of Days reflects himself in the יְמִינָה רַעַי: *the little countenance.* From that the light is poured forth upon all creatures, and these again beam back their borrowed rays to the Ancient of Days. (Idra Rabba, Sect. VIII. § 126.) The same *little countenance* bears also the name Shechinah, (i. e. the fulness of God,) and is expressly called יְמִינָה, εἰκὼν; it is the beginning of all creation. It is likewise called *Metatron*, (Mediator,) and compreh-

hends the upper and the lower world, *in centro*, being created after God's image. These are literally the expressions upon the subject, in Sohar. In complete unison speaks the book Jezirah, (the age of which it is impossible to fix, but which is already quoted in the Gemarah, so that it cannot well fall later than into the fifth century.) We there read, (Liber Jezirah, ed. Rittang. Amst. 1642, § 2.): "The second intelligence is that which, enlightens. It is the crown of creation, *רָאֹתָה וְאַחֲרָיו וְאַתָּה*, the Brightness entirely equal to the unity, and is exalted above all heads." In virtue of this conception of the great primeval Revealer of God, who, imbibing the whole plenitude of the Divine life, irradiates it out upon other beings, and in virtue of the view, that this very Revealer and Mediator of the upper and lower world has appeared in the humanity of the Messias, the Messias is by Jewish theologians contemplated as identical with God. He bears the all holy name of Jehovah, likewise that of *הָאָקָרֶת*, i. e. *אָמֵן בְּיוֹם שְׁמָךְ*, which thus perfectly coincides with Paul's here ascribing to him the doxology, (Sommer. Theol. Soharica, p. 78. Maii Theol. Jud. I. VIII. § 1. Schöttgen, Hora Hebr. T. II. p. 8.) With these doctrines of the Jewish theology, we have, moreover, likewise to compare the germs of them, which are already contained in the Apocryphal books. (Wisdom vii. 22, 25. Sirach i. 4, 9. Chp. xlvi.) And thus, on historical, no less than on grammatical grounds, the construction of the saying which we have mentioned seems to be confirmed as the most correct.

That construction, accordingly, has been defended by the majority of ancient and more modern expositors, Origen, Ignatius, Tertullian, Cyprian, Augustine, Ambrose, Theodore, Athanasius, Ecumenius, Cassian, Calvin, Melancthon, Wolf, Heumann, Chr. Schmid and many others. Several of these even found upon the text, an argument against the assailants of Christ's divinity. So that all, even exegetical tradition, conspires to establish the received exposition. Notwithstanding of this, however, various variations of exposition have, since the time of Erasmus, been attempted; but these, to their own disadvantage, deviate very far from each other. The first who proposed a different exposition was Erasmus, who, in the enlarged edition of his Annotations, as if to display upon this passage his whole ingenuity, (for in the Paraphrase he translates agreeably to the common interpretation,) stated three, nay, four modes of punctuation, each giving rise to a variety of meaning. Others afterwards followed. In the first place, he proposes as allowable, to place a point after *καὶ οὐτα*, and to apply the doxology altogether to the Father, as a laud for his mercy shown to the Israelites. So Enjed-din, Whiston, Semler. It is an objection to this, however, that the *εὐλογητός*, which should be the predicate to *Θεός*, stands contrary to rule, behind its subject. Bengel, in fact, and prior to him, Faustus Socinus, remarked, that, in Hebrew the *רְבָּעָה*, and after the same manner, the *εὐλογητός*, in Greek, stand always at the beginning of the doxologies; the sole exception to this rule, being Ps. lxviii. 20, in the

LXX. But especially might it be objected that then the  $\omega$  would be a wholly idle and highly unnatural addition.

Erasmus, moreover, proposes that the point be placed after  $\pi\acute{a}ntr\omega$ , that  $\delta\ \omega\ i\kappa i\ \pi\acute{a}ntr\omega$  be regarded as descriptive of Christ in contrast to the  $\tau\acute{o}\ xar\acute{a}\ \sigma\acute{a}g\acute{a}xa$ , and that a doxology be supposed from  $\Theta\acute{e}\oslash$  onward. Locke, Clark, Justin and Ammon take the same course. With this interpretation, it is true the forced character of the previous one is in some degree done away, for the  $\tau\acute{o}\ xar\acute{a}\ \sigma\acute{a}g\acute{a}xa$  obtains an antithesis, and the  $\omega$  is no longer superfluous. But then again there is something strange, on the one hand, in the undefined nature of the expression  $\delta\ i\kappa i\ \pi\acute{a}ntr\omega$ , which cannot be excused by the  $i\kappa\acute{a}n\pi\acute{a}ntr\omega$  of John iii. 31, and on the other, in the position of the predicate  $\pi\acute{a}lou\gamma\pi\acute{a}t\oslash$  after the subject; in fine also  $\Theta\acute{e}\oslash$ , as that subject, would have required the article. We pass over the other misconstructions of the passage, and only further notice the subterfuge of the Socinians, who contend, that by the addition of  $i\kappa i\ \pi\acute{a}ntr\omega$ , it is clearly shown, that  $\Theta\acute{e}\oslash$  is to be here taken in the more general sense of "Lord Ruler." More arbitrary still than the misinterpretations of the meaning, are the alterations of the text. Erasmus shows, that in several manuscripts of Cyprian, Hilary and Chrysostom, the passage is cited without Deus; this, however, is but an error of the pen, for the best manuscripts contain it. Grotius maintains that the Syriac translator does not express it, which is not true. He distinctly renders: "Who is God above all." Stoltz leaves it out in his translation. It remains to say, that Whitby, Crell, Taylor and others, instead of  $\delta\ \omega$  and  $\omega\ \delta$ , "to whom belongs also the ever blessed God," in violation alike of all the manuscripts and of sound understanding. Upon this text is to be particularly consulted the dissertation of Seigm. Baumgarten, Comm. ad difficiliora verba Rom. ix. 5. Halæ, 1746, and Flait, Annot. ad loca quædam, Epist. ad Rom. 1801, p. 18—27.

V. 6. How now? might the haughty Jew ask. You condemn us all for refusing to believe in your Christ, and thereby will bring a charge upon God himself of not being trust-worthy, for has he not promised that all Israel shall be received into the commonwealth of the Messias? Paul replies, that from the very beginning, the promise of God had not designed to ensure, to every Israelite, as such, the Messias' kingdom. Calvin: *Quis voti sui fervore quasi in ecstasim raptus fuerat Paulus, jam ad suas docendi partes redire volens, speciem correctionis adhibet, ac si seipsum ex immodico cruciatu colligeret.*

## P A R T I I.

GOD RECOGNIZES NEITHER BODILY EXTRACTION, NOR YET MAN'S WORKS  
AS CLAIMS TO MERCY. V. 6—14.

Ver. 6. οὐχ οἷος δὲ ὅτι ἐκπέμπωσιν δὲ λόγος τοῦ Θεοῦ. Even the ancient expositors, Ecumenius, Theophylact and the Latin, take *οἷος* correctly, as an adverb, in the sense, *if, as if*, and, agreeably to that, supply a *τούτῳ λέγω* after *οὐχ*: The *ὅτι* is then pleonastically united to *οἷος*, as both in profane authors and in the New Testament, *ὅτι* elsewhere appears conjoined with *ισ*, (2 Thess. ii. 2.) Ecumenius: οὐχ ἐπειδὴ ἐκπέμπωσιν δὲ λόγος τοῦ Θεοῦ, ἀλλ' ἵνα τὴν πρὸς αὐτοὺς ἀγάπην ἐρθεῖξωμας. If, however, objections are taken to consider the *ὅτι* as pleonastic, it might do to take *οἷος* in its original signification, as relative, and supply before it, *οὐ τοοῦτον δὲ λέγω*. At any rate, either of these two constructions, which are also to be found in Calvin, Luther, Camerarius, Carpzov, Alberti and others, is preferable to the third, which has been embraced by Erasmus, Beza, Grotius, Cocceius, Venema, De Wette and many more, viz. that *οἷος* is here used as elsewhere *οἷος τε*, and should be translated, “It is, however, impossible that...” Nowhere can we find examples of this exchange. There is something naïve in Heumann’s remark, “That *τε* is a very little vocable, and serves no purpose but ornament; it may, consequently, be omitted.” Wetstein indeed pretends to produce authorities. They are, however, inappropriate, inasmuch as it is either the masculine of the relative *οἷος* which is used, or the neuter with the dative of the person. Besides the infinitive follows after *οἷος*. Moreover, a circumstance, which speaks still more against that explanation, is, that even allowing the omission of the *τε*, the peculiar construction of *οἷος τε* is opposed to it, that being always followed by the infinitive, so that it would run *οὐχ οἷος τε ἐκπέμπωσιν*.

‘λόγος means here *promise*, like “גֶּרֶם” *Exmittere*, which in the LXX. answers to ‘דָּבָר, is here, just like its Hebrew counterpart (Josh. xxi. 45. 1 Kings viii. 56. 2 Kings x. 10), used of promises unfulfilled. As there are many vouchers for this in the New Testament (compare e. g. 1 Cor. xiii. 8), that is itself sufficient to show, that we cannot admit the explanation of Casaubon, who, appealing to 2 Macc. vi. 8, takes it in the sense, “to proceed out of the mouth,” and translates: At id fieri non potest, nam a Deo profectus est hic sermo.

οὐ γάρ πάντες οἱ Ἡσαῦροι οὐτοις Ἡσαῦροι. The Apostle means by these words, merely to confute the conceit of the Jews, as if *bodily*

*extraction* conferred a prerogative. He proceeds here, in the same manner as at the beginning of chap. iii. Just as there, he did not deny that the Jew possesses advantages over the Gentile, but merely showed that the former, notwithstanding all of these, and just so much the more culpably, proved himself equally sinful, so likewise here, he allows that *Israel* and the *seed of Abraham* enjoy a distinction, but restricts the sense of the word, *Israel* and *seed of Abraham*, in the same way as in chap. ii. 28, he limited the appellation of *Jew*. And doubtless it was the fact, that when God promised felicity to the Jewish people, through the *Messias*, he did not intend thereby to receive the whole nation as such, into the divine kingdom, but merely contemplated, that salvation should proceed from the midst of *Israel*, and those be admitted to its enjoyment, who complied with the conditions under which it was imparted. But highly pernicious was the effect of the delusion under which the Jews laboured, in imagining that a title to pardon belonged to them as Jews. This delusion is censured by Justin M. Dial. cum. Tryph. c. 44, p. 140, ed. Ben. *καὶ ἐξανατάσσεις ιαυτούς ὑποροῦσσες διὰ τὸ εἶναι τοῦ Ἀβραὰμ κατὰ σάξα σπίζεια κάντας κληρονομήσεις τὰ κατηγγελμένα παρὰ τοῦ Θεοῦ διὰ τοῦ Χριστοῦ δοθῆσθαι ἀγάθα.*\* It is roughly expressed in the Talmud, Tract. Sanhedrin, c. 11, at the commencement, in the following words, which have since become a universal principle among the Jews. *כָל יִשְׂרָאֵל שֶׁלְמַת חַלְקָה לְעַלְמֵן הַכְּבוֹד* “All Israel has a share in the life eternal.” From this totality of Israel, the Gemara, at the passage mentioned, excepts only the various classes of heretics. Even our Saviour assailed the delusion of a claim to favour, founded on bodily extraction, John viii. 39. Compare Matt. iii. 9. Gal. iii. 29. And the Jews themselves admit, that he who does not live like Abraham is not to be reckoned as belonging to Israel; Only in saying this, they attribute a claim of right to human virtue. So Philo, De Nobilitate, p. 906. De præm. et poen. p. 919, and Abarbanel in the book *Nachalath Avoth*, f. 183, c. 1: “The disciple whose morals are corrupt, even though he belongs to the children of Israel, is still not of the disciples of Abraham, and the reason is, that he does not endeavour after his manners.”

V. 7. Even in the case of Abraham's own children, Paul means to say, it is manifest that bodily extraction, as such, confers no *title*. Ishmael and the sons of Keturah, were no less Abraham's children than Isaac. Nay, Ishmael was the first-born, (for his being born of a maid-servant, need no more have invalidated his right than the right of the sons of Jacob, who were born of maid-servants, was invalidated on that account.) God, nevertheless, permitted the promise made to the patriarch, to be fulfilled by Isaac. Highly interesting, and very similar to that of Paul, is the description which R. Jehuda Le-

\* Ye deceive yourselves, when you suppose that because you are the seed of Abraham according to the flesh, you will surely inherit the blessing promised to be vouchsafed by God, through Christ.

vita (he lived about 1140) gives of the manifestation of God's free grace in the election of the founders of the theocracy. He says (Liber Cosri ed. Buxt. Bas. 1660, P. I. c. 95, and P. II. c. 12) "that עין ראללה, (this phrase, which literally means *Divine thing*, has probably been substituted by the Hebrew translators for an Arabic one signifying *Divine essence*.) has, from the beginning of time, been preserved in a certain line of the human race, and if a man had several sons it was transmitted to one, and the rest of them were shut out from it. The former then becomes, as it were, the kernel of the race, the latter, with all others excluded, forms the shell. According to God's decree, Ishmael, although he was the first-born, was rejected as the shell, and Isaac obtained the עין ראללה. In the same way Esau was rejected, although the stronger, and Jacob, although the weaker of the two, obtained Canaan." True it is, that the connection, in which Levita speaks thus, shows that he takes a very different view of the economy of God from that of Paul, still the one has many points of contact with the other.

Now, from this example, and still more from that of Jacob and Esau, which comes after, the Calvinist might draw the following conclusion: Does Paul, in order to justify the mode of dispensing admission into the inward kingdom of God, appeal to the mode in which admission is administered into the outward kingdom of God, and is this the same in both cases, then the *decretum absolutum* necessarily follows. For Paul describes the dispensation of the ancient theocratical institution as something emanating merely from the absolute will of God, and even the opponents of Calvinism allow, that the reason why the Jews were taken for the covenant people, is to be traced directly to the will of God. (That the Jews were raised to be the covenant people, not for their works' sake, God himself declares, Deut. ix. 6, and the prophets frequently speak to the same effect. It does not follow, however, that the election of Israel took place, without any grounds in the Divine wisdom. Several of these grounds we are enabled to discover, even while here upon earth; the whole will be clear to us, when we come to understand the whole plan of the universe. See Lessing, *Erziehung des Menschengeschlechts*, § 8, 18; Tholuck, *Apologet. Winke, zum Studium des A. T. Berlin, 1821.*) Accordingly, Paul gives us to understand that the ground why God vouchsafes invincible grace to some, and with such grace, salvation, lies also in the will of God, and in that alone. This inference, however, is nowise to be admitted. With regard to the outward theocracy, all that Paul denies, is, that it was conferred in virtue of claims founded upon bodily extraction, or good works, without, however, thereby meaning to deny the existence of other motives in the Divine wisdom. And so far as the inward New Testament theocracy is concerned, there is to be found in the mode of dispensing admission thereto, no more than a negative coincidence with the mode of dispensing admission into that of the Old Testament, i. e. inasmuch as admission into the kingdom of Christ is not obtained

upon the ground of bodily extraction or of works. But whereas the kingdom of Christ is something which does not merely concern the outward man, like the Jewish church, there will be found, if we weigh the positive side of the matter, this difference obtaining, viz. that the kingdom of Christ comes to men, solely under a *condition*, which is, that they do not reject grace. Now, in thus comparing this entrance into the kingdom of Christ, with the entrance into the Jewish theocracy, he merely brings forward the resemblance of the admission into both, in a negative respect, and means to show no more than that in the one case, as in the other, there were no antecedent claims.

οὐδὲ ὄτε. This the Vulgate renders by: *Neque qui.* It is better as the Syriac does, to take ὄτε as equivalent to δότε. To τίταν we may supply with Theodoret, τὸν Θεόν, which, ver. 8, stands beside τίταν. That passage, however, can prove nothing as to the present, inasmuch as there the allusion is not precisely the same. We rather look here for τὸν Ἀβραὰμ to be supplied, and the more so from the proposition appearing to harmonize with the preceding one in ver. 6.

τὸν Ἰσαὰκ τίταν. The passage is quoted from Gen. xxi. 12. The καλεῖν has here, after καὶ, the sense, *to choose.* In the Divine Revelations a progression is discernible from the lower to the higher, from the more general and undefined to the more defined, just as in nature. Abraham first receives the general assurance, that his seed should inherit the land, and then, afterwards, the more specific one, that Isaac was the one who should be heir. According to a free οἰκονομία, God ordained the latter no less than the former.

V. 8. The τὸν τίταν may give the historical exegesis of God's declaration. It may also, however, serve to introduce the prefigurative intimation which, according to Paul's judgment, was involved in that declaration. Baldwin, Mosheim, Taylor and others construe it in the first way. The sense, in that case, would be: We see, then, that according to his free purpose, God does not regard *those* children as heirs of the Heavenly Kingdom, who descend in a bodily way from the patriarch, but *those* only whom, according to his free purpose, he has actually called. Now, doubtless, by this explanation, the object of the Apostle would be attained. The example would sufficiently teach, that a purpose of free grace of some kind or other, such, perhaps, as in the present case, to link the tokens of favour to the promise, suffices to open to any the entrance into God's kingdom. By this explanation, however, the ιπαγγελία falls into the background, although the Apostle obviously intends to bring it forward, as is also clear from ver. 9. Even on this account alone, we have to suppose with Origen, Theophylact, *Œcumenius*, Ambrose, Erasmus, Grotius, Limborch and many others, that Paul finds in that procedure of God with Abraham, and in the special election of Isaac, a typical allusion to the believers of the New Testament. The τὸν τίταν accordingly is to be paraphrased: "Accordingly, it is intimated to us by that procedure of God, that ....." This is the precise

import of the Rabbinical phrase **כָּוֹר דָּבָר**. We have now to answer the question, In what, according to Paul's view, does the similarity of believers to Isaac consist?

The great bulk of the expositors we have quoted, suppose it to lie in the circumstance, that Isaac was born in a miraculous and extraordinary way, just as Christians, in respect of the inner man, are preternaturally begotten, whereas the other sons of the patriarch came into the world precisely in the common course of nature. The Arminians in particular conceive the type in this manner. On the contrary, Ambrose, and, for the most part, the Lutherans, regard the resemblance as consisting in this, that a mere promise called Isaac into life, just as in the case of believers, the objective proposal of the forgiveness of sins, on the part of God, and the simple reception of the same, on the part of men, suffice for their acquittal, without any external condition being fixed. This allusion, certainly very closely connected with that before mentioned, is indisputably the most appropriate. Accordingly Paul was able, by the instance he quoted of Abraham and Isaac, not only to show what appears, from the second example, which is without typical significance, to have been originally his sole aim, viz. that God, in a way altogether free, may either vouchsafe or deny admission into his kingdom (it is to be particularly noticed, that through the whole of this argumentation, one side of the question alone is uniformly brought forward, while the other, or what man is to do when the grace of God is offered to him, remains *here* altogether untouched); but we obtain from the instance selected, a still deeper intimation, viz. that God appointed to be the father of the theocracy, that particular individual who had been called into existence, by a simple promise of God, apart altogether from the way of ordinary bodily propagation. Here, as in other passages, the Apostle puts a typical construction upon the Old Testament, in whose narratives both of individuals and of the nation, so many analogies are to be found. In virtue of these, the beautiful saying of the Cabballists, often so perversely applied, may, in a certain respect, be approven (Synopsis Sohar, p. 27, No. 19): *As an angel of God, never, but in a terrestrial garb, appears upon earth, so there is a mysterious meaning of Scripture arrayed in the open one.* And, with no less truth than beauty, does Augustine say, upon the same grounds, Quest. cv. in Exod.: "The whole Old Testament resembles the mystery of the ark of the covenant, over which the cherubim spread their covering wings." In Gal. iv. 23, likewise, the Apostle contemplates Isaac, in respect of his birth being the consequence of a promise, as a type of Christian believers. In a perfectly similar way, the *γεννηθεις κατὰ σάρξ* and the *γεννηθεις κατ' ἐπαγγελίαν* stand in opposition, although there the point of contrast is different. Calvin's construction of this declaration and its meaning is as follows: *Duo sunt hic consideranda, promissionem salutis Abrahæ datam ad omnes pertinere, qui ad eum carnis originem referunt, quia omnibus sine exceptione offeratur, atque hac ratione jure appellari sœderis cum*

**Abrahamo concussi heredes.** Nam quum Dominus voluerit sœdus suum non minus in Ismaele et Esau quam in Isaac et Jacob assignari, appareat non fuisse penitus ab ipso alienos, nisi forte pro nihilo habeas circumcisioinem. Alterum est, filios promissionis proprie nuncupari, in quibus ipsius virtus et efficacia exstet. Ea ratione hic negat Paulus omnes Abrahæ filios esse filios Dei." This distinction between the gratia efficax et inefficax is, however, totally inapplicable, as it is manifest that here the subject spoken of, is solely the bestowal of external privileges (such as the Theocracy), and not the influences of Divine grace upon the soul; not to mention that the Calvinistic exposition does not accord with the connection. The Remonstrants justly remark: *agitur hic non de datione fidei sed justitiae.* The expression *τίκτω τῷ Θεῷ* denotes those members of the Theocracy who are acceptable to God, and obtain entrance into the Messias' kingdom. *Δογῆς θεαταὶ τις τις, to look upon as something*, like the Hebrew *נְשָׁבֵב*.

V. 9. Paul brings a text from the Old Testament to vouch that Isaac's birth really was the consequence of a promise of grace. The passage is from Gen. xviii. 10, 14. In the LXX. the translation does not run precisely the same way. For *καὶ τὸν καὶ τὸν τούτον*, there stands in the Hebrew, the difficult phrase *הַיּוּ לְעֵד*, which the LXX. render *καὶ τὸν καὶ τὸν τούτον εἰς ἀγος*, Onkelos: *בְּעִיר וְאֶתְחָרֶךְ*. The likeliest grammatical explanation is that *הַיּוּ* is adjective Gen. sœm. as Drusius expounds: *hoc tempore vivente, i. e. redeunte.* The same phrase returns 2 Kings iv. 16.

V. 10. The instance adduced of the election of Isaac was, doubtless, decisive enough, more especially considering that Ishmael, as first born, ought to have had a prior title. Still the reason of Isaac's vocation to be Founder of the Theocracy, might have been sought, not in God's free purpose, but in some circumstance connected with the children; as, for example, in the fact that Ishmael was born of a different mother, and she a slave, a haughty and impious woman, &c. For that reason, Paul shows, in a still more pertinent example, how God's purposes recognize no claims whatever on the part of man. Rebecca bore Jacob and Esau, twin brothers, consequently both had the same father and the same mother, nay, Esau was in this instance also the first born, but nevertheless God made the call to be founder of the Theocracy be transferred to Jacob. Several expositors, such as Ambrose, Arminius, Hunnius, Cornelius a Lapide and others, suppose that here also Jacob and Esau have a typical signification. And, doubtless, that opinion might be evinced somewhat in the following way: Ishmael and Esau are both first-born sons, both boisterous and wild, both excluded from the Theocracy, both expelled from their home. Isaac and Jacob are both younger brothers, both gentle and meek, both founders of the Theocracy, and inhabitants of Canaan, as prefigurative, first, of the gospel promises, and secondly, of the *βασιλεία τοῦ Χριστοῦ* in glory. In this way is the type understood by Barnabas, Epp. c. 12. p. 43. ed. Cot., by Tertullian, adv.

Marc. l. III. p. 412. ed. Rig., and likewise by Cyprian, Testimon. adv. Judæos. Although, however, the matter admits such a representation, still Paul has not here brought the typical sense prominently forward. Neither was this possible, inasmuch as the election of Jacob, he not having been born on the ground of so weighty a promise as Isaac, was not in a typical point of view of such a sort as to demonstrate any thing in favour of the free justification of believers.

οὐ μόνον δέ, Heightening of the proof. Theodoret: Εἰ σόμιζεις, φησι, διὰ τὴν Σάρραν προτιμηθήσας τὸν Ἰσαὰκ τὸν Ἰσαὰκα, τί ἀντίκης τοις Ἀβραμοῖς;\* We have not only to fill up a blank after οὐ μόνον δέ, but to suppose an ἀναζόλουθον. After οὐ μόνον δέ many supply 'Αβραὰμ τοῦτο Ἰσαθ, as Beza; others 'Αβραὰμ τοῦτο διέκρινεν, as Baumgarten, in which case it would be unnecessary to explain the word Rebecca by an ἀναζόλουθον. It is, however, more probable, that after the ascending μόνον, we have merely to supply what is usually supplied, a τοῦτο, as is done by Luther; "not only is such the case," (and this τοῦτο we might explain with Theophylact: 'Εντι τὸν Ἰσαὰκ τοῦτο ἴδοις, or better ἐν τὸν Ἀβραὰμ τοῦτο ἴδοις,) and that Rebecca, instead of the nominative, should stand in the dative, seeing it ought properly to be construed with the ἐργάθη in v. 12. This is the way Castalio translates, Rebeccæ, and at v. 12. he again takes up the dative: Rebeccæ inquam dictum est; so also Luther. We cannot suppose, with Schötigen, that, according to the analogy of the Hebrew, in which a nominativus absolutus can precede and be referred to by a subsequent pronoun in the dative, Rebecca is here to be rendered: Quod attinet ad Rebeccam. It is rather evident from the γά at the commencement of ver. 11. that Paul has let the construction slip. It will not answer, whatever way the sentence from ἀλλὰ καὶ may be conceived, to supply the name Σάρρα after οὐ μόνον δέ, as, so long ago, Ambrose and the Syrian did, for the allusion to the Patriarch himself predominates so greatly in the example of Isaac, that Sarah is thrown into the shade.

ἴξιός. The Vulgate translates, ex uno concubitu, and Origen, Augustine and others, expound conformably. The view is defended by Havercamp, but, to say nothing of other objections, it would, in that case, be impossible to know what to supply, for the masculine οὐτος has not the signification of *consuetudo maritalis*. It is also improper to supply χερόνος with Zeger and Hammond. The most natural way is that adopted of old by the Syriac, viz. to construe ἴός as the masculine genitive with Ἰσαὰκ, so that the sense is: There was but one mother and one father.

V. 11. However clearly the connection, as hitherto explained, demonstrates that Paul cannot, in the three following verses, intend to deliver the doctrine of absolute election, his words have nevertheless

\* If you deem that it was on Sarah's account Isaac was preferred to Ishmael, what can you say about Rebecca?

been expounded to that effect, and when the connection and *analogia fidei* are overlooked, it is very possible to do so. Baldwin: *Hoc est illud mare periculosum, in quo, qui cynosuram verbi divini, quod omne consilium Dei nobis revelavit, non attendit, naufragium fidei facit.* Augustine, at an earlier period of his life, had laboured in his Prop. 60, and more especially ad Simpl. l. I. q. 2, to show that these verses cannot speak of a *decretum absolutum*. He afterwards retracted his opinion, however, and endeavoured to establish the contrary, *Retract.* l. I. c. 23; *De Prædest.* *Sanct.* c. iv. 16, 17, 18. Among the defenders of the doctrine of absolute election are principally to be compared, *Paræus*, *Dub.* 6, ad. h. c.; *Polanus*, *Syloge* *dissert.* *de prædest.* p. 664; *Calvin* himself, *Instit.* l. III. c. 21, § 7, sqq.; and *Mark*, *Exercitationes*, ad. N. et V. T. *Exercit.* IV. Among the opponents of the *decretum absolutum*, see in particular *Gerhard*, *Loci Theol.* T. IV.; *Baldwin*, *Obs.* ad. h. c.; *Arminius*, *Acta Dordracena Remonstr.* p. 113—129; *Limborg* on the text; *Deyling*, *Obs. Sacré.* T. IV. *Obs.* V. against *Mark*'s *Exercit.* IV. As the defenders of the *decretum* can only be refuted by a careful exposition of particulars in unison with the connection, we at once proceed to this.

*μήπω γάρ γεννηθίετων.* The *γάρ* introduces the *ἀνασόλουθον*; To *γεννηθίετων* we have to supply *τῶν παιδῶν*. In place of *κακόν* some codices read *φαῦλον*. In order to understand this verse, we must conceive ver. 12, as preceding it. The sum of both is as follows: “Their fate was determined before their external relations or actions could give them opportunity of establishing a claim.” Here, however, arises the momentous question, what kind of fate was it which was determined? Surely not their eternal happiness or damnation? Ver. 13 shews that privileges and distinctions in general are the subject spoken of, just as at *Mal.* i. 3, mention is made merely of outward blessing of all kinds, partaken by the sons of Jacob; but the connection and the foregoing example of Isaac likewise lead us to conclude, that along with the decree respecting outward privileges in general, the *theocratical vocation* of both individuals, and of the nations that descended from them, was in a more particular manner decided. Independent of claims which Esau might have advanced to the honour of propagating by his seed the Theocracy and other advantages connected with it, God vouchsafed this prerogative, together with the occupancy of the Theocratical country, to Jacob. Now, inasmuch as the doctrine involved in that history was meant to show the Jews the connection in which they stood with Christ, doubtless what took place must also have some application to them. That, however, will not consist in this, that the instance demonstrates, that God, according to his absolute decree, gives faith in Christ to some, but denies it to others, or, that as Esau, of God's mere good pleasure, was shut out from the actual, and consequently, likewise, from the typical Canaan, so are many arbitrarily excluded from the kingdom of Christ. Much rather does the bearing upon the Jews consist in this, that just as God, without acknowledging right, cou-

ferred the outward Theocracy and various advantages upon whom he chose, so also does he now convey the inward Theocracy to, or permits to enter therein, the person whom he chooses. And, in fact—for this is the argument against the Jews—he permits those only to enter, who acknowledge the despised Nazarene, as the anointed of the Lord, and seek salvation by closing with his redemption. Jerome, Ep. 120, ad Heditiam, qu. 10, ed. Vall.:—non salvat (nos) Deus irrationabiliter et absque judicii veritate, sed causis præcedentibus, quia alii non suscepérunt filium Dei, alii vero recipere sua sponte veluerunt. See especially Turretin, ad h. l. Accordingly, the Apostle does not even touch the relation betwixt what is done by man, and what by God, in the work of conversion, and we again find nothing more than an application of that old Testament history to the New Testament *datio justitiae*, not however *fidei*.

*ἴνα ἡ κατ' ἐκλογὴν πρόθεσις μένη*, statement of the design which lies in that prediction of God. *Μήνειν* applied to purposes, means, like the Hebrew *רֹצֶחֶת*, *to have permanence*. (Palairet brings examples from profane authors.) The eternal purpose of God seems then to be unchangeable to man when God in time, and ere any thing has occurred to make him alter it, makes it known to man. *Πρόθεσις*, as at c. viii. 28, means *the purpose of God*, and, indeed, the word refers positively to the advantages imparted to Jacob; Esau's exclusion, however, from a variety of tokens of grace, and especially from the Theocracy, is not represented as a positive transaction. That such is the case appears from the circumstance, that wherever a *πρόθεσις*, in regard to man, is ascribed to God, it universally denotes a purpose of salvation on the part of God, Rom. viii. 28. Eph. iii. 11. 2 Tim. i. 9. Just as, in point of fact, the exclusion of men from the outward as well as from the inward kingdom of God, is no act of God's, but merely a *præterition*. This *πρόθεσις* is further defined by the addition *κατ' ἐκλογήν*. Now that may be very variously taken up. First, there are some, as Origen, Grotius, Venema, Wolf and Koppe, who understand it objectively, as designation of the *object*, what the *πρόθεσις* respects; and, in truth, not unfrequently in Greek, *κατά* is to be rendered, *in respect to*. Grotius: *Voluntas libera Dei in iis quæ pertinent ad prælationem*. Then again there are others who take this addition subjectively, as descriptive of the nature of the *πρόθεσις*; and this meaning of substances, when joined by *κατά* to another noun, is at least the more common, *κατά* with the accusative being used to form adjectives. Here again, however, the various expositors divide in their conception of the meaning of *ἐκλογή*. Chrysostom, Photius and Ambrose, understand by it, God's electing, according to the actions which he *foresaw*. Photius: *Εἰπών κατ' ἐκλογὴν, οὐδεὶς ὅτι καὶ διέφερον ἀλλήλων. οὐδεὶς γάρ ἐπλέγεται διεργοὶ ἀφ' ἐτέρου, εἰ μή τι αὐτοῦ διαλλάσσοι.*\* This exposition is connected with

\* By the words *κατ' ἐκλογήν*, he shows that they differed from each other; for no one elects one of two before the other, unless for some difference.

that which, in an unnatural way, the same expositors put upon *οὐκ εἰ λεγειν*, viz. "not of works *already performed*, but yet of works *foreseen*," which is wholly contrary to the connection. Chr. Schmid proposes to take *ἰκλογὴ* as synonymous with *ἀγαπή*, just as *ἰκλετός* is equivalent to *δυαπητός*, and translates: *ut appareret Dei decretum benevolentia niti.* But *ἰκλογὴ*, except where it stands as abstr. pro concr. can never be totally equivalent to *ἀγάπη*. Ernesti justly observes, Institut. Interp. N. T. P. ii. c. 8, that the Hebrew endeavours to illustrate the idea of *freedom* by that of *choice*, that Josephus also, De Bello. Jud. I. II. c. 1, § 14, uses *ἰκλογὴ* in the sense of *freedom*, ("The passage treats of the Sadducees, and says: φασίν εἰπεν ἀνθρώπων ἵκλογὴ τὸ τοιούτον καὶ τὸ καλὸν προκείσθαι." In Plutarch, *ἰκλογὴ* is found employed in the same way,) and, accordingly, that here too the *κατ' must indicate still more the *absoluteness* of the *κρότοσις*. Now, this grammatical exposition is adopted by anti-predestinarians, as well as by predestinarians, and, in this respect, there is no difference betwixt the two parties. Calvin explains: *propositum Dei quod sola ejus beneplacito continetur*, and Bengel: *in sola elec-* *tione liberrima πρόθεσις suam rationem sitam habet.* Latine diceret, *propositum Dei electivum.* Very different, however, is the doctrinal bearing connected with this idea of an absolutely free choice by the Calvinists on the one hand, and by the Lutherans, Arminians and many Catholics on the other. The Calvinists, with whom the notion of God's freedom passes too easily into that of arbitrariness, understood under *ἰκλογὴ*, as was done by Augustine in his day, that unrestricted liberty of choice, on the part of God, in virtue of which he can impart faith to whomsoever he will, while their opponents understand by it, that freedom of choice whereby he can choose and appoint what conditions he will, on which to vouchsafe admission into his kingdom. In compliance with the doctrinal conception which Augustine and Calvin form of the word *ἰκλογὴ*, the former thus expounds it, (Augustine c. duas Ep. Pell. I. II. c. 7): *Electionem quippe dixit, ubi Deus non ab alio factum, quod eligat invenit, sed quod inveniat ipse facit.* Here, also, this exposition is refuted by the fact, that the Apostle (after Mal. i. 3), is speaking of the dispensation of external tokens of grace alone, and among these, of the external theocracy, but assuredly not at all of inward operations of grace, that hence, the New Testament subject to which that of the Old refers, is not *faith* in the scheme of salvation for all mankind, but *this scheme itself*, which God, according to his free purpose, has indicated as the door through which all must pass, who wish to have an interest in the kingdom of Christ. The construction of Paul's entire expression by the Lutherans, many Catholics and the Arminians, is the same, only that the latter, as usual, expound more historicogrammatically. Limborth: *πρόθεσις est propositum quod Deus fecit cum quadam electione, vel per modum electionis, quo unum prætulit alteri. Electio enim discrimen aliquod et prælationem unius præ altero includit;**

nempe propositum quo Deus constituit sibi jus reservare declarandi quovis tempore, quos et quales pro semine Abrahami habere velit.

οὐκ εἰ ἔγων. There are two kinds of false evasion to which the opponents of the decretum absolutum have here recourse. Several suppose that Paul merely refuses to acknowledge works *performed*, as conditional ground of election, but by no means intends to exclude them in so far as God, from the bias of men's will, *foresaw* them. So in particular Photius: Εἰπὼν οὐκ εἰ ἔγων, παρίστησο τὸ μένεθος τῆς πλήσεως καὶ τῆς χάριτος αὐτοῦ, ὅτι καὶ μηδὲν πραξάντων ἐκλέγεται καὶ προσκαλεῖται, ἀλλ' εἰ μηδὲν πραξάντων ἐκλέγεται, πῶς ἐκλέγεται; οὐ μὲν γάρ ἐκλογὴ ἐπὶ τῶν τι γίνεται διαφερόντων. οἱ δὲ μηδὲν πράξαντες, τι διαφέρουσι; καὶ πάντα. ἀνθρώπινος μὲν γάρ δοθαλμοῖς ἐπει οὐδὲν ἐπράξαν, οὐδὲν διαφέρουσι. θειὰ δὲ προγράψαι τοῦ μελλοντος, πολλὰ διαφέρει, καὶ οὐ μὲν εὐθέστησο τῷ Θεῷ, οὐδὲ οὐκ Ιη. So likewise Theodoret: οὐκ εὐέμενεν οὐδὲς τῶν προγράψαντων τὴν πείραν.\* And so no less Augustine, Enchir. c. 98. Pelagius, (Compare particularly Julian's declarations in Augustine, opus imp. con. Jul. I. I. c. 131, Ambrose, Heumann, (Philo too, Alleg. I. III. p. 77, explains God's saying in this way, just like Pelagius). This exposition, however, is altogether unnatural; and not without reason does Peter Martyr accuse its advocates, eos adverso flumine navigare. See also Augustine speaking against it, c. duas Ep. Pel. I. II. c. 7, § 15. On the other hand, there are some, especially Augustine, in Prop. 60, and Simplicius, I. I. c. 2, who would exclude works, in as far as they emanate from the love vouchsafed by God, but would not exclude faith on account of which that love was first bestowed. In the Prop. Augustine says: Quid ergo eligit Deus? Si enim cui vult donat Spiritum Sanctum per quem dilectio bonum operatur, quomodo elegit cui donat? Si enim nullo merito non est electio; *Æquales enim omnes sunt ante meritum, nec potest in rebus omnino æqualibus electio nominari.* Sed quoniam Spiritus Sanctus non datur nisi creditibus, non quidem Deus eligit opera quæ ipse largitur, sed tamen eligit fidem. Quia nisi quisque credat in eum, et in accipiendi voluntate permaneat, non accipit donum Dei. Augustine himself, at a subsequent period, rejected this shift, having learned, as he says, from Eph. vi. 23, that man derives faith likewise from God. Now, doubtless, from this point, the shift might be assailed, seeing that genuine belief of the heart presupposes an operation of the Divine Spirit in man. We cannot but imagine

\* By saying "not of works," the Apostle exhibits the magnitude of God's calling and grace, inasmuch as He calls and elects from among persons, who have done nothing. But if it be from among such that he elects, how is there any election at all? For election takes place among objects which are at least somewhat different; Wherein, however, lies the difference of persons who have done nothing? 'Tis all true. To human eyes, having done nothing, they differ in nothing. But in the divine foreknowledge which extends to the future, there is a mighty difference. The one has pleased God, while the other has not.

faith to depend upon that inward compulsion, which forces itself upon a man's religious and moral sense, and urges him in this way to yield his assent. But such compulsion is the work of God, which a man may resist, evade, but never call forth within himself. This disputed point of doctrine, however, does not here come at all into question, inasmuch as it is proved by the connection, that the Apostle does not explain the relation between what is divine and what human in the work of conversion. It suffices for the exegesis of the passage before us to say: "Works confer no title to the acquisition of the Theocracy, God can impart admission to that to whomsoever he will." Elsewhere it is laid down who they are upon whom, in the times of the New Testament, he does choose to confer it. On the other hand, the Predestinarians are to blame, who, imitating Augustine, (in his later writings, *De prædest. sanct.*) follow the Vulgate in the division of the words, and construe the *οὐκ οὐκ*—*καλοῦντος*, not with what goes before, but with *ἐργάθη*, by which means the pretended predestinarian sense is brought somewhat more boldly out. Luther likewise expresses this connection. It is, however, highly unnatural. Much rather is the clause a more precise definition of the sort and manner of the *πρόθεσις* of God. The *οὐκ τοῦ καλοῦντος* denotes that God's purposes are not to be restrained by claims urged on the part of men. Were we to tear the declaration from its connection with the context, and refer it to eternal bliss or perdition, and were we further to regard neither the *usus loquendi* nor the *analogia fidei*, it would then, to be sure, be possible to demonstrate from it the *decre-  
tum absolutum*. In that case, we might include the not repelling the persuasive influence of the Holy Spirit as among the works, and say that man, according to the unconditional good pleasure of God, is converted by irresistible grace, and so brought into the spiritual kingdom of Christ. Not only, however, as we already showed, would this be altogether contrary to the connection, it would be as much contrary to Paul's *usus loquendi* and the *analogia fidei*. For in respect of the former, it is justly observed in the *Act. Syn. Dordr. Remonstr.* as follows: "With Paul, the expressions *οὐκ οὐκ* *ἴσχυστος*, *κατά σάξα*, *κατ' οφείλημα*, *οὐκ ξέγον τόμον* are always equivalent, *Ubi enim loquitur Scriptura ad hunc modum, ut dicat fidem dari ex aut non ex operibus.*" (It treats solely of the *datio justitiae* not *fidei*.) "Ubi aut quando hæc *questio mota est?* *Contra scriptura N. T. passim, et imprimis epistolæ Paulinae, abunde agunt de imputando *justitiam*.* Unde etiam manifeste liquere potest, quo pacto propositum Dei *se-  
cundum electionem est, aut cum electione conjunctum, ita videlicet ut ex Judæis peccatoribus eos eligat, qui sunt ex fide Christi, iis re-  
lictis, qui ex lege aut ex operibus sunt.*" And as to the *analogia fidei*, Melanethon truly remarks, There are two propositions so very demonstrable from Scripture, that we cannot avoid placing them in front of every inquiry into predestination: 1. *Quod Deus non sit causa peccati.* 2. *Quod promissio universalis.* To the passages

which vouch the universality of the promise—and that certainly not in mere *semblance*—Ez. xxxiii. 11. 1 Tim. ii. 4. Tit. ii. 11. Rom. v. 12—19. 2 Pet. iii. 9; we may add those which clearly represent the will to show mercy on God's part, and the want of desire and the resistance on the part of men: Is. lxv. 2. Jer. iii. 12. Matt. xxiii. 37. Acts vii. 51. Heb. iii. 8, 15. Acts xiii. 46. Memorable are the words of Calvin upon 2 Pet. iii. 9: *Sed hic quæri potest, si neminem Deus perire velit, cur tam multi pereunt? Respondeo, non de arcano Dei consilio hic fieri mentionem quo destinati sunt reprobi in suum exitium, sed tantum de voluntate quæ nobis in Evangelio patet.* (And why should we not believe just what stands in the Gospel?) *Omnibus enim promiscue manum illic porrigit Deus, sed eos tantum apprehendit ut ad se ducat, quos ante mundum conditum elegit.* Alas for the poor reprobate! How God mocks them, stretching out his hand and yet refusing to draw them to himself.

V. 12. This saying was made to Rebecca, when the two children struggled in her womb, and she wished to have the thing explained, Gen. xxv. 22, 23. The words δι μετόπων and δι ηλάσσων do not refer to Esau and Jacob, but immediately to the two nations that were respectively to descend from them. This the parallelism in that passage shows, the first member of the verse being γένεσις Ισραήλ δεκτή. In point of fact too Esau never served Jacob, as Augustine justly observes. See Deyling, Observ. T. IV. Obs. V. p. 715. From the circumstance that the declaration by God does not refer to the individuals, it becomes still more manifest, that there can be no mention here of the communication to them of the *gratia irresistibilis*, but that it respects solely the freedom with which God imparts a right to the outward Theocracy, and the privileges therewith connected, and that the inference of the Apostle is simply as follows: It is thus in God's power, without recognizing a claim which Israel desired to enforce, to appoint conditions of entrance into the new kingdom of God, under which all believing heathen, equally with believing Israel, may obtain salvation. Excluded from the divine commonwealth, the Idumæans were actually, as the prediction says, made slaves by David, 2 Sam. viii. 14, subdued by the Maccabees, 1 Macc. x. 27, 31, and finally brought wholly into subjection by Hyrcanus. Josephus, Archæol. I. xiii. c. 9. § 1. c. 15. § 4. Compare also the observations on ver. 6.

V. 13. The Apostle quotes another saying from the Old Testament in order to confirm what goes before. This time it is taken from Mal. i. 3. Jehovah there, by the mouth of his prophet, upbraids the people of Israel with having forsaken and spitefully entreated Him, although upon them he had showered down blessings, whereas the Edomites, who yet sprang from the same progenitor, were living under oppression. Accordingly that saying too speaks of the *nation* standing without the Theocracy, and not of individ-

duals; nay, the subject is not so much as reception into the external Theocracy, far less inward conversion, but outward prosperity alone.

Nevertheless, the Calvinists, and in their sense likewise certain Catholics, like Dionysius Carthusianus, remark upon the passage: *Odisse est velle gratiam juste subtrahere.* So too Salmeron, Disp. 4, in c. 9.

*μετίν* stands here not positively but privatively. It marks merely a minor degree of love for Esau than for Jacob. When a Hebrew compares a less with a greater love, he is wont to call the former *hatred*. See Gen. xxix. 30, 31. Deut. xxi. 15. Prov. xiii. 24. Matt. vi. 24. Luke xiv. 26. (Comp. Matt. x. 37.) John xii. 25. Compare Glassius Rhet. sacra. l. III. tr. 3, can. 19. It is shocking to hear the gross predestinarian explain this hatred, as if it were a personal antipathy of God towards Esau, in consequence of which he withheld from him his grace. To maintain such a misanthropy on the part of God, when the New Testament extols his φιλανθρωπία, Tit. ii. 4, is to be met with by the saying: *δύσπλαγχνάς τὰ δυτικά πάντα, καὶ οὐδὲν βοδλύσσει ἐπιστήσας, οὐδὲ γάρ ἀν μετῶν τι κατεσκευάσας*, Wisdom of Sol. xi. 24. So long as a creature has in it any thing divine, that creature God cannot hate, for τὸ δύοντον τῷ δύοντι οὐδετέλει. Now so long as there exists in the rational and moral being a manifestation of conscience, there is certainly something divine in it. Every man, accordingly, in whom conscience has not been wholly effaced, is necessarily an object of divine love. How it lies with God to invest one individual with fewer, and another with more privileges upon earth, considering that every inferiority and tribulation may prove beneficial to the soul, Sirach declares, xxxvi. 11, 12, in a way similar to Paul.

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### P A R T   I I I .

GOD HAS THE ABSOLUTE RIGHT TO IMPART TO WHOM, AND IN WHATSOEVER WAY, HE PLEASES, THE TOKENS OF HIS LOVE. ACCORDINGLY HE IS ALSO FREE TO PRESCRIBE CONDITIONS OF JUSTIFICATION, UNDER WHICH THE GENTILES NO LESS, NAY EVEN MORE NUMEROUSLY, THAN THE JEWS, OBTAIN MERCY. v. 14—24.

V. 14. Result of what has been said. To charge God with unrighteousness, would be contrary to the declaration, Deut. xxxii. 4, as it is to the entire doctrinal system of the Old Testament. This can never, therefore, be the scope of Paul.

Ver. 15. In order to evince that the freedom, ascribed in the pre-

ceding context to God, supposes no unrighteousness in him, the Apostle shows that the Scripture, in express words, represents God's mercy as independent of all human deserts and claims. Erasmus, accordingly, states the connection in perfect conformity to the design of Paul: *Absit ut ejusmodi cogitatio subeat animum cuiusque, neque sic interpretetur, quod in Exodo Moysi loquitur Dens.* To oppose the gainsayer with so stern a Scripture was harsh, but the Apostle seems to delight in assailing, with iron front, the pretensions of righteousness by works. Bengel pertinently observes: *Alia est sententia verborum Pauli, qua satisfacit responsatoribus operariis, alia mitior latet in ænigmate verborum pro fidelibus. Etiam in sacris scripturis, presertim ubi a thesi ventum est ad hypothesis, τα ἔργα, non modo αἱ λόγοι, expendi debent. Et tamen commentator nullus ita planus esse potest, quem facilius quam Pauli textum intelligat operarius.* The Apostle's argumentation is what the Rabbins call *תואנה תואנה*, confirming by another, any saying doubtful to the adversary. A want of simplicity and acuteness seduced several expositors, desirous of removing the decretum absolutum from this and the following verses, to cut the knot, by putting them, up to the 20th, into the mouth of a Jew, imbued with the Pharisaic principles of a fate, and here brought forward as the opponent of the Apostle; so that it would be such a person, who adduces the following texts as objections against Paul. Origen was the first to adopt this course. So Chrysostom in regard to ver. 18, Jerome ad Hedib. qu. 10. (This father, and so likewise Photius, strangely enough, in the 20th verse, thus, somewhat unskillfully, make Paul reply to the opposer of predestination: *Ex eo quod respondes Deo et caluniam facis, ostendis te esse liberi arbitrii, et facere quod vis, vel tacere vel loqui[!]*) So too Camerarius, Kohlreif, but in particular Heumann, who takes great credit to himself for the exposition. Wolf long ago stated many solid objections to it. The following are counter arguments: 1. The Apostle is wont, in refutation, never to be satisfied with a *μη γένοτο*, but follows it up with a proposition by which the opponent is repelled, Rom. iii. 6; iv. 31; vi. 2, 15; xi. 1. 2. It would then be necessary with Heumann, to render the *γα* in *τῷ γα Μωσῆ*, *but*. This is contrary to the rules of the language. It may indeed be conjoined with *ἀλλά*, as enim with *at*; even then, however, it is not *per se, part. adv.* 3. Paul never makes his opponent's arguments with texts of Scripture; these he keeps for himself. 4. In ver. 19 the *οὐ*, indicates clearly a fresh objection on the part of the adversary, which has been derived no farther back than from ver. 17 and 18. Had the preceding words been one and all the opponent's, this *ἰεῖ*; *οὐ*, would have been wholly redundant. 5. The defenders of this exposition gain nothing, for the words which, by their own admission, were delivered by Paul, ver. 10—13, are no less strong than the following. The text adduced by Paul is taken from Ex. xxxiii. 19, and quoted literally as it stands in the LXX. It there occurs in the following connection.

Moses had entertained a wish to behold a preternatural manifestation of the Divine Being. To a certain extent God vouchsafed it to him, but appends the words before us in order that the patriarch might not be uplifted, but might understand that so great a privilege had been imparted to him by free grace alone, and not upon the ground of his own worthiness. Accordingly the Hebrew words רְנָא and רְדוּם, to which the Greek *τελεῖν* and *αἰτεῖσθαι* answer, are rather to be translated, “*to vouchsafe tokens of love and favour.*” (Clericus, ad Exod. i. 1, translates: *favebo cui faveo*; the sense *faveo* is correct, but the explanation which Clericus gives of the tenses in Hebrew, as if God means to say: Henceforward I shall be gracious to those to whom I am so now, is improbable. The two tenses here are aorists.) In that way we should avoid being led by the Greek and English terms to suppose, that a positive, temporal or even eternal *reprobatio* was spoken of; as if it stood in God’s absolute good pleasure what souls he chooses to let perish in their sins, without yielding them any help. The repetition of the verb, with the relative, in the minor proposition, expresses, according to a Hebrew idiom, the unconditional nature of the transaction. So 2 Sam. xv. 20, חָלַן וְאַנְהַרְחֵל עַל אַשְׁר־אָמַן, “I go whither I may.” So likewise Exod. xvi. 23. So frequently in Arabic, the phrase, “He did what he did,” i. e. what he chose to do. Such forms of speech as these are particularly common in Vita Timuri, Auct. Ebn Arabschah, ed. Golius, p. 6, etc. Accordingly, the sense of the divine declaration is correctly given by Hunnius: *Nemo poterit sibi demereri meam misericordiam, ex mero beneplacito voluntatis meæ misereor cuius misereor, sine respectu propriæ dignitatis hominum, aut humani meriti interventu.* He proceeds to add in regard to the New Testament period: *Cujus autem Dominus velit misereri, id non opus est ex humana ratione divinare, aut conjecturis colligere, aut abyssum majestatis scrutari aut in cœlum ascendere, sed prope est verbum fidei revelans nobis, quos Dominus certo misericordia sua dignari velit.* Bengel: *Nemini licet cum Deo ex syngrapha agere.* The bearing of the declaration, moreover, upon God’s relationship to the Jews, Limborch places still more distinctly in the light: *Inde liquet injustum non esse Deum in eligendis beneficiis suis libertate uti, eaque largiri cui vult, idque vel sine ulla conditione, vel sub aliqua eaque qualicunque illi placuerit, atque istos a beneficiis suis excludere quotquot conditionem a se præscriptam rejiciunt, aut acceptare recusant.* Quia enim miserationes et beneficia sunt quid indebitum, ideo non tantum ipsa beneficia, sed et conditio, qua præstata beneficia obtineri possint, a benefactoris arbitrio dependent. It is to be considered as an artful subterfuge to evade the doctrine of predestination, when even with regard to this declaration of Paul’s, Chrysostom, Theodoret, Theophylact, Ecumenius, Pelagius and Ambrose suppose, that God used these words only in respect of those whose good works he foresaw. Pelagius: *Hoc recto sensu ita intelligitur; illius miserebor quem præscivi posse misericordiam promerer, ut jam tunc illius sim mi-*

serius. Comp. the forced Pelagian interpretation of the text in Augustine, c. Julian, l. I. c. 131.\*

V. 16. From God's words to Moses, the Apostle infers, that all human exertions are unable to achieve worthiness, and with that a title to tokens of love, on the part of God. Bengel: *Non quo irritum sit recte velle et, quod magis est, recte currere sive contendere, sed quod velle et currere operariorum nil efficiat.* So does the Apostle speak, verse 30 and 31, of a not following after, on the part of the Gentiles, which yet attains the end, and of a following after by the self-righteous Jews, which does not; and immediately at ver. 32, adds the cause why the following after of the Jews was of no avail, viz. because they sought to attain by the *ἰεγα ρόμων*, what is attainable by the *πιστις* alone. That the will must be present on the part of the individual to be forgiven, and that his not willing hinders his receiving forgiveness, is declared at Matt. xxiii. 37. John v. 40. They who desire to obtain mercy, must *run*, 1 Cor. ix. 21. Heb. xii. 1. Nay, by violent desire, must the sinner force his way into the kingdom of heaven, Matt. xi. 12. (For such is the exposition which the language there demands.) Compare what St. Paul says of himself, 1 Cor. ix. 26. Phil. iii. 13. 2 Tim. iv. 7. When besides all this, the compassion of God is placed in direct contrast with human endeavours, it clearly results, that under human endeavour is meant a proud, self-sufficient endeavour, which trusts to establish a claim not upon God's *compassion*, but upon his justice. Immediately afterwards Pharaoh is brought forward as an instance of such an obstinate running in ways of one's own. Jerome, Ep. 133, ad Ctesiph. ed. Vall.: *Velle et currere meum est, sed ipsum meum sine*

\* In the review spoken of in the preface, the author thus states his present views upon this passage: "In ver. 16, *וְאֵלֶּה כִּי*, the emphasis is usually laid upon the repetition, and considered as expressive of independence and mere good pleasure, whereas it ought to be laid upon the words *וְאֵלֶּה* and *וְאֵלֶּה*, according to their peculiar import. The reasons are: Firstly, because it is only in this way that a suitable connection can be effected betwixt the preceding and succeeding context. The proposition, "There is no unrighteousness with God, for he saith to Moses, It depends upon myself alone to whom I will show mercy," is much less stringent than, "There is no unrighteousness with God, for he says to Moses, It is *mercy* when I show mercy to any." Moreover, in ver. 16, we find *וְאֵלֶּה כִּי* expressly put, proving in the clearest manner, that it was upon that the emphasis lay. Besides, even with regard to the Hebrew text, Ex. xxxiii. 19, this construction is by much the more suitable. Doubtless, we still obtain an appropriate meaning, if God says to Moses: I will, as thou (ver. 17), hast found grace in my sight, make all my goodness pass before thee. It is of my free will if I show mercy to any one." We obtain a still better one, however, when, with grammatical precision, we understand the *præterites* *וְאֵלֶּה* and *וְרָאָה*, as referring to the practical bestowal of grace, and the *futures* *וְאֵלֶּה* and *וְרָאָה* to the incomplete, or intentional: "To whom I wish well, to him do I show myself a well-wisher." I cannot, however, agree with the opinion that it is quite inadmissible to take the words of the text, as expressive of free good pleasure."

Dei semper auxilio, non erit meum .... Peto ut accipiam, et quum accepero rursus peto. Avarus sum ad accipienda beneficia Dei, nec ille deficit in dando, nec ego satior in accipiendo. Comp. Origen, De principiis, l. iii. § 18. Where, in illustration of Paul's expression, he alludes to Ps. 127: " Except the Lord build the house, they labour in vain that build it." And yet the builders must labour. Compare likewise the beautiful words of Gregory Naz. upon this passage. Orat. xxxi. in Ev. Mat. 19, and Augustine, ad Simpl. l. 1. qu. 1. As to what further respects the metaphorical expression *τρέπεσθαι*, it may be borrowed in a general way from a restless running to and fro, or it may also be derived from the race course of the prize runners, according to an image very common with the Apostle, 1Cor. ix. 24. Gal. v. 7. Heb. xii. 1; in which figurative sense profane authours likewise use *τρέπεσθαι*. The peculiar application of this verse to the Jews, is as follows: Would you by bodily extraction and fulfilment of the law, proudly merit the kingdom of the Messias; to these God pays no attention, requiring of us to accept of salvation through Christ as a gift of free grace.\*

V. 17. The Apostle means to bring proof from history, that God by no means spares the obstinate; rather does his long suffering tend to the destruction of such, when they persist in their pride of heart. Thus Pharaoh beheld six plagues brought, one after another, upon his land, at the time when God's declaration, quoted by Paul, was executed upon him. Actuated by his headstrong disposition, he still, however, persevered in unbelief towards Moses, and rebellion against God. God had endured with patience (v. 22) his contumacy,

\* In the review already alluded to, Dr. Tholuck quotes the following observations of Beck: "Why then, in these genitives *τῶι δικαιοῦ*, &c., to which *ιστὶ* is supplied, is not the simple and primary genitive meaning retained, expressing the closest and earliest relation of dependence? From the ultimate idea of *procession, derivation*, out of which original right and authority emanate, arises the conception: To belong to any one by virtue of the causal-nexus, *to lie within his essential and inward province or domain*, a conception which here connects itself quite logically with the foregoing proposition, where the subject itself is designated according to its inmost peculiarity. We have here, then, a decision given respecting its essential appurtenance, that *viz.* by which *right and authority over it are determined*. Instead of this, the genitive connection is interpreted solely of outward power, competence and effect, so that the exposition never emerges from its circle of exterior being, to its inward basis. Even in the case of the more disguised translation "*it concerns*" or "*it rests with*," the proper accent, *inward appertaining*, is still blunted, the mistake against which we contend, as if the *ικανός*, capriciously and unjustly falls, so entirely into the province of the electing party, is encouraged, the matter always appearing as mere outward necessity, and not as *a law involved in or pertaining to its essence*." On this quotation, Dr. Tholuck remarks, "Here too we must agree in opinion. The translation, '*it rests with*,' is more especially to be rejected, and by no means fits the connection. Above all others, we would prefer '*it does not therefore depend*,' explaining the nature of this relation of dependence as the author does, '*it is not within le ressort—participation in the kingdom of God, has not as its cause primaria, human efforts; on the contrary, God is the independent original of mercy.*'

but, notwithstanding, did not alter his plans. *From that forbearance, it was by no means to be concluded, that God would finally allow the stubborn king to have his will.* In the event of perseverance in obstinacy, God had resolved, through the medium of his patience, to make the self-willed arrogance, issue in the still worse destruction of Pharaoh, (Rom. ii. 5, and the observations on it,) but in an increase of glory to himself. In this way, Pharaoh's example strikingly shows, that, by a running in his own strength, and by efforts contrary to the divine purposes, man is utterly unable to accomplish any thing; on the contrary, because of God's long-suffering, and just of that, the longer he persists, the more does he plunge himself in ruin. This sense, quite founded in the connection, is developed with singular ability in the *Acta Syn. Dordr. Remonstr.* p. 139—145. Stern Calvinists, such as Beza, Peter Martyr, Paræus and Gomar give the Apostle's sentiment the following sense: "I have created thee, O Pharaoh, to make of thee a vessel of wrath, by whose perdition I may display my omnipotence." Were it possible for God to speak thus to man, then alas for us! What are we but dwarfs, who must be content to be formed by the hand of an unconquerable Cyclops, and broken into pieces again as toys for his amusement? The point which the expositors and doctrinalists of this school have overlooked, is, that we must never suppose God to act, except in complete harmony with himself, and consequently with the whole of his attributes. In the *decretum absolutum*, however, justice would act and determine without wisdom and without love. Augustine by just consequence, had written (*De gratia et lib. arb. c. 21*): *Quis non ista judicia divina contremiscat, quibus agit Deus in cordibus etiam malorum hominum quidquid vult, reddens tamen eis secundum merita eorum?* — — His et talibus testimonis scripturarum satis manifestatur operari Deum in cordibus hominum ad inclinandas eorum voluntates quounque voluerit, *sive ad bona pro sua misericordia, sive ad mala pro meritis eorum, judicio utique suo, aliquando aperto, aliquando occulto, semper tamen justo.* Pursuant of this idea, Gomar taught, with the supralapsarians: "There is no injustice in God's condemning the sinner, *for, along with the condemnation, he has also ordained the means to that end, i. e. sin*, so that he condemns no one, without having first plunged him into sin;" (Halesii, *epp. ed. Mosh.* p. 753,) and pursuant, too, of the same opinion, these stern Calvinists here say: In order to gain his end, God himself put tempting thoughts into Pharaoh's soul. (There can be no doubt that God tempts, but not as the devil does; the one tempts, *ut subruat*, the other, *ut coronet*, 1 Cor. x. 13.) Augustine: *Excitavi te, ut contumacius resisteres, non tantum permittendo, sed multa etiam tam intus quam foris operando.* There has thus, it appears, been an exchange of parts, and Satan has resigned his office to God. It is God who goes about like a roaring lion, seeking whom he may devour, while Satan rejoices that the Most High, from whose hand there is no escape, casts the victim into his jaws. Moreover, if, in this way, God be made the

author of sin, pantheism is clearly established, the nature of sin itself denied, and all distinction between good and evil done away. Hence it is, that those pantheistical mystics, the Sufi, who deny the difference betwixt good and bad, God being, according to them, the one sole agent, shadow as well as light, and all individual beings merely semblance, make Pharaoh, who, they say, was but *a different mirror of God's omnipotence* from Moses, thus pray to the Divine Being, (Methnewi des Dschelaleddin Rumi, cod. MS. Bibl. reg. Ber. t. i. p. 158):

From that fountain whence thou mad'st the face of Moses' light,  
 Thou hast darkened mine, O Lord, until 'tis blacker than the night.  
 Yet better can a star expect than even the moon to be,  
 Eclipses spare not it, and spare I know they will not me.  
 Whate'er the Hebrew prophet's worth, 'tis true I am as good,  
 But with supreme dominion reigns thine axe throughout thy wood.  
 Here graciously it grafts the twig into the fostering root,  
 There severs with relentless stroke, the stock and tender shoot.

Those expositors who always fall back upon the foreknowledge of God, as Ecumenius, Ambrose, Theodoret, are in total perplexity respecting this sentence. Others among the moderns adopt a connection of the ideas different from that we have stated. Erasmus: *Neque culpari debet Deus, si nostris malis bene nititur.* Imo hoc ipsum summæ bonitatis argumentum. Wolff: "So much is compassion concerned, that God exercised forbearance even towards the stiff-necked Pharaoh, and contrary to his will." Stolz: "So far was Pharaoh's running from gaining his end, that he rather wrought into the hands of God." It is, moreover, to be well-considered, that only after the sixth miracle, consequently after numerous proofs of contumacy, did God address these words to Pharaoh, and that he even *desired his conversion*, which is shown by the question immediately following: "As yet exaltest thou thyself against my people, and wilt not let them go?" Yea, as Origen observes, *De princ.* l. iii. c. 1, § 11: The miracles for awhile, and to a certain extent, fulfilled their end, for, at the fourth sign, Pharaoh seriously determined to let the Jews depart, at least three days' journey, (Ex. viii. 28.)

λέγει η γεαφή τῷ Φαραὼ, in place of δ Θεὸς; κατὰ τὴν γεαφήν; so also Gal. iii. 8, 22; iv. 30. So do the Rabbins, in their quotations, interchange שׁרֵר and כָּרֵב, and denote both by the abbreviation פָּאָח. In the LXX., the verse which is taken from Ex. ix. 16, runs: καὶ ἔνεξε τοὺς διετηρήσης, ἵνα ἐνδεῖξωμεν ἐν σοὶ τὴν λογίν μον, καὶ ὅπως κτεν. For the ἐξήγειρα of Paul, and the διετηρήσης of the LXX., there stands in the Hebrew, תִּרְאַזְעַת. The sense of this word, is most accurately rendered by the LXX. for תִּרְאַזְעַת here signifies *to let stand, to keep*, the Hiphil in Hebrew, intimating not merely the effecting of what the Kal expresses, but a preservation in the condition which is intimated by the Kal, as is especially the case

with the Hiphil of **נָרַת**. Now, as there are many verbs in the Hellenistic, which answer to the Hebrew Hiphil, they likewise assume the special sense which that bears. Thus **ζωποιεῖν**, as translation of **נָרַת**, also signifies in the New Testament, *to preserve in life*, 1 Pet. iii. 18. And thus, too, does **ἀνείγειν** which properly means, *to set up*, (in the LXX. for **נָרַת**) here bear that Hiphil-sense of *letting stand*. In this way, it has been translated by the Syrian, viz. *kept standing*, (Ephr. Syr. Op. T. i. p. 46.) The Arabian, likewise, translates in the Polygl. in Ex. ix. 16: “I have kept thee in life.” Even in Heb. **נָרַת** signifies, *to remain*, Ex. ix. 28; Lev. xiii. 5; Dan. x. 17, and thus the Hiphil is so much the more naturally translated, *to allow to remain*. It gives additional recommendation to this meaning, that the connection immediately suggests it; for Pharaoh might already have been carried off by the preceding plagues, and still more might this have happened in the threatened pestilence. Calvin, who rejects this meaning in the present passage, and, in opposition to it, translates *constitut*, approves it in his Comm. on Ex. ix. 16; even he acknowledging it to be more agreeable to the connection. Many Calvinists take **ἀνείγειν** directly in the sense, *to create*. Beza: *fecit ut existeret*; Anselm still more dreadfully: *Cum malus esses, prodigiis quasi sopitum excitavi, ut in malitia pereisteres atque deterior fieres*. Is it the *Devil* or *God* who thus speaks? Others, as Cocceius, take it in the meaning, “*ad dignitatem evehi*,” which, however, as Calvin observes, is less demonstrable from the language, and would be less agreeable to the connection of the Mosaic narrative.\*

οὐκος ἐνδεξωματικός. The sense of this minor proposition, we shall thus be able to express: *Usque adeo non connivi in sceleribus tuis, etiamsi propter μαρτυρίας meam ita fortasse tibi videretur, ut eo graviore ruina te perditurus sis.* It was not deceit on the part of God, as the Calvinist maintains, which made the various signs and wonders overpass Pharaoh, in order thereby to bring about the end of his destruction; it was compassionate long-suffering, as ver. 22 asserts, desirous of giving opportunity for amendment. Indeed, as we have already observed, the stubborn king had at last, in some degree relented, (Ex. viii. 28, and did so still more at an after period, chap. x. 24; ix. 27.) Only the fowls came and devoured up the seed that was sown in his heart. This long-suffering, however, was of such a sort, that the stiff-necked man might mistake its intention, and hence, intimation was also given him, that *if he would not let the people go*, it would serve both to aggravate the ruin brought upon him, and to manifest the power of God, who knows to weave evil

\* I consider it as decided, says Dr. Tholuck, that the **ἀνείγειν** must not be interpreted according to the **ἀντεῖδες** of the LXX. as I have done in my commentary, conscious at the time that it was not natural, and solely because I believed I could, in that way, better refute the Calvinistic view. Beyond all doubt, the correct exposition is, “I have set thee up—brought thee forward (in history).”

itself into the plan of the world in such a way as to promote his own glory. Gregory of Nyssa, in Niceph. Cat. in Octat. has the fine circumlocution: 'Ἐφ' ἡνὶ ἐπιμένεις ἀπειθῶν, κήγεκον ἄκων τὸν Θεὸν ὃν ἐκουσίως ἀγερῆ. There obtains what Antonin. l. 7, c. 35, ascribes to the φύσις, and expresses by the very significant compound *ἐπικερέτεσσιν*: Πᾶν τὸ ἐνοτάμενον καὶ ἀτεβαύον ἐπικερέτεσσι καὶ κατατάσσεις τῆν εἰρασμίνην καὶ μέγος ἴαντῆς ποιεῖ. We must not then, for a moment, leave out of view, that this ὥκως κτλ. relates only to the event of Pharaoh's continuing unconverted, by means of that long-suffering, for once again he is expressly called upon by God, to repent, Ex. x. 3, "How long wilt thou refuse to humble thyself before me."

τὴν δύναμιν μου. In Hebrew יְהוָה. It is impossible to conceive a mightier conflict, than that betwixt an impenitent human heart and its God. But the Divine Being gains glory, whatever the issue be, whether blessing or perdition. Does the proud heart yield the victory, it then gives thanks of itself to Him who conquered it; does it persist in obstinacy, then the witnesses of the struggle bring the praise and adoration, which they have learnt to be due, partly to the mercy of God, partly to the infinite power and wisdom, by which he knows how to prepare a triumph for his kingdom, even from vanquished foes.

ἴν πάσῃ τῇ γῇ. As the Jews themselves everywhere spoke of their deliverance by a mighty hand, the name of God was, in point of fact, celebrated by that means in all quarters. The wondrous downfall of Pharaoh was recounted by the Greeks, Artapanus, (Eus. Praep. Ev. l. ix. c. 29,) and Diodorus Siculus (Bibl. l. III. c. 39), and by the Latin, Trogus (Justini Hist. l. xxxvi. c. 2). By the Koran, the story was still more widely spread, and Christianity will publish it to the end of the world.

V. 18. The Apostle draws the inference from the matter of fact in regard to Moses, and from the same in regard to Pharaoh. The *συλληψίαν*, as here ascribed to God, has been especially urged by the Calvinists. By Calvin himself it is expounded as follows: Indurandi verbum quum Deo in Scripturis tribuitur, non solum permissionem (ut volunt diluti quidam moderatores) sed divinæ quoque iræ actionem significat; nam res omnes externæ, quæ ad excæcationem reproborum faciunt, illius iræ sunt instrumenta. Satan ipse, qui intus effaciens agit, *illius est minister ut non nisi ejus imperio agat.*—Docet et Solomon, non modo præcognitum fuisse impiorum interitum, sed impios ipsos fuisse destinato creatos ut perirent, Prov. xvi. 4. Some few modern theologians likewise, whose rationalism allowed them to suppose that Paul had committed a mistake, would have the words so explained, and agreeably, as they supposed, to the grammatical and historical interpretation. So Ammon on the passage, and, in like manner, in a former age, the English rationalist Morgan. It is, however, just that sort of interpretation which militates most strongly against the Calvinistic opinion, as has been already shown by its authors, Grotius on this passage, and Clericus on Ex. ix. For

as in general the Eastern, much more than an inhabitant of the west, seeks to trace up all the events of life to the first cause, i. e. God, so do we find this more particularly manifested in the Jewish history. Even such occurrences as without properly emanating from God, merely stand under his governance, are referred back to him, without any design on the part of the writer to deny the self-determining power of man. Agreeably to this law, which prevails in the Jewish as it generally does in all eastern style and history, God himself is wont to be represented as the cause of sin, both where he but permits it (*συγχωρητικῶς*), 2 Sam. xii. 11; xvi. 10. 1 Kings xxii. 22. Is. lxiii. 17.) and even where, as in the present case, he calls it forth by certain occasions (*ἀφορμητικῶς*), Deut. ii. 30. Ps. cv. 25. 1 Kings xi. 23. Nay, in case of a refusal to consider God as being merely in this metonymic way, the author of such actions, a similar office would be assigned to Him as to the Devil, for the same action of which *God*, 2 Sam. xxiv. 1, is called the author, is ascribed, 1 Chron. xxi. 1, to the *Devil* as author. A suitable parallel to these Old Testament texts is afforded by certain quite similar passages of the Koran, Sure. xiv. v. 32, "God leads evil doers astray and does what he will." So likewise, Sure. iv. ver. 90, and vii. ver. 139. Moreover, Sure. vii. ver. 180: "Many genii and men have we formed for hell; these have hearts and they do not understand, eyes and see not, ears and they do not hear." Sure. vii. ver. 146: "I will make the evil doers to see my signs and not believe," and in fine, Sure. v. ver. 46: "God punishes whom he will, and pardons whom he will, for he is mighty above all." Now in spite of the Koran thus decidedly denying, as it appears to do, the free agency of man, notwithstanding it teaches, "That every man has his fate bound about his neck," we still must maintain that it was not Mahomet's intention so absolutely to deny moral liberty to man. For not only do we find many passages in the Koran standing related to those we have quoted, in precisely the same way that certain passages in the Old and New Testament, ascribing freedom to man, are related to others in the same books, which trace back all to God, but we have, moreover, a tradition of Abu Harira, bearing the stamp of credibility, in which Mahomet expressly declares his ignorance on this subject (Tholuck, Ssufismus, sive Theosophia Pantheistica Persarum, p. 234). In fine, the doctrinal affirmations upon the point, by which man is wholly robbed of all freedom, were not made by the Mahometan theologians previous to the second century of the Hedschira. To the passages of the Koran, which declare the universality of God's grace in opposition to a *decretum absolutum*, belong, for instance, the following, which are also akin to passages in the Bible, Sure. v. ver. 45; xx. ver. 84; iii. ver. 82: "Whosoever is converted after his iniquity and amends, to him does God turn, for he is forgiving and merciful," Sure. vii. ver. 156: I punish whom I will, but my grace extends to all men; of a truth I write it in the book of life for all who believe," "Sure. xiv. ver. 25: "Beholdest

thou not those who transform my grace into unbelief and so on." Now inasmuch as God, unalterably faithful to his plan of conducting the Israelites out of Egypt, gave occasion, by a series of signs and wonders, for heightening the obstinacy of Pharaoh, the Old Testament says that God *hardened him*. As an evidence, however, that this hardening was not to be ascribed to God as its proper author, it is again said in other passages, Exod. viii. 15, 28; ix. 34, that Pharaoh *hardened himself*, and in others likewise, Exod. vii. 13, 22; viii. 11; ix. 7, that his heart *was hardened* without any reference to the cause. Moreover, at Exod. iii. 19, God speaks merely from a *foreknowledge* of the hardening of Pharaoh, and elsewhere the blame of their obduracy is cast upon men themselves, 1 Sam. vi. 6. 2 Chron. xxxvi. 13. Ps. xcvi. Hos. xiii. 8. It ought to surprise us the less, when God, in consequence of bringing about the circumstances under which the obstinate still more and more presume, is himself represented as the occasioner of their obstinacy, finding, as we do, that the man through whom, as the innocent occasion, some other comes under a delusion, is represented as its immediate author. Thus the injunction goes forth to Isaiah, (chap. vi. 10.) "Make the heart of this people fat, and make their ears heavy, and shut their eyes." The Hebrew *usus loquendi* also occurs in the New Testament. Partly we find, that here too Christ assigns ἀφορμητικῶς, as the purpose of his coming, what only arose out of it, in consequence of the perversity of men, Mat. x. 34. (See Grotius' Annotations.) John ix. 39; partly Is. vi. 10 is applied in the same sense which it bears in the prophet, Mat. xiii. 15. Mark iv. 12. John xii. 40. Acts xxviii. 26, 27. Admirable are the remarks which the Greek fathers make upon this Jewish *usus loquendi*, and in quite a distinguished way does Origen discuss St. Paul's declaration, and the questions involved in it, Origen, Philocalia, c. 20, ed. Spenc., borrowed from De principiis, l. III. c. 1. The thoughts, which he there develops, are as follows: You look upon Pharaoh as being either wholly depraved or not. In the former case, we no longer deplore his being condemned. But why then did God harden him? Hardening takes place upon a subject that is naturally soft. Suppose him, accordingly, not to have been altogether depraved, and that God closed up the heart that wanted to open itself to him, what injustice would that be on the part of God! With respect to that hardening, we ought much more to avoid imagining any particular action of God upon the soul; on the contrary, it is a consequence that results from the tokens of God's love emanating incessantly, and in the same way to the corrupted human race, that one individual becomes ever more and more compliant with Divine grace, another ever more contumacious and wicked. According to Hebrews vi. 7, 8, one and the same rain bringeth forth herbs upon one soil and thorns upon another. While one and the same sunbeam in this place softens and moistens, in that makes the earth dry and parched. So does God's grace operate different effects on different hearts. Even affectionate mas-

ters are wont to say to demoralized slaves, whom they have reared with much gentleness, I have spoilt you. But when a soul has for a time been hardened by the kindness of God, and then again repents, it derives from its obduracy one advantage, that of learning the quantity of the sinful virus within it. Hence just as physicians excite the diseased matter, and try to gather it to a point, in order the more thoroughly to heal, so also does God often do to the human heart.” This last thought he extends in the Comm. in Exod. ed. Dela Rue, Tom. II. p. 114: ὥσπερ δὲ ἐπὶ τινῶν σωματικῶν παθημάτων, εἰς βάθος τοῦ, ἵν’ οὐτος εἰπω τεχνητότος κακοῦ, διατρέπει εἰς τὴν ἐπιφάνειαν διά τινων φαρμάκων ἀλλεις καὶ ἐπισπάται τὴν ὑλην, φλεγμονάς καλεσάς θυμοῖων καὶ διοικήσαις, καὶ πόνους κλίσας ὡς εἰχε τις πρὸς ἐπὶ τὸ θεραπευθῆναι ὅδενσας· ὥσπερ θεος ποιει αὐτοῖς ἐπὶ λυσσοδηματοῖς, καὶ ἐπί τινων τὰ παραπλήσια τούτοις πεποιθότοις· οὐτως οἵμαι καὶ τὸ Θεὸν οἰκονομεῖν τὴν τεχνήν κακίαν εἰς τὸ βάθος τεχνητῶν τῆς θυμῆς. καὶ ὥσπερ λέγει ὁ ἵστρος ἐπὶ κούδῃ τινος· ἐγὼ φλεγμονάς ποιῶ περὶ τὸν τόπον τῆς ἀνίστασαι, καὶ διοιδῆσαι τὰς τινὰ μίση, ὥστε πλύστημα καλεστὸν ἐγγάσσασθαι, λέγοντος δὲ ταῦτα τοῦ ἵστρου, διὰ μὲν ἀκονῶν οὐτοῦ ἐπιστημονικώτερος, οὐδὲ αἰτιάσσεται, ἀλλὰ καὶ λιτωνέσσεται τὰ τοιαῦτα οἰστενεὶς ἀπειλοῦντα ἐγγάσσασθαι· διό δέ τις λέξεις φάσκων ἀλλότρους τῆς τῶν ἵστρων ἐπαγγελίας ποιεῖν, τὸ διονύσιαζεν, ἐπὶ φλεγμονάς καὶ ἀποστήματα ἀγορτα· οὐτε δὲ οἵμαις καὶ τὸν Θεὸν εἰρηνίαν τὸν ἐγὼ σκληρῶν τὴν καρδίαν Φαραὼ.\* Compare, moreover, Theodoret, qu. 12, in Exod. Basil, in Ecumen. Theodorus Mopsuest. and Diodorus Tars. in Niceph. Cat. in Octat. We have still to notice two forced explanations, by which the opponents of predestination endeavoured to maintain their cause. Herzog wanted to place a point of interrogation after the sentence; Rambach, Carpzov, and Ernesti wished to take σκληρόν in the sense, *to treat harshly*. In support of this meaning they quote 2 Chron. x. 4, where there stands in the Hebrew יְהוָה נָתַר, but this passage proves nothing, as no accus. personæ is added. At Job xxxix. 16, we find in the Hebrew נִשְׁרָה, and in the Greek ἀποσκληζόντα. The meaning, accordingly, is demonstrated in regard to neither of the languages. Independently of this, however, there is much against it.

\* And as in the case of certain bodily diseases, when the evil has (so to speak) penetrated into the inmost parts, the physician draws and brings forth the virus by certain medicines to the surface, causing more inflammations and tumours, and worse pains, than the patient suffered before his cure was attempted, which is the way in which they treat persons labouring under hydrophobia, and others similarly affected; in like manner, methinks, does God deal with that secret distemper which has penetrated into the inmost soul. And just as the physician says, respecting such a patient, I will excite inflammation around the place of the wound, and force such and such parts to swell, so as to produce a severe abscess; which, were any skilful person to hear, far from blaming he would commend the man for proposing such a practice, whereas the mere pretender will say, that when he produces an inflammation or abscess, he does what is foreign to the vocation of a physician, whose duty it is to heal. It is in this way I suppose God to have spoken, when he said, I will harden the heart of Pharaoh.

As used by Paul, the word must have the same sense as in Exodus. The objection of ver. 19 would then be unsuitable. And so on.\*

\* Dr. Tholuck now acknowledges that the meaning "severe treatment," is, in respect of language, not inadmissible; while, with regard to the connection, it has, in the first place, this consideration in its favour, that only when so interpreted, does *εὐλογεῖν* yield an answerable contrast to *ἰλαττίν*. According to the whole nexus of the passage, *ἰλαττίν* cannot be understood of the *datio fidei*, as the remonstrants express themselves, which alone would form a strict antithesis to the *εὐλογεῖν*, but solely of the bestowal of favours, such as those conferred upon Moses. Moreover it is to be observed that the Apostle's quotation, ver. 17, speaks in the strongest way in favour of the meaning, *to treat severely*. The character of this citation has not, by any means, been investigated with sufficient care. Looking no farther than itself, can we suppose that Paul means to demonstrate, that God, of his own proper choice hardened the king? Whosoever closely investigates the nature of the Apostle's citations, must be convinced of the care and accuracy with which they are chosen. Why then has he not here done, what was the simplest and readiest thing for him to do, adduced one of the passages from the Old Testament, where it is said that "God hardened the heart of Pharaoh." He would thus have proved, in the shortest way, the dogma ascribed to him, and the proposition with *ἅτε*, —in the sense which the Calvinist puts upon it,—would have followed with the utmost logical strictness. In place of this, however, there is brought forward, as the main idea in the Apostle's citation, *That God wished to glorify himself by the stubborn king*. If then we inquire of history, *in what way* did he glorify himself! It was, we find, that he *εὐλογεῖται* (Ps. lx. 8), and by his dreadful overthrow. In this manner, ver. 17, when we understand *εὐλογεῖν* to mean *hard treatment*, is closely connected. Well; but is ver. 19 not contrary to such an interpretation? We think we may say, No. Is the import of the citation "My special reason for bringing you forward, was, that (by thy downfall!) I might display my power," and does there follow it the inference, "Consequently, he treats with severity whom he chooses" we might well ask: If God, in the appointment of our lot, binds himself by no claims on our side, how can he then blame us, for not binding ourselves by him? He does what he pleases to do.. While Dr. Tholuck admits, however, that this meaning of *εὐλογεῖν* is rather favoured than refuted by the connection, he maintains, on the other hand, that nothing is hereby gained towards the removal of the offence taken at this section of the Epistle; and so there is no use in deviating from the usual interpretation. For when Paul, in order to prove that the goodness shown by God to man, is based upon no claim of right whatsoever, but is pure mercy, appeals to the fact, that, in the opposite case, God says to Pharaoh, that on this sole account, he had raised him up, that (as ver. 22, adds), he might show his might and his wrath, i. e. that he might *treat him with severity*, almost the self-same offence is occasioned, as when we put it in place, *that he might harden him*. The answer to the objection is as follows: The Apostle wants to show that in the divine *τρόπον*, or plan of the universe projected from all eternity, God is the primary and sole cause. How can he do so more strikingly than by showing in the instance of Pharaoh, that even his hardening was ordained by God, and subserved the divine purposes, no less than the rich display of God's *λαύρα*? That the hardening of the Egyptian was, on one side, ordained by God, no disciple of Christian theology can deny. It is an essential doctrine of Christianity, that God would not permit evil, unless he were Lord over it, and that he permits it, because it cannot act as a check upon his plan of the world, but must be equally subservient to him as good, the only difference being, that the former is so compulsorily, the latter optionally. That, on the other hand, evil is something hostile to God, and therefore not an object of his volition, and that

V. 19. The haughty Jew, only concerned to find a door of escape for his *unbelief*, lays hold of the subterfuge for which a handle was given him, in the last words of the Apostle. He would like to devolve upon God, the *ἀποτέλεσμα* which the Apostle blames as the ground of his rejection. (Ch. ix. 32; x. 8, 9; xi. 23.)

*ἰετίς οὐ* is the Rabbinical *לֹא תִּכְאַת*. So c. xi. 19; and *λαλά* *ἰετίς τις*, in 1 Cor. xv. 35. Jas. ii. 18. In the question, the subject, God, is left out, agreeably to the tone of mind in a man under the influence of passion. *Μέμφεσθαι*, with the Hellenists, means sometimes *to blame*, 2 Macc. ii. 7. Heb. viii. 8; sometimes *to complain, to be displeased*, Sirach xi. 7; xli. 10. *Hezychius, μέμφεται, αἰτιάται, καταγνώσκει*. The *τις* is designative, “even now, after you have yourself said, that he hardens whom he will.” *Ἄνθετης*, the *præt.* Indic. agreeably to a Hebraism, in place of the aor. opt.

V. 20. A proper answer to this question of the obdurate Jew, the Apostle could not return, inasmuch as the objection rested altogether upon a misconception and perversion of the texts quoted. Accordingly, he repels the perversion (comp. ch. iii. 6.) The Gemara sometimes gives a preliminary answer, for the purpose, generally, of turning aside an argument; it is called *מִתְהַרְךָ נָרְאֵל*, “on account of being much pressed.” The phrase for it is *וְאַתָּה וְאַתָּה וְאַתָּה*, “not merely this, but this.” Halichoeth. Olam, B. III. c. ii. § 183. What Paul properly intended, however, by bringing forward these passages of Scripture, he declares in vers. 22 and 23. To be sure, he might have simply told the Jew, that he only abused the texts, and what was added in elucidation of them, nay, purposely perverted them. But instead of answering thus, he does what was done by our Saviour

as *evil*, it has its source in *man*, came not here into consideration. In the case before us, the divine agency must be limited to the fact: *That God brought about those circumstances, which make a heart disposed to evil still harder*. That God did this to Pharaoh is shown by history. That such is the only sense in which it is said that God hardened Pharaoh, is evinced by the fact of its being declared in the context, *that Pharaoh hardened himself*, Lev. viii. 15; viii. 28; ix. 34. With respect to the question, Whether this meaning suits the connection of the passage? we here likewise reply in the affirmative. *The hard treatment*, which, in contrast to *λατέν*, ought here to be spoken of, was effected by God's bringing about the circumstances under which the king's heart grew hard. The difference betwixt the two, accordingly, would but be this: When the Apostle says, “Consequently he treats harshly whom he will,” he states the proposition in its general significance, when he says, “Consequently he hardens whom he will,” he states it with reference to the specialities of the present case, in which hardening formed the transition to the downfall or severe treatment. V. 19,—as *hardening* merely means to place in a situation in which one hardens oneself,—would be connected precisely as in the former construction of the words. For that v. 19—21, cannot serve to vindicate for *στλητίσμα*, the meaning to *harden inwardly* is demonstrable from the fact, that here the sole question is, Whether God has the right to set up any one in the history of the world as object of his *ἰετίς*. Comp. ver. 22. Now, this harmonizes with the citation, ver. 17, which does not declare that God can cause obduracy, “in whomsoever he will,” but that he can and does give the wicked up as a prey to destruction, in order thereby to reveal his might.

himself, replies, not so much to the question of the opponent, as to the disposition from which it issued. It was obstinacy and pride which led to the perversion of Paul's words, and to these sentiments he points his opponent. In the same way we find that our Saviour himself, when replying, oftentimes pays less regard to the question put, than to the disposition from which it emanated, speaking properly to that, as the great searcher of hearts, (Matt. viii. 20, 22; xix. 16, where the person who addressed him, a vain man, wished by the epithet he employs, to flatter him, John iii. 3. That the Saviour thus looked to the dispositions, he himself declares, John vi. 65,) or, in the case of objections made, that he first corrected the radical error, before obviating them, (Matt. xxii. 29, 31.) And certainly it is in fact true, that, where darkness is loved better than the light, there can be no right perception of religious truth; see ch. i. 18. Chrysostom: *τότε ἀρίστες διδασκάλου, τὸς ἀκάνθας ἀποσπάντες καὶ τότε καταβάλλειν τὰ στίγματα.* Now, a merely evasive reply is the more due, if, which is here the case with the objection of the Jew, not mere unconscious delusion suggests doubts and difficulties, but obduracy and pride intentionally pervert. We must presume that the Jew knew full well, that he was, out of pride, perverting Paul's words; if, then, he discovered that Paul saw so deeply into his heart, as to detect the root of the objection, the objection was in that way itself overthrown. Moreover, the Jew could not but admit the cogency of the sayings, which Paul here brings forward to confute him, these being taken from the Old Testament. For the sake of the candid reader, however, he afterwards states in verses 22 and 23, the result of the investigation. Erasmus: *Non indignatur quod interroget, nec deterret illum ne interroget, sed objurgat quod sit ausus sic interrogare.* We would thus paraphrase, "And even were it so, thou haughty Israelite, how canst thou presume to lift thyself up thus against God?" That it was not really as the Jew imagined, however, is involved in the δέ of ver. 22. Not unlike is 4 Ezra v. 33. Ezra had searched and inquired, "Why does God love, among all fields only one vineyard, among all seas but one fountain, among all flowers but one lily, among all nations but Zion alone? Hereupon the angel of the Lord approaches him and says, "*It is a great mistake that thou shouldst love men better than he who made them.*" Not until after this, does he begin to reason with him."

*Μήσαν γε.* This always denotes the decided proposal of some objection, Rom. x. 18; Luke xi. 28. It answers to *at enim.* Οὐδέωντος is expressive of contempt; see on ch. ii. 1. Σὺ τοις εἰ; Chrysostom: *Κοινωνὸς εἰ τῆς ἀρχῆς; ἀλλὰ δικασῆς ἵκανος τῷ Θεῷ; περὶ γάρ την ἐκάινην σύγκρισιν οὐδὲ εἶναι τοι δύνασαι· οὐ τόδε, η τόδε, δαλλ' οὐδὲ εἶναι τοι, τοῦ γάρ εἰπεῖν, οὐδὲν εἰ, πολὺ τὸ εἰπεῖν, τοις εἰ, οὐδαμωίσεσθον.*\* 'Ο

\* Art thou a partner in his government? Dost thou sit a judge with God? For, in comparison with him, thou art not even any thing. Not this or that, but nothing at all. For, to say, Who art thou? is much more expressive of contempt than to say, Thou art nothing.

ἀνταποχειρόμενος is the verb used by the LXX. for השיב מאמר and הגנה, and, like that, means "to give a contradictory or gainsaying answer," Luke xiv. 6.

μηδέρει κτλ. The text is quoted from Is. xl. 9. (Comp. xxix. 18.) For, when Jewish theologians wish to turn off their adversary, they are wont to prefer doing so by a Bible text, whether that serve directly or indirectly to refute or turn aside. The formula used by the Rabbins for this purpose is בְּעִנָּן כִּמְהַלְלָן, "according as we read in the text." Equivalent is the phrase in the discourse of Christ, οὐδέποτε ἀνίγνωστε, Matt. xxi. 16, 42; xii. 3. What the point of similitude is, is brought forward by Chrysostom: Ἐνταῦδ' οὐ τὸ αὐτέξουσιον ἀνακρῶν τοῦτο λέγει, ἀλλὰ διεκρίνεις μέχει πόσου δεῖ πειθεσθαι τῷ Θεῷ. . . . Εἰς τούτο γάρ μόνον τὸ ὑπόδειγμα ἐλαβεῖν, οὐκ εἰς τὴν τῆς πολιτείας ἐπίδειξιν, ὅλλ' εἰς τὴν ὑποστεγμένην ὑπακοὴν καὶ συγῆν. καὶ τοῦτο παραταχοῦ δεῖ παραπεγμεῖν, δέ τι τὸ ὑπόδειγματος οὐ πάντα παδόλου δεῖ λαμβάνειν, ἀλλὰ τὸ χρήσιμον αὐτῶν ἐκλεξαμένας εἰς ὅπερες παρείληπται, τὸ λοιπὸν ἄκαν ἐστιν.\* Were the immortal souls of men really *stones*, there might be some truth in what Thomas Aquinas, as Aristotelian fatalist says: *Si aliquis edificare volens haberet multos lapides aequales, posset ratio assignari, quare ponat quosdam in summo, quosdam in imo; sed quare ponat hos in summo, hos in imo, id non habet aliquam rationem nisi quia artifex voluit.*

V. 21. This saying, likewise, is in part contained in the Old Testament and in the Apocrypha, Jer. xviii. 6; Book of Wisd. xv. 7; Ecclesiasticus xxxiii. 13. The same simile is to be found in Philo, De sacrif. Ab. et Cain, p. 148, and among the Rabbins. See Wetstein.

ἔξοντα means *power over any thing*, and is joined with the gen. objecti, πηλοῦ, both here and at Matt. x. 1.

σκεῖν εἰς τιμὴν καὶ εἰς ἀτιμίαν. Τιμὴ and ἀτιμία are abstr. pro concr. The two words denote "a noble and a base use." Thus Philo De Vita contempl. p. 890, explains the σκεῖν ἀτιμότερα, to be: ἀ πέδει τὰς ἐν σκότῳ χειρίς ὑπερεστεῖ μᾶλλον ὡς τὰς ἐν φωτὶ. To the same effect, Jerome ad Hos. x. 8. The same distinction between σκεῖν τιμώμενα and ἀτιμα, according to the use made of the vessel, is also to be found Aelian, Hist. Var. I. XIII. c. 40. It is likewise drawn, 2 Tim. ii. 20, where the Apostle, in the same way, figuratively styles the tumultuous and ungodly minded, σκεῖν εἰς ἀτιμίαν, leaving it, however, to their option to become if they so will, σκεῖν εἰς τιμὴν, for he adds: ἵνα οὐν τις ἐκκαθάρηται ἀπὸ τούτων, ἵνατος σκεύοντος εἰς τιμὴν,

\* Here he does not say this, as if he would deprive us of free will, but to show in how far we are bound to obey God. . . . The only end for which he selected this example, was, not to lay down a rule of action, but inculcate submission and silence. And this is a rule which ought always to be observed, that we must not take all the parts of a simile, without exception, but selecting what is subservient to the purpose for which it is employed, omit every thing else.

*ἥγιασμίνον καὶ εὐχετήσον τῷ διεπότερῳ.* We must here take a firm hold of the connection. The self-righteous Jew looked upon his own nation, according to the measures previously adopted, as the sole *φύραμα*, from which God could fashion the *σκένη τιμῆς*. The Apostle accordingly replies to him, that it lies wholly with God to choose the mass from which to make *σκένη εἰς τιμήν*. Origen: *Tibi qui insolenter interrogas, hæc audisse sufficiat. Qui vero opera sapientiæ Dei in dispensationibus ejus desiderat contueri, audiat in alio loco de his ipsis Paulum divinorum secretorum consciuncum disputationem, 2 Tim. ii. 20.* Ita ergo rationem quem ibi indigne poscentibus claudit, hic digne desiderantibus pandit. Now, as the Calvinists, on the other hand, explain the similitude here used by Paul, consonantly to the doctrinal view which they form of the whole passage, Beza says: *Dico Paulum elegantissima ista similitudine adhibitus ad ipsius Adami creationem alludere, et ad eternum usque Dei propositum adscendere, qui neque ut creato neque ut creando debitor, antequam humanum genus conderet, (before the fall then, it would seem, which event he simultaneously decreed) jam tunc et in quibusdam per misericordiam servandis, et in quibusdam justo judicio perdendis, gloriam suam illustrare, pro suo jure et mera voluntate decreverit.* In how far this explication, judging from the whole connection, ought to be regarded as false, results from what we have said above. That it is incorrect in itself, however, follows, if, as we must do, we deny that God is an arbitrary being; for if he be not such, he must uniformly act in harmony with himself, i. e. with the totality of his attributes. There cannot therefore exist, as the Calvinist maintains, a manifestation of God's justice, which is not, at the same time, a manifestation of his love. Supposing the *gratia irresistibilis*, it would be a glorious manifestation of God's omnipotence, were he to effect the salvation of all. Seb. Castalio: *Sapiens vas nullum facit ad frangendum, sed si quod vas vitiosum esse contingit, id frangit.*

V. 22. Now that the haughty Jew, who had intentionally perverted the declaration of his own holy scriptures, has been scared away, the Apostle delivers, for the behoof of the candid reader, the result of his previous averments. This goes to evince, that God, in his dealing with the ungodly, as well as with the Christian, manifests himself to be a God of boundless compassion and boundless wisdom. The elocutio, as even Origen remarks, is incomposita, and at both ver. 22 and 23 something is to be supplied in general, as something is also at ver. 23 in particular. Among the various expositors, there are several, who will hear of nothing to be supplied. So Schöttgen, Heumann, Nüsselt. Heumann is for putting a point of interrogation after ver. 22 and 23, which, in fact, many editions have, taking *;* for *DN* as interrogative, and along with the interrogative a negation, and translating, "Has not God willed to,—and so on." But were we even to concede all else, it would be impossible to concede that *;* expresses a question with the negative. Schöttgen supposes that the particle *διάν*, stands in place of the finite verb *διλ.*, and that *ηρεγεν*

forms the after clause, so that ver. 22 is included within itself. The *zai*, in ver. 23, he connects with the entire proposition of ver. 22; 23 then becomes the antecedent, and ver. 24 the consequent, the *oū* being taken in the sense of the demonstrative *τούτους*. This procedure, however, is ungrammatical and altogether violent. The same may also be said of Theodore's explanation, who places a period after *εἰ δέ*, and wants to conceive supplied: *Εἰ τούτο ποθεῖς μαθεῖν, τίνος ἔνεκα πλεόνων ἀμαρτανεῖτων, τοὺς μὲν κολάζει, τοὺς δὲ διὰ ἔκεινων εὐεργετεῖ, καὶ πολλῶν τὴν ἀρετὴν μετιοντων, τοὺς μὲν περιφανεῖς ἀποφανεῖ, τοὺς δὲ διὰ τούτων ὑποφανεῖς τὰς τῶν μελλόντων ἐπιδίδας, ἀκούσον τῶν ἔτης.*\* With respect to what we ought to supply to the clause with *εἰ δέ* in ver. 22, the expositors agree in the main. Augustine and Ecumenius suppose that *οὐ τίς εἰ* is to be supplied once more from ver. 20, Cocceius, that *οὐκ ἔχοντας* is to be resumed from the context immediately preceding. It is most correct to say, that Paul here employs an aposiopesis, such as is to be found in almost all languages after a conditional antecedent clause. Compare, after an antecedent clause with *τάν*, the same aposiopesis of *τι ἔχειτε*; in John vi. 62, while at John xxi. 22, the *εἰ περὶ εἰ* is added after a similar major clause. So Elsner Obs. Moreover, in Rabbinical dialectics, it is very customary to break off a demonstrative clause with the words *לְמִבְנֵי*, “enough for the wise,” according to the proverb common among the Rabbins, *אָמֵן בְּאָמֵן כְּפָר*, “to the wise by a wink.” It is, however, less easy to explain how ver. 23 is to be conceived. We know not what *zai* is connected with, and just as little upon what verb *īva* depends. The Vulgate, and a few insignificant codices which Locke follows, in order to get quit of the difficulty, leave the *zai* out, as the Syriac does the *īva*. Ecumenius, before *ἀκὸν τὸν κοινὸν*, supplies another *ηὐεγχεῖν*, and, moreover, in the case of the justified, the statement of the purpose, viz. *εἰς σωτηρίαν*, as in the case of the condemned, the *εἰς ἀπώλειαν*. Schlichting before *īva γνωστοῦ* supplies another *οὐκ ἔχοντας* *ἔχει*, and takes *īva* in the sense that. In that case, however, it would be requisite for the ellipse to precede the *zai*, and that cannot be supposed. The two common views are as follows: A certain number of expositors co-ordinate the clause *zai īva zt̄a*, to the *zēlōn* δ *Θεὸς zt̄a*, and then subordinate both to the *ηὐεγχεῖν*, so that the sense would be: “God had a twofold purpose in his long-suffering endurance of the reprobate. On the one hand, he wished to manifest his power, and on the other meant to display, by the contrast of the reprobate, the greatness of his compassion, when he forgives the elect, who yet are taken from the same corrupt mass.” So the Calvinists, Calvin himself, Beza and Pet. Martyr. So likewise, however, Cas-

\* If you are curious to know, wherefore it is, that whilst there are many sinners, he punishes some, and by their means confers benefits on others; and that whilst many follow after virtue, he renders some conspicuous, and through them dimly discovers to others the hopes of futurity, Hear what follows.

halio, Grotius and Taylor, who are not of that school. Another class of interpreters make the *καὶ ἵνα* depend upon *δίκαιος*, and co-ordinate the *ἵνα γναῖσιν* to the *ἰδοὺς οὐτός*, so as to make it describe an opposite mode of treatment on the part of God. So Wolf, Chr. Schmid and Stolz. It is here presumed, that *ἵνα γναῖσιν* stands in place of the infin. *γναῖσιν*. The translation would then be as follows: "If God intending to show his power, endured, with long suffering, the vessels of wrath, and if he intended to manifest his glory on the vessels of his mercy." Both modes of construction, however, are unsatisfactory. The first mentioned is so, in as far as then the reprobate alone would be the subject spoken of in both the verses, whereas in a result derived from all that has been said, one necessarily expects some mention likewise of the redeemed, and the more, that from ver. 24 onwards, it is just upon them that the Apostle expatiates. Besides, it is only with much violence that the *καὶ ἵνα* can be joined as a co-ordinate clause with the *δίκαιος οὐτός*, and as a subordinate one with *γναῖσιν*. On a frequent perusal, the exegetical tact leads one, ever more and more, to commence with the *καὶ ἵνα*, an entirely new sentence. With respect again to the construction mentioned as the second, it also is attended with difficulties. In the first place, *δίκαιος* is, in ver. 22, taken as a participle; when supplied, however, to the *ἵνα* of ver. 23, as a verbum finit. Then, supposing this difficulty to be overlooked, ver. 23, on a general view, would ill suit the disposition of ver. 22. It appears, on the contrary, that ver. 23 is so disposed, as to form a complete parallel to ver. 22. This becomes perceptible to the exegetical tact, as was felt, although not distinctly, by Ecumenius. The *καὶ ἵνα οὐτός*, as statement of the purpose, answers to the *δίκαιος οὐτός*; the *εἰ προνοίαντες* to the *καργαρίειμενα*, and the *οὐδὲ*; *καὶ ξαλεῖσσεν οὐκαὶ* to the *γναῖσιν*. It is hence much more probable, that we have here an *αναπόδιστος*, and that the Apostle properly intended to write: *εἰ δὲ δίκαιος . . . γναῖσιν . . . καὶ ἵνα γναῖσιν . . . ιδοὺς οὐκαὶ*. To suppose this is so much the more natural, that the Apostle shows a constant fondness for connecting clauses with the relative. In a similar way Seiler appears to have construed.

We now advance to the exposition of particulars. The participle *δίκαιος* is to be resolved into *δίκαιος δίκαιος*. "Stolz: And if God, although he had resolved to inflict punishment."

*τὴν δέησίν*. Augustine, De Civ. Dei. I. xv. c. 35: *Ira Dei non perturbatio animi ejus est, sed judicium quo irrogatur pena peccato.* Comp. annot. on c. i. v. 18.

*τὸ δικαιόδοτον*, the neuter adjective in place of the substantive. The word points back to *δίκαιος* in ver. 17. God employs his power in punishing the sinner, not because it profits *Him*. He stands in no need of our holiness: *Neque enim*, says Augustine, De Civ. Dei I. x. c. 5, *fonti se quisquam dixerit profuisse si biberit, aut luci si adspexerit*. Just as his attribute of holiness, however, in regard to himself, requires of himself perfect harmony with himself, so is the same holiness conceived in regard to the creatures, in which case it

obtains the name righteousness, or harmony of the creatures with him, as the ultimate rule of all existence; this constituting also the supreme felicity of the creatures, which only then really exist, when they exist in Him, and according to Him.

*μακεδονία.* See the annot. on chap. ii. 4. Comp. 2 Macc. vi. 14. As the Calvinist does not suppose that God waits upon the wicked to see if he will improve, or that it is for repentance, he gives him opportunity, the *μακεδονία* loses entirely its biblical import, according to which it signifies God's *waiting for repentance*, (Rom. ii. 4, 5. 2 Pet. iii. 9.) In the most favourable view, it becomes an act of justice; in the least, an act of cunning, which refuses to help the wanderer. Philo speaks to the contrary, *Quod Deus immutabilis*, p. 304: Προσθέτος γας διπος δ θεος παρ' ανταφ. Compare, moreover, the fine passage from Jarchi on Gen. i. v. 8. "At the beginning, God wished to create the world solely by the rule of justice (צָדָקָה); he saw, however, that then it would not be able to subsist, and he added the rule of love (רָחָם)." Further, Philo, *De Provid.* in Euseb. *Præp. Ev.* l. VIII. c. 14.

*σκεύη δέργης.* This expression the Apostle selects solely in consequence of the preceding figure. He could do so the more readily, inasmuch as the word *כֶּלֶב* was common in Hebrew, in a metaphorical sense. So Pirke Avoth, § 3, the law is called *הַמִּשְׁנֶה כֶּלֶב*. Is. xiii. 6, the Persians are styled *כֶּלֶב*. More particularly, the Jews called women *כֶּלֶב*. Sometimes, also, profane authors apply *σκεύος* in the metaphoric sense to men. Comp. Acts ix. 15, *σκεύος ισλογής*. In *σκεύη δέργης*, however, the genitive is not, as in *σκεύος ισλογής*, to be taken actively, as if God had created them in his wrath, which indeed, if we conceive wrath as hatred and punishment of evil, would be senseless, seeing that God only creates for the purpose of communicating himself; but the genitive is to be taken passively, "vessels worthy of punishment."

*Κατηγορούμενα.* In the LXX., *κατηγορίειν*, equally with *ἰτεμαζεῖν*, corresponds with *יכְרַת*. Several Arminians take the participle passive, as pure middle, the way in which it is also usually taken by Lutherans and Arminians, at Acts xiii. 48, on which passage Limborch, with much learning, seeks to establish the middle sense. Now, although it certainly admits of being so taken, we too easily perceive, from this explanation, that it has emanated from doctrinal views. Hence, Lutherans and Calvinists almost all agree in here acknowledging a participle passive; the only difference between them being, that the latter look upon God as the agent in the matter, while the former, following the lead of Theodoret, Chrysostom, Theophylact and *Ecumenius*, will have it to be undefined, but that man is to be supposed. Christian Schmid differs from the rest of the Lutheran expositors. He takes *κατηγορούμενα*, in like manner, as passive participle, and of like significance with the corresponding phrase, *ἀπομαζασθενεῖς* just as at 2 Tim. iii. 17, the *ἰτεμαζείν* is equivalent to the *ἰτεμαζεῖν*, 2 Tim. ii. 21; accordingly, God is to be looked upon as

the person operating, only not τελεως, but, as in the case of Pharaoh, ἐκβατεως. This exposition has much in its favour, to wit, in as far, as in the ὅσοι ἡσαν τεταγμένοι of Acts xiii. 48, it seems probable, that the conversion spoken of is in like manner, merely according to the popular usus loquendi, traced wholly back to God, as the final cause, whereas properly he is but ὄλεως and διοτακτικως the author, and in as far also as the Rabbinical usus loquendi coincides with it. See Weistein on Acts xiii. 47. So R. Bechai: "The Heathen are prepared (מוכנים) for hell, but Israel for life." And, Bechoroth, f. 8. 2, it is said, "R. Joseph taught, They are the Persians who are prepared (מוכנים) for Gehennah." Similar is the passage of Jude 4, οἱ προεγεμένοι εἰς τὸν τὸ κείμα. In the participle, ιστοι, the Jew conceived to himself God as the Author, although not πρεργγετικως. Although, however, much may be said in favour of this exposition, it seems preferable with Grotius and Limborch, to suppose at the present passage, that the participle stands in the place of the adjective verb, in which way, Luke vi. 40, καρητικέμενος is to be explained; and 2 Tim. ii. 21, ἡτοιμασμένον appears united in the same sense with στενός. For as the Hebrew wants, in his language, the adjective verb, he puts participles in the place of them. So is the participle Niphal of יתנו used for the adject. verb. כון "firm, ready." The Rabbinical participle, Pual יתנו, has in like manner the signification of the adject. verb, "ready, suited." Nay, the participle Pual יתנו, which properly signifies "prepared," serves in the Rabbinical just like יתנו in Hebrew, that equally signifies "prepared," for a direct periphrasis of the future. In the Hellenistic, this Hebraism is to be found again, for instance, John xix. 38, κτενημένος, in place of κενθάνως, 2 Tim. ii. 21. So has the Vulgate also here, apta, although some codices read aptata. The predestinarian construction of the whole saying is given in the most unobjectionable form by Augustine, Ep. 186, ad Paulinum § 24: Pertulit vasa iræ in interitum aptata, non quod illi essent necessaria . . . . sed ne se (vasa misericordiæ) in bonis operibus tanquam de propriis extollerent viribus, sed humiliter intelligereut, nisi illis Dei gratia, non debita sed gratuita, subveniret, id suis reddendum meritis suis, quod aliis in eadem massa redditum cerrenter. The subject of redemption, however, will believe this, even without the arbitrary and eternal damnation of many of his fellow men. The usual (we say so, inasmuch as ours deviates a little), anti-predestinarian view is given with greatest precision by Clarius: Vas erat Pharaoh quod sese apparaverat ad interitum, dignus erat qui continuo plecteretur, verum ingentem erga eum tolerantiam Deus exercuit, atque interea, ut sub Dei regno ne mala quidem sine aliquo essent usu, ita sapienter omnia moderatus est ut ejus correctio multis documento fuerit ac saluti. Ita uno negotio hæc omnia confecit, Ostendit iram suam, notam fecit potentiam, lenitatem ingentem ferendo præ se tulit, indicavit quanti faceret vasa misericordiæ.

V. 23. Upon the *καὶ ἵνα*, see ver. 22. In *στενὴν θάνατον*, the *θάνατος* is gen. passivi, "upon which the divine mercy diffuses itself."

*ταῦτος τῆς δόξης.* Rom. ii. 4. Eph. i. 7, 18; ii. 7. Col. i. 27. The *δόξα* is the blessedness, which, by means of the love of God, is imparted to the Christian. Hence, Theophylact explains incorrectly when he says: *ἡ τελεία δόξα Θεοῦ τὸ θεῖον.* The *ἀ προτοτάκτης* corresponds with the *ταρτηγειομένα.* The *περὶ* might stand destitute of significance, in proof of which Lössner quotes the passage from Philo: De Opif. p. 17: *Ο Θεὸς τὰ ἡ τόποι φέντα προτοτάκτης . . . . εἰς Ιερά καὶ πόλεις αὐτοῦ.* But even in that passage of Philo, the *περὶ* is not entirely devoid of meaning. In the present case, that is so much the less to be conceived, that Christ himself (Mat. xxv. 34), and the Apostles (see observations on Rom. viii. 28, 29), state it as a particular distinction of the redeemed, that from eternity their pardon, and consequently also their exaltation to glory, was determined before the eyes of God. Precisely the same way as here, in *προστοτάκτης* used, Wisdom ix. 8: *εἰρήνη, οἰκοδομὴν παῖδες ἐξεῖ ἀγίῳ σου, καὶ τὸ πόλεις κατασκηνώσεις τον δυσαστήτουν, μίμημα σκηνῆς ἀγίας ἡν προτοτάκτης ἀν' ἀρχῆς.* The purpose of God, in so far as it brings along with it the fulfilment, is represented as an ideal action on God's part. Accordingly, supplying what needs to be supplied, we translate the present and foregoing verses in their connection thus: "But if God had the intention to manifest his holiness and his omnipotence upon those who only merited punishment from his divine holiness, and were wholly fitted for being driven into eternal perdition, but did, nevertheless, endure such men, waiting with patience for their repentance. If, on the other hand, he had the intention to make known the riches of his glory to those who were to be the partakers of his compassion, and to whom he had already, before the foundation of the world, assigned eternal glory, and now called them, Heathens as well as Jews, into his kingdom, without making a distinction between the nations, what could well be said in opposition?"

V. 24. Οὗτος is, without reference to the sense, construed with *στενὴν*, that word standing metaphorically for men. After *ἰκάλεσεν*, Erasmus, Luther, Beza and others place a comma, and take *ἥμας* as apposition. We do better, however, to connect *ἥμας* directly as object with *ἰκάλεσεν*, and to regard the relative as predicate, "as which persons he hath also called us." The *οὐ μόνος εἰς Ἰουδαίων* then forms a new addition, which it frequently does: "And indeed not only." Thus does the Apostle with these words, again take his stand upon the ground from which he had departed at the commencement of the chapter, ver. 7, viz. that it was not merely the Jews, as such, who were to come into the kingdom of the Messias, but that God has the right to appoint those conditions of mercy, under which, only certain Jews, and the Heathen no less than they, should obtain admission. And clearly do we see, from this inference, that it is not the vocation of individuals into the kingdom of grace which is treated

ef, but that of entire national masses, and so not of an absolute, but only of such a conditional decree on God's part, as depends upon faith, consequently upon the bias of the will.

## PART IV.

EVEN THE OLD TESTAMENT PREDICTS, ON THE ONE HAND, THAT ONLY A FEW, FROM AMONG THE JEWS, AND ON THE OTHER HAND, THAT THE HEATHEN TOO SHALL BE SAVED. V. 25—33.

V. 25. The passage which St. Paul quotes, is from Hos. ii. 23, with which we have to compare Hos. i. 6—10. The text is not correctly cited. It there runs *הַלְאָ רְחִכָּה אֲכִירָה לְלָא־עַמִּים עַמִּים־הַלְאָ*. The LXX. have ἀγαπήσω τὴν σὸν ἡγαπημένην. But the Codex Alex. and likewise the Aldine have ἀγαπήσω τὴν σὸν ἀγαπημένην. This translation is also the one here expressed by the Syriac, and by the Apostle Peter, 1 Peter ii. 10. According to the Hebrew usus loquendi, both translations are good, inasmuch as ἀγαπημένη signifies *to love* as well as *to pity*, which last, however, more commonly belongs to the Piel. The feminine *הַלְאָ* and *ἡγαπημένη* arises from the circumstance, that the prophet required to represent by his daughter, the kingdom of Israel, to which the words apply. In fact, the declaration of the Lord in the prophet, refers properly to the manifestation of mercy, not to Gentiles but to the Jews. Inasmuch, however, as Israel had fallen to a par with the idolatrous heathen, the Apostle applies the sense of it also to the latter, in compliance with the Rabbinical mode of interpreting texts, by which one and the same may be referred to several things and persons, provided the idea is applicable to them. See Appendix to Surenhusius, B.32. *κατὰ*. Thesis xiii. p. 51. The Apostle Peter, at the passage cited, applies in the same manner the words of Hosea to the heathen.

V. 26. The saying here quoted is from Hosea i. 10, faithfully given according to the Hebrew and the LXX. Equally with the former one, it refers, in the Hebrew text, to the ten tribes, foretelling the blessedness of which they were to be partakers when, after their dispersion, they should repent, enter the kingdom of the Messias, and united with Juda, should enjoy its glory. The *καὶ* most likely belongs to the text quoted. As the Rabbins are accustomed to do in their citations, Paul conjoins two similar texts immediately with each other; others make a colon after the *καὶ*, as if it were meant to connect two different clauses. *καὶ εἰστε* is frequently equivalent to *to be*, according to the Hebrew *καὶ εἰστε*, Is. iv. 3; ix. 6; lvi. 7. Matt. v. 9. They shall then, as true Theocrats, be *καὶ τοῦ Θεοῦ ζῶσσος*. The

ἰν τῷ τέκνῳ is not to be urged. It is only added, in order to give greater effect to the change in the divine intention.

V. 27. By the previous saying, the Apostle had shown, that the Heathen should be admitted into the Divine kingdom. He now shows that Jews should also be admitted, but only in an inconsiderable number. A time of sifting, according to the prophets, is to precede the era of the Messias (compare what was observed on chap. ii. 5), which a few and but a few purified members of the theocracy having survived, (נִשְׁאָר) they shall form the new kingdom of God. A small remnant only of the entire number shall then be saved, and only this remnant, "a poor and afflicted people," (Zeph. iii. 12,) enters into the kingdom of the Messias. They are then, however, refined as silver is refined, and tried as gold is tried, Zech. xiii. 9. These are they who, when all Israel is sifted, like the grains of corn, do not fall upon the earth, Amos ix. 9. They form that holy seed, which remains over from the tree that has cast its leaves, Is. vi. 18. Yea, every one of them is called holy, and written in the book of life, Is. iv. 3. Even for the heathen who at that great time of sifting, shall flee to Zion, there shall be found deliverance there, Joel ii. 32. Upon the ground of these predictions, R. Sinai in Perek. Melech., declares: "That to Canaan, of 600,000 people there came but two, this shall happen in the days of the Messiah." Now to the sayings of this kind belongs also the prophetical passage, applied by the Apostle, Is. x. 22. He was by it able to evince, as it was his purpose to do, that even the prophets did not announce to the nation, as such, an entrance into the Messias' kingdom, but only to a chosen number.

Ἡσαῖος ἀράζει ἡπέλε τοῦ Ἰσραήλ. The word *ἀράζει*, among the Rabbins, is often used emphatically in citations. So especially in the formula ἡγεμονία ἀποκριθεῖται τῷ κράτῳ. Also τοῦ τοπίου. Similarly Aristides, Orat. in Ap. p. 124: ἡ πόλις αὐτὴ συνομολογεῖ τῷ κίνδυνῳ. The ἡπέλε like *negi* "in regard to." The translation agrees perfectly with the Hebr. and the LXX., excepting only, that the *ν* which we find in the Hebrew, and which the LXX. express correctly by *αντῶν*, is wanting. The Codex Alexr. has this *αντῶν* just as little.

כָּלָה וְנִתְרֹצֶה אֲדֹנִי "צְכָאֹת עָשָׂה בְּקָרְבֵּן כָּלִידָרִין כְּלִיּוֹן חָרוֹן שָׁוֹנָף גְּזָהָה כִּי V. 28. The Hebrew of this citation, Is. x. 22 and 23, runs thus: The correct explanation of which words is: "The extermination is determined, it accordingly streams forth bringing righteousness, (so has Gesenius rightly translated in this passage,) for the Lord God of hosts executeth the appointed destruction in all the land." We have now to answer the question, how the Codex Alexr. came to translate as it has done. The Hebrew כָּלָה was probably taken by the LXX. in the sense *decree, appointment*. In this signification the substantive כָּלָה stands, 1 Sam. xx. 33, and the verb, 1 Sam. xx. 7, 9. Esther vii. 7. The λόγος in the Greek ought, accordingly, in the same way to signify *decree*. The Syriac translation is hence less correct, as is that of the Vulgate, *verbum*, of Erasmus, *sermo*, and of Beza

and many others, *res.* To the *συντίμων* and the *συντίμων ἵστι* or *τότε*, is to be supplied; the participles stand for the *verbum finit.* the subject is δ *Κύριος*. The Syriac renders with the *verbum finit.* The LXX. sometimes change the actives of the Hebrew into passives, Gen. xv. 6, and sometimes likewise, as in this instance, passives, such as יְרַא, into actives. Thus *συντίμων* is here the translation of יְרַא. In profane authors *συντίμων* has the signification *accelerate*, so also has the Hebrew יְרַא. This is here most suitable, and certified by the *νέος loquendi*. Less appropriate, and not demonstrated by the *νέος loquendi*, is the signification which Hesychius gives to the *συντίμων*, explaining it by *συντελέω*, *to accomplish*. Many others take it in the sense *to conclude*. This is without example among profane authors, and in the LXX., it is the less frequent, although to be found in Dan. ix. 24, 26. It would also suit with the following λόγος *συντελημένος*, but does not suit here. How then came the translators to interpolate *συντελών*? Certainly this cannot be an elucidation of *συντίμων*. Rather does it seem intended to exhaust the idea of יְרַא, which is not fully expressed by λόγος. That the LXX., in the book of Isaiah, endeavour, by small interpolations, to give their version more perspicuity, is observed by Gesenius, zu Is. Th. I. s. 58. But then the γάρ, appears to be untranslated. Venema maintains the violent hypothesis, that the LXX. had read βασιν. Were not γάρ in every other passage, even in its derivatives, translated with *συντίμων*, it would be by no means improbable that βασιν, which elsewhere has the signification *to rush on*, (Jer. viii. 6) had been here taken by the translator transitively, and rendered by *συντίμων*, in the sense, *to hasten*. If this conjecture, however, is not adopted, it must be said that the translator believed the sense of γάρ was already sufficiently expressed by *συντίμων* and *συντελών*. Δικαιοσύνη is here doubtless *penal justice*, or like πρᾶξ, *the truth*. The Codex Alexr. the Coptic, Syriac and Arabic versions, and several fathers leave δικαιοσύνη—*συντελημένον* out. The *Æthiopic* and *Theodoret* omit from *συντελών* to δέ λόγον. Both omissions are occasioned by difficulties in the interpretation.

Λόγος *συντελημένος*. Here *συντίμων* might be suitably translated by *to resolve*. We prefer, however, the meaning *to expedite*. The whole verse contains the description of the time of sifting, which is to precede the Messias' kingdom. See, upon this citation, the able treatise of Von Cölln, Keil and Tzschirner Anal. Th. III. s. 2.

V. 29. Another prophetical passage relating to the Israelites, who survive the penal judgments, and obtain salvation. Isaiah's words, however, do not stand in any determinate bearing upon the period of the Messias. The text is faithfully quoted after the Hebrew and LXX. The προείχετε has here not the meaning, *to prophecy*, but *to say above*, at some previous passage, 2 Cor. vii. 3; Heb. x. 15; in the language of the Rabbins יְלִירְמֹעֵד. Σαβαω is the name which God usually bears in the authentic part of Isaiah. It may well be that this name, יְהֹוָה יְמֹעֵד, which means "God of Hosts," was

originally, as Von Cölln supposes, applied to God as the warrior (נָכֵן) of Israel, who went forth before their armies in the ark of the covenant, and that only at an after period was it applied to the celestial hosts of stars. Σκίζω stands for the Hebrew, יָשַׁׁ, not because, as Rosenmüller, on Is. i. 9, maintains, יָשַׁׁ primarily signified *left seed*, for it comes from an Arabic root, which means "*to fly*," but because only the person who fled remained as a seed for propagation; Job xx. 21, יָשַׁׁ stands expressly for the *remnant*, and the LXX. translate ἀπόλιτημα. Compare Is. vi. 13. Ὀμοιούσθαι joined by the LXX. with ως instead of with the dative (Hos. iv. 6; Ez. xxxii. 2), because in Hebrew זְרַעַת is so with ז.

V. 30. Result respecting which Melancthon justly says: *Hic expresse ponit causam reprobationis, quia scilicet nolint credere Evangelio. Ideo supra dixi, similitudinem de luto non ita accipiendam esse, quasi non sit in ipsa voluntate hominis causa reprobationis.*

*Ιονη τὰ μὴ διάκοντα δικαιοσύνης.* The character of the Gentile, generally considered, is, that he does not inquire whether or not there be a God, and He a holy being; the character of the Jew, that he is aware of it, and trembles, but again takes courage from himself; the character of the Christian, that he too knows it, trembles, but *consents to receive comfort*. The Heathen is without zeal; the Jew has a zeal, but not according to knowledge, Rom. x. 2; Gal. iv. 17. Chrysostom: *καὶ γάρ δύο ἵστι τὰ ζητούμενα, ὅτε καὶ τὰ ίδειν ἐπίτυχε, καὶ μὴ διάκοντα ἐπίτυχε, τοὺς' ἵστι μὴ σκούδασσατα. καὶ πάλιν ἐπὶ τῶν Ἰουδαίων ὅμοιας τὰ δύο ἀποδοῦ· ὅτε καὶ Ἰσραὴλ οὐκ ἐπίτυχε, καὶ σκούδασσαν οὐκ ἐπίτυχε.*\* Upon δικαιοσύνη compare Rom. i. 17; iii. 21. Διάκονος is frequently used by profane authors in the place of ζητεῖν. In the same way, also, γῆρα occurs in the Hebrew for οὐρανός, and so too in Rabbinical, Pirke Avoth, c. 4, § 2, γַּרְגַּרְתָּה תְּהִלָּתְךָ.

V. 31. Νόμος, as at vii. 23; viii. 2, has the general signification of *rule, law*. It is falsely supposed by Bengel and Bolten, that νόμος δικαιοσύνης stands per hypallage for δικαιοσύνη νόμου.

φθάνειν διετονετο. Hesychius: παταλαμβάνειν. It means precisely *to attain*. So in the LXX. and among profane authors. See in the N. T. Phil. iii. 16.

V. 32. Chrysostom: *αὐτὴν η σαφεστάτη τοῦ χωρίου πάντος λόγος.*† Here we must look back to ver. 16. From that it becomes clear, of what description the running of Israel was, which did no good.

ως ἢ λεγω. The ως answers to the Hebrew *caph veritatis* (Gesenius, Lehrg. s. 846, Gesenius, zu Is. i. 7), i. e. it involves a comparison with all objects of the same species. The use of it is particularly manifest at John i. 14, where Chrysostom, so early as in

\* Two things are inquired about, viz. the Gentiles obtaining, and obtaining although they did not seek, i. e. without taking pains; and again, in respect of the Jews, there are equally two difficulties; viz. that Israel did not attain, and that they did not attain, although they strove to do so.

† This is the clearest solution of the whole passage.

his day, remarks it, likewise at John vii. 10; Phil. ii. 12; Philem. 14. In Greek, also, the *ως* is so used with adverbs, particularly with *ἀλλοθῶς*, e. g. Plato, Apol. T. I. Bip. p. 94: *εὑρήσεις τοὺς ἀς ἀλλοθῶς δικαστὰς*, *ἀς ἀλλοθῶς ἀνομάλος ἀς τοις*.

V. 23. The Apostle means to show, that it was announced in the Old Testament itself that Israel would reject the Messias. Were he able to show that, it would appear less surprising, if, now-a-days, agreeably to his statement, the major part of the Jews were excluded from the kingdom of the Messias. The passage to which he appeals is Is. xxviii. 16. As it there stands, it does not suit his purpose; and accordingly he inserts a few words from another similar passage, Is. viii. 14. In the same way the Rabbins also proceed, introducing into their Scripture citations, words taken from texts of a kindred signification. Examples are given by Surenh. Bibr. *zarav. de modis alleg.* T. V. p. 43. The text Is. xxviii. 16, runs as follows: *אַתָּה אַבְנֵן בְּצִיּוֹן פָּתַח קַיְרָת מִזְרָח דְּמָאָמָן לֹא תַּיְשֵׁר תְּנִינִי טָרֵבָן*. “Lo, I have laid in Zion a foundation-stone, a tried stone, a corner-stone, precious and surely founded, He that trusts it need not fly.” Isaiah viii. 14, reads thus: *לְקֹרֵשׁ לְאָמֵן נָגֵף וְלֹא תַּזְרִעַ מִכְשָׁל לְשָׁבֵי בְּתֵי יִשְׂרָאֵל* “He, (the subject is *תְּנִינִי*, who is likewise the speaker) will be for a sanctuary, but also for a stone of stumbling and a rock of offence to both the houses of Israel.” The Apostle accordingly would seem to have inserted the predicates which the stone has in Isaiah viii. into the text from Isaiah xxviii., and omitted what are there to be found. Let us then weigh the prophetical sense of Is. xxviii. The words are uttered by God through his prophet against an ungodly-minded popular faction, who were desirous of a league with Egypt against Assyria. In opposition to this, the Divine Being replies, that for all his true subjects, he had laid in the theocracy, a foundation-stone that was more firmly set than all human plans, and that is the theocratical king, Messias. It is objected that the passage cannot refer to the Messias, inasmuch as *תְּנִינִי* is the preterite, and consequently the stone is described as already laid and existing, and so that it is the young King Hezekiah who is meant, the hopes of all the members of the theocracy being founded upon him. Moreover, that to these persons in these days, the Messias who appeared so long after, could impart no consolation under their fears of Assyria. With respect to the first objection, it may be answered, that the *præst.* is a *præst. proph.*, the thing being in God's counsel already present. So even Jarchi: *כִּי נָגֵרָה נָגֵרָה לִפְנֵי* “Long ago has the decree been settled by me.” Still less can the second be urged, it being easy to conceive, that the prophets, once penetrated with the thought of a glory to which their commonwealth should attain in the Messias' days, might well comfort themselves under whatsoever affliction, with the outlook into the future, which they certainly imagined near at hand. The Chaldaic translates at the passage quoted: “Behold, I establish in Zion, a king, a strong and mighty king.”

The text is, however, corrupted. In Martini's *Pugio fidei*, where it is cited, we find in both editions of the work, פָּרָשָׁת after the first גָּלוּ. Gesenius observes in his *Com. zum. Is.* that this is spurious, as otherwise it would be פָּרָשָׁת. Doubtless. But might not a Hebrew gloss have found its way into the Chaldaic text, and existed there in Martini's day. This might be still more corrupted by the Jews from controversial motives, omitting פָּרָשָׁת. Even the Babylonian Talmud, *Tract. Sanhedrin*, fol. 38, 1, and the book *Sohar* interpret this passage of the Messias, see Schöttgen *Horæ Talm. T. ii.* p. 170, 290, 607. Jarchi too does the same. It is likewise referred, in the New Testament, to the Messias, 1 Pet. ii. 7. We have, moreover, to compare with this prediction, Ps. cxviii. 22. See the expositions, many of them singular, by the Jewish theologians in Schöttgen, *Horæ Talm. T. ii.* p. 11, 88, 106, 107, 213. Jarchi and Kimchi also testify that it was explained of the Messias. In the New Testament, Christ applies it to himself, Matt. xxi. 42, 44. Luke xx. 17. (On these passages, Augustine, *Sermo 40, De Verbis Domini*, says: "Christ in the state of humiliation is the little stone at the feet, on which the daring runner stumbles. Christ in the state of exaltation is the mighty rock which, falling from on high, dashes the rebellious to pieces.") Peter also applies it to Christ, Acts iv. 11. 1 Pet. ii. 7. Let us now turn to the other passage, Is. viii. 14. The words are delivered by the prophet in the name of Jehovah, to such of the Theocrats in the kingdom of Juda, as stood in danger of being seduced into distrust of the divine aid against their enemies, Israel and Syria. In opposition to such fears, God here offers himself to all who yield him the honour, for a secure sanctuary; but, on the other hand, to such as assume a position of hostility against him, for a stone of offence and fall. This passage of the prophet also was expounded, even by the Jews, as treating of the Messias. See the *Gemarah zu Sanhedr. c. 4.* That, at the time of our Saviour, the pious Jews universally applied it in the same way, is clear from Luke ii. 34, where Simeon says: οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖαν ἀνεκτεγμένων. The rejection of the Messias by the Israelites, agreeably to the typical exposition, is involved in many psalms, as it is in Zech. xi. 12, and also Is. liii. 1. Several Jewish theologians, particularly the author of the *Midrasch*, taught it in express terms. Thus in *Bereschith Rabba*, (a mystical commentary upon Genesis, by R. Bar-Nachmani, about 300 years after Christ,) we read: וְאַתָּה אַמְרֵנִי שִׁירָה עַד שִׁיחָרָה וְכַשְׁיוֹן עַכְּרָב "They sing no Psalm, until the Messias is rejected, as is written, Ps. lxxxix. 51."

Δίθος προσκόρματος. In Hebrew, the stone upon which the runner strikes and falls, is an image for failure in one's aim, and then generally for *misfortune*. Usually כָּשֵׁל is the word which the LXX.—except in translating Is. viii., where they have πτώσια,—render by σπάνδαλον, which Paul afterwards, deviating from the LXX., puts into the citation itself. Chrysostom: τὸ δὲ προσκόρματον εἰς τοῦ

μὴ προσέχειν γίνεται, ἐπεὶ τοῦ πρός οὐτοῦ περιέρχεται. ἐπεὶ δὲ καὶ οὗτος τῷ νόμῳ προσείχοντος, προσέκολπον τῷ λίθῳ.<sup>\*</sup>

οὐ κατασχυνθήσεται. In Hebrew there stands שָׁמַר, which signifies, *to be afraid*. Accordingly, Capellus and Grotius suppose that the LXX. read שָׁמַר. Pococke showed that the corresponding Arabic word has in the vii. conj. the meaning *to blush*, and supposed that the Hebrew שָׁמַר, besides its now customary signification, *trepidare*, had that meaning also. Modern expositors embrace the same opinion, and among the rest, Gesenius. The meaning given to the Arabic word, however, is unusual. We do better to suppose, that to the LXX., the sense *trepidare* implied as much as *pessum ire*, and hence that κατασχυνθήσεται stands here, in what, agreeably to their use of שָׁמַר, is to them a very familiar meaning, *to be ashamed*, (because one quakes.) The import of the verse, as Paul understands it, is accordingly as follows: As Christ is the rock, through which alone the man who is alive to his need of salvation, can obtain firm footing; so is he likewise, however, the rocky point upon which the proud and self-righteous dash themselves, and break their hard heads. Calvin: *Si quid nobis arrogamus justitiae, cum Christi virtute quodammodo, luctamur; siquidem ejus officium est, non minus omnem carnis superbiam conterere, quam laborantes sublevare.*

\* Offending arises from not attending, and from panting after other things; because they gave their minds to the law, they struck against the stone.

## CHAPTER TENTH.

### ARGUMENT.

The Apostle once more protests his distress at the unbelief and consequent rejection of the covenant people. He shows that it depends upon themselves whether they shall obtain grace. All God requires is faith. This kind of justification, moreover, is so much easier than that by works. Neither has God denied the Israelites the knowledge of the doctrine of salvation. It has been abundantly preached to them.

### DIVISION.

1. The ground of Israel's rejection is unbelief, and that alone. Description of justification by faith. V. 1—13.
2. Israel has not wanted preachers of this doctrine of salvation. V. 14—21.

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### P A R T I.

#### THE GROUND OF ISRAEL'S REJECTION IS UNBELIEF, AND THAT ALONE. JUSTIFICATION BY FAITH IS DESCRIBED. V. 1—13.

V. 1. Rather with the warmth of enthusiasm, than in a calm didactic tone, had the Apostle, in the former chapter, stated the ground of Israel's exclusion from the new kingdom of God. In general, indeed, he had there been more occupied with assigning to God the right of excluding whom he chooses from his favours, than with specifying precisely the ground of Israel's exclusion. Accordingly, more quietly, and with a sort of melancholy repose, which however, in the progress of the lesson, soon rises into enthusiasm, he begins at last to explain the cause of Israel's exclusion. Chrysostom: Μέλλει πάλιν οὐτών καθάπτεσθαι σφοδροτερον, ἡ περίτερον διὸ πάλιν ἀναγεῖ πάσῃς ἀπεκθείσις ὑπόνοιας, καὶ πολλῷ κέχειται τῇ προσδιαθώσει· μὴ γάρ προσέχεται τοῖς λόγοις, φησί, μηδὲ ταῖς κατηγορίαις, ἀλλ' ὅτι οὐκ ἀπὸ διανοίας ἐκθέαται φθέγγομαι. Οὐ γάρ ἐστι τοῖς αὐτοῖς σωθῆναι τε αὐτοὺς ἐπιθυμεῖν, καὶ μὴ μόνον ἐπιθυμεῖν ἀλλὰ καὶ εὑχεσθαι, καὶ πάλιν μισεῖν καὶ ἀκοστείφεσθαι. καὶ γὰρ εὐδοκίας ἐγγανθεῖ τῷ σφοδράν ἐπιθυμίαν φησι. καὶ ὅρα καὶ τὴν δέσποιν πάντας ποιεῖται ἀπὸ διανοίας. οὐ γάρ ὥστε ἀκαλλαγῆται κολάσεις μόνον, ἀλλ' ὥστε καὶ σωθῆναι αὐτούς, ποιεῖται καὶ τὴν σπουδὴν

κοσίτας, καὶ τὴν εὐχήν. καὶ οὐκ ἴτενθε δὲ μόνον, ἀλλὰ καὶ τὸ τῶν ἕτης διεκάνθατο τὴν εὐνοίαν, ἵνα ἔχει πρὸς αὐτούς. ἀπὸ γὰρ τῶν ἴγχωρούντων, ὡς εἰς τὸ ἄν, βαλέσται καὶ φιλονομεῖ, ζητῶν σκάλα γοὺς των ἀπολογίας αὐτοὺς εὐγένειαν. καὶ οὐδὲ ἴσχνει, ὅποι τῆς των πραγμάτων οἰκόμενος φύσισι.

<sup>1</sup> Αδελφοί, η μὲν εὐδοκία τῆς ἐμῆς καρδίας. The ἀδελφοί forms kindly introduction, as at c. vii. 1. Εὐδοκία answers to the Hebrew יְנִיחַ, and means here wish. So Ecclesiasticus xviii. 31, εὐδοκία ἐπιθυμίας. As must take place in all true Christians, the wish, in the case of Paul takes the form of a prayer, and hence there immediately follows here δέησις.

εἰς σωτηρίαν. The εἰς may stand in the sense of *as touching, with respect to*, but it is better to take it as designation of the *use or purpose*, and so equivalent to *for* σωθῆσθαι.

V. 2. The Apostle declares, that notwithstanding their unbelief, he cannot but, in a certain respect, love the Jews more than the unbelieving heathens, and consequently he cherishes a peculiar wish for their salvation. It could not be questioned, that the Jews, even during their disbelief of the Gospel, were anxiously concerned for their salvation. But the heathen were not so at all. In the same way would a real Christian feel deeper sympathy with a Catholic flock, which, under the burden of the Law, deals much with penances and fastings, than with a Protestant one given over to levity and flesh-pleasing. The burning zeal of the Jews for their Law and their acceptance with God, is described by Philo (Legat. at Caium, p. 1008,) in the following words: (*Ἐθνος*) εἰωθός ἰκονίους ἀναδίχοσθας θα-  
νάτους ὥσπερ ἀδικοασταν, ὅπερ τον μηδὲν τῶν πατρίων περιέδειν ἀναζητη-  
τον, εἰ καὶ βραχίσταν αὐτόν. ibid. p. 1022: ἀπαντεις γάρ ἀνθρώποις φυλα-  
τικοὶ τῶν ιδίων ἐδῶ εἰσι. διαφερόντες δὲ τὸ Ἰουδαϊον Ἰθνόν. — τοῖς  
γάρ οὐδὲ καθαρούσι τὸ χλευάκουσιν ὡς πολεμωτάτους ἀπίκθονταί, καὶ πε-  
ρίκακοι μὲν ἵκασσον τὸ διηγερτούμενον οὐετας, ὃς ὄποις τὴν πατέρα διθέά-  
σταις, εἰς εὐτυχίαν εἰς εὐδαιμονίαν χρῆ καλεῖται, μηδέποτ' ἀν ὑπὲρ πορευό-  
σταις καὶ τοῦ τυχόντος ἀν ὑπαλλάξασθαι.† We may compare the animated

\* He is about to reprove them more sharply than before. Hence he again removes all suspicion of enmity, and employs much previous explanation. Dwell not, he says, upon my words and accusations, but remember I do not utter them from hostile feelings. For it belongs not to one and the same man to desire that such and such persons should be saved, nay, not only to desire, but to pray for this, and at the same time to hate and turn away from them. Here he calls his vehement desire his will. And observe how he makes his prayer from the sentiments of his mind. For he uses both much pains and much prayer, not merely that they may be delivered from punishment, but that they might even attain to salvation. And not merely by what he here says, but also by the sequel does he show the good will he cherished towards them. For he strives and contends with all his might, endeavouring to find, among the things which might be excused, some shadow of apology for them; but is not able, being overcome by the nature of the circumstances.

† A nation wont to submit to voluntary death, as if it were immortality, rather than neglect any, were it even the least, of the traditions of their fathers. All men are careful of their own customs, but pre-eminently the

description of faithfulness to, and zeal for the Law, in Jos. c. Apion, l. ii. c. 20. Historical instances are to be found in numerous passages of Josephus, de Bel. Jud. (e. g. l. ii. c. 17.) Compare the observations on c. ii. 22. Even the heathen historian, Hecatæus Abdærita, makes special mention of the *ισχυρωμοσύνη* of the Jews. In the New Testament, Jewish converts are spoken of as *ζηλοταὶ τοῦ νόμου*, Acts xxi. 20. Comp. Rom. ii. 17. Paul calls himself *ζηλοτὸς τοῦ νόμου*, Acts xxii. 3. Gal. i. 14. Comp. Phil. iii. 5, 6.

*μαρτυρῶ γὰς αὐτοῖς.* It is wrong for moderns to insist on having *μαρτυρέω* here taken in the New Testament meaning of *to praise*, as Beza, Grotius, Koppe. The primary sense of *testify*, *not to deny*, suits best with the minor proposition.

*ζῆλος Θεοῦ.* Some, as Schöttgen, will have *Θεοῦ* conceived, in compliance with that Hebraism, by which the name *תָהֳרָה* whenever joined to an object in a genitive relation, denotes its magnitude. But how very unnatural is this! In like manner as here, the genitive "τοῦ" is joined with *περὶ* at Ps. lxix. 10, and *αὐτοῦ Θεοῦ* with *ζῆλος*, John ii. 17.

*δάλ' οὐ καὶ' ἐπίγνωσι.* Ambrose upon Ps. cxviii. v. 28: *Est zelus ad vitam, et est zelus ad mortem.* The zeal unto death, is the running in *ways of one's own*, the *ἰδιοθερεύσαί*, Col. ii. 23. It is true, indeed, that the *ἐπίγνωσις* is oftentimes present where the *ζῆλος* is wanting. Then, however, it is not the right *ἐπίγνωσις*.

### V. 3. Statement of what the want of knowledge consists in.

*ἀγνοοῦντες γὰς τοὺς τοῦ Θεοῦ δικαιοσύνην.* *Θεοῦ δικαιοσύνη* is the righteousness which God imparts to man and so justification. Opposed to it stands the *ἰδία δικαιοσύνη*, which man works out for himself by fulfilment of the law. The latter is, Phil. iii. 9, styled *ἐμὴ δικαιοσύνη, ἡ ἡ τὸν* the other *ἡ ἡ Θεοῦ δικαιοσύνη.* The ground on which the ascription of personal righteousness takes place, lies in the Law, whenever it is perfectly fulfilled, declaring the person righteous. No man, however, perfectly fulfills the spiritual law of holiness. Accordingly, the person who seeks and thinks to possess the *ἰδία δικαιοσύνη*, if ever he attains peace in this way, falls into a fatal self-deception, (Matt. v. 20.) If not, he becomes a prey to despair at the unattainableness of his object. By the appearing of Christ in humanity, the means are now offered by which a new spirit is diffused over it. Through the belief that in Christ the *δικαιωμα* is bestowed upon man, man obtains a participation in the holy life of Christ, and the *δικαιωμα* is also realized in him.

*ζητοῦντες στήσαι.* *Iστάσαι* here, *to establish, to enforce*, a meaning it frequently has in classical authors. See several passages in Polybius, ed. Schweigh. T. 8. P. 2, p. 308.

Jewish nation. For any that would do away or ridicule them, they hate as their worst foes; and they shudder at all such as say that whether we call it good fortune or happiness that happens to man, it can never be changed on account of transgression or accident.

οὐχ ἵκετάγγειαν. The aorist refers to the time when the new doctrine of salvation was first offered to Israel. The passive stands in place of the middle, as often occurs in Greek when the aorist is used, (Buttm. s. 501.) See the examples in the N. Test. in Winer, s. 112. Τχοτάσσεσθαι stands here as translation of the Aramaic *חִזְבָּה*. This word is rendered, agreeably to its common meaning, by δικαιεῖσθαι, and causes that verb to receive the Aramaic accessory import *to belong, follow*. But it is likewise, according to its less frequent signification, rendered ικοτάσσεσθαι *to follow, to be subject*, and then again receives in Greek the cognate sense *to accept, to give credit*.

V. 4. Paul shows in how far it is improper in the Jews to cleave to the righteousness that is by the law. Τίλος has been very variously understood. As to νόμος, the meaning which we already developed in a former text (iii. 20) here recurs, viz. "The entire Jewish law, ritual and moral, *as law*, i. e. imposing an external obligation, and thus opposite to the πνεῦμα, as a quickening principle within." Now, as the imperfection of that law is demonstrable on various grounds, and as τίλος has a multiplicity of meanings, it follows that the sense of this statement of the Apostle has been very differently conceived. The first class of interpretations takes τίλος in the sense of *termination*, and understands it, per met. abstr. pro concr. as meaning δὲ φραιγῶν, δὲ καταγγῶν. The great majority take νόμος to signify, at once, the ritual law, or at least the religious institutions of the Jews, in regard to the externals of divine worship. So Augustine, even in his day, c. *Advers. Legis et Proph.* l. II. c. 7. Gregory the Great, *Hom. XVI. in Ezech.* Schliching, *Clericus*, Limborch. In that case, we may compare δὲ νόμος καὶ οἱ προφῆται ἐώς Ἰωάννου, Luke xvi. 16, (Eph. ii. 15.) Even, however, if we assume the moral law as specially designed, the expression may be justified. For although Christ did not abrogate the substance of the moral law, he still abrogated the form *as law*, the substance of the law existing in the gospel as inward principle of life. We might compare Col. ii. 14; Eph. ii. 15. In this manner the meaning of τίλος might well be justified, even when, as is necessary, we do not strictly discriminate betwixt the ritual and moral parts of the Law, but conjoin the two as both imposing obligation. Another class of expositors take τίλος, in the sense, τελείωσις or πλήρωμα, *fulfilment*, and this, per meton. abstr. pro concr. They conceive the meaning to be, that Christ has fulfilled the ceremonial law, inasmuch as its types were realized by him; particularly, however, that the moral precepts were completely fulfilled by his perfect obedience. There are also truths founded in Scripture, the former respecting the ceremonial law, at Heb. x. 1, the latter, at Mat. vi. 17; Heb. vii. 18. This explanation is given by Origen, Augustine, in Ps. iv., Pelagius, Ambrose, Melanchthon, Vatablus, Calvin and many more. Pelagius: *Talis est ille qui Christum creditit, illa die qua creditit qualis ille qui universam legem implevit.* It would, likewise, fit excellently into the context; the only objection is, that it is less demonstrable in respect of lan-

guage. In Greek, it is true, we have the following phrases exemplifying the *usus loquendi*, *εἰς τέλος ἀγαπεῖν*, *εἰς τέλος μακάριον*, *τὸ τέλος τῆς ἀρδεωπίνης σοφίας*. These, however, prove nothing, for in the two last examples, *τέλος* means *summit*, in the first, *issue, execution*. It would be most pertinent to quote Plato, *de Legibus*, l. viii. ed. Bip. p. 409, where, side by side, we find of *τέλος* of *τέλεος*, and of *τέλος ἰχοτεῖς*, “those having the finished shape, the full grown.” Even this, however, is not demonstrative, and we still want a parallel for the meaning, *accomplishment, fulfilment*. In the LXX. and the Apocrypha too, this meaning does not appear. There is supposed to be an instance of it at 1 Tim. i. 5. In compliance, however, with the usual *usus loquendi*, we will there explain *τέλος*, “the end and aim, that on which all depends, the *cardo rerum*.” (In the same sense we find *μίθιον τέλος* *Ilias*, l. xvi. v. 84.) Neither can the *πλήρωμα τοῦ νόμου ἡ διάκηνη* of Rom. xiii. 10, be adduced to render indisputable the supposed meaning of *τέλος* in 1 Tim. i. 5. Doubtless *πλήρωμα* has the signification of *perfect execution*. But why should it be thought that, in the kindred text, 1 Tim. i. 5, the Apostle says literally the same thing, and not rather that he gives the thought under a variety of shade? The Syrian, with much correctness, puts the *fulfilment* at Rom. xiii. 10, but at 1 Tim. i. 5, the *sum*. Moreover, in this explanation the supposed metonyme of *τέλος* for *δὲ τελεῖσθαι* is also harsh. We accordingly turn to the third conception formed of the word, which is to be found among the Greek fathers, Chrysostom and Theodoret, and was afterwards adopted by Beza, Bucer, Seb. Schmidt, Bengel, Turretin, Heumann and others. All these expositors embrace the signification, *end and aim*, which is quite common. In as far, to wit, as the utmost that the law, in all its parts, intends, consists in making man aware of his self-seeking endeavours after independence, and of his want of love to God, in so far was the whole period of the old covenant but a *παρδογύρων*, towards Christ, and in so far is Christ the *end and aim* of the law. For this signification of *τέλος*; likewise, the Scripture speaks; indeed, the kindred passage Gal. iii. 24, is to be regarded as quite particularly parallel to the one before us. Bengel: *Lex hominem urget donec est ad Christum confugit, tum ipsa dicit: Asylum eo nactus, desino te persequi, sapis, salvus es.* Chrysostom: *Εἰ γὰρ τοῦ νόμου τέλος δὲ Χριστός, δὲ τὸν Χριστὸν οὐκ Ἰχωρ, καὶ ἐξείνον δοκῆ Ἰχεῖν, οὐδὲ Ἰχεῖν δὲ τὸν Χριστὸν Ἰχωρ, καὶ μὴ ἡ καταρθωκώς τὸν νόμον, τὸ πάντα εἰληφεῖ· καὶ γὰρ τέλος ἱερείκης ὄντα. οὐτεις δὲν δυνάμενος ὑγιὴ ποιεῖν, καὶ μὴ τὴν ἱερείκην Ἰχεῖν, τὸ πάντα Ἰχεῖν δὲ μὴ εἰδὼς θεραπούειν, καὶ μετέντας δοκῆ τὴν τέχνην, τοῦ παντὸς ἱερείτεον· οὐτεις καὶ ἐπὶ τοῦ νόμου καὶ τῆς πίστεως δὲ μὴ τούτην Ἰχωρ, καὶ τὸ ἐξείνον τέλος Ἰχεῖν δὲ ταῦτας ἔξω ἀν διμορφέων λεπτίδες.*\* We are wholly to discard the exposition of some

\* For if Christ is the end of the law, he who has not Christ has not the law, i. e. *legal righteousness*, even although he should seem to possess it. But he who has Christ has got all, even though he should not have fulfilled the

who take *εἰδός* in the sense: "Custom of the law, by which its demands are mitigated." The *εἰς δικαιούμενην παρτὶ τῷ πιστεύοντι* stands in contrast with the former legal economy, under which the task was a more difficult one.

V. 5. The *γά* is merely transition particle. Paul now begins to lay down explicitly the relation of the two kinds of justification. His design in doing so is to show, that the law must in fact impel men to Christ. The statement, however, is connected with the *παρτὶ τῷ πιστεύοντι*. We have first to remark, in respect of the reading, that it is very various. Codex A has *ὅτι τῷ δικαιούμενην εἰς πιστεύει*; Codex D, the Coptic, Vulgate, Damascenus and others, *ὅτι δικαιούμενην εἰς τοὺς νόμους δικαιόει*. Some smaller codices accordingly read *στρέψῃ*, in place of *εἰστεί*, as do also the Coptic, the Vulgate and several fathers. That the *recepta*, however, is the true reading, is manifest. The two others specified, show themselves clearly to be explanatory glosses, the more so, that not even all Codices that deviate, change the *εἰστεί*; into *στρέψῃ*.

*Μωϋσῆς γὰς γεάφει..* *Γεάφει..* stands in place of *καταγράφει*, according to Hebrew, in which there are no compound verbs.

*ἐ πομός εἰστε κατα.* The text is from Levit. xviii. 5. The *εἰστε* refers to the *νόμοι* which precedes it in the text. *Ζῆν*, after the Hebrew *בְּנֵי* signifies *to be happy*. The *εἰ*, in like manner as the *ο*, has the sense *through, by means of*. Among the later Jews, we find the notion widely diffused, that the blessings promised likewise involve those of the life eternal. Onkelos translates: "Whosoever keeps these commandments, shall thereby live in the life eternal." And in the Targum of the Pseudo Jonathan, Moses' words are rendered: "Whosoever fulfills the commandments shall thereby live in the life eternal, and his portion shall be with the righteous." Eben Ezra observes, that to those who know the secret of the law, *תְּהִלָּה*, Moses promises eternal, to others temporal blessings, Luke x. 25, 26.

V. 6. Moses (Deut. xxx. 12) had once more, awhile before his death, inculcated upon the people what a distinguished blessedness had fallen to their lot, in their being made acquainted with the Divine will. The words of which he there made use, and which intimate the blessedness of the man, who needs to be no longer in doubt as to how he can please God, having received a revelation upon the subject, are applied by Paul to the man, who, in the New Testament period, is concerned about his salvation. This application to the Christian of Moses' words, will appear the less extraordinary, con-

law. The end and aim of the medical art is health. Just, then, as he who can restore health has the whole matter, though he possess no medical knowledge; whereas he who knows not how to cure, though he pretend to practise medicine, makes a total failure: so is it respecting the law and faith. He who has the latter has also the end of the former, but he who is without the latter is a stranger to both.

sidering as even R. Bechai (who lived at the close of the thirteenth century) says of the same, that in their true sense, they will first pass into fulfilment, at the time of the Messias. (See Fagius and Münster in the Crit. Sacra T. II. ad Deut. xxx. 12.) What Paul means to say then is: When, now-a-days, a sinner attains to the knowledge of himself, and sighs for enlightenment and justification, he requires not to look far and wide around him for help. If even Moses has commended the revelation of God's law, because it brings the way of salvation so near to man, the Christian has still more occasion to congratulate himself on the same account. All that he wants is faith, and for its attainment, he does not require to have even once seen Christ. He needs not more than simply "to believe with the heart, and to confess with the mouth."

By a personification, Paul puts into the lips of righteousness by faith, what any teacher of that might say.

μὴ εἰπεῖς ἐν τῇ γνωστίᾳ σου, according to the Hebrew נלכד, to think. The τοῦτος denotes the application which Paul makes of Moses' declaration. In the self-same way the Rabbins introduce their applications of Biblical sayings with a τοῦτο. It is falsely maintained by the major part of expositors, Theodore, Ecumenius, Anselm, Erasmus, Melancthon, Capellus and others, that by the interpretation he gives to the Mosaic words, Paul means to convey a reproof to the unbelieving. Ecumenius: *ινα μη νομισθη η κίστις εν κατόχωσης, και εὐκαταφρόνησος, δια τούτο δείξουσι και αὐτήν πόνου δομίνην, και πρὸς τούς φανεῖς λογοτομούς ἔχουσαν τὴν πάθησην.*\* Melancthon: Illustribus figuris depingit impietatem cordis humani. But to give such a bearing to this declaration, would be wholly contrary to the Apostle's train of ideas. In that case also, Paul's interpretation would ill agree with Moses' language and meaning. We are much rather to consider it as the Apostle's object, to show how *easy a matter* righteousness by faith is. Accordingly, the infinitives after the τοῦτος, are to be regarded as statement of the purpose of that proceeding, which forms the subject of the question. The member of the Old Testament theocracy needed no more to ask, Who shall ascend into heaven, to make known unto me God's will? The subject of the New Testament needs just as little to put this question, nay, not even, Who shall ascend into heaven to bring Christ down?

V. 7. In Hebrew, there stands וְאֵלֶּא עַבְרֵלִים וְאֵלֶּא, and in the LXX. εἰς τὸ πέρι τῆς θαλάσσης. Several expositors, as Koppe and Bolten, suppose that the expression in Hebrew was the designation of the Scheol, the entrance to which the Hebrews, as the Greeks did that of Hades, (Ilias, B. VIII. 478,) conceived at the farthest end of the earth and sea, or that the Hebrews had imagined something similar to the islands of the blessed, which the Greeks, as you well know, placed

\* In order that faith may not be considered an easy and contemptible acquisition, he shows that it too requires exertion, and has a struggle to maintain with the secret thoughts.

in the Western Ocean, (Odyssey, B. IV. v. 563, and the Scholast on the passage.) This hypothesis, however, is destitute of all foundation. We nowhere read of a particular entrance into the Scheol. As to those islands of the blessed, it is true, Josephus relates, De Bel. Jud. I. ii. c. 8, § 11, that the Essenes had supposed something of the kind; but this demonstrates nothing, more especially for the era of Moses. It must be added, that the Chaldee Targums, which are wont precisely to render, by circumlocution and definition, every doctrinal expression, translate here exactly as the LXX. The conjecture of Grotius might be better maintained, viz. that some other Greek translation or reading had *τὴν αἰθαλόν*, *αἰθαλός* being taken in the sense of *Sea*, (comp. Job xxviii. 14.) but that Paul here applied the word in another sense. The Targum Jeruschalmi has: "Had we but a prophet Jonah to dive into the depths of the sea!" There is, however, no need for this conjecture. Following the practice of the Rabbins in their application of Bible texts, Paul might very well modify the words of Scripture, in conformity to his purpose. The expression *לְמִינְגָּבָר* in Moses, is by no means of particular significance; but rather of the proverbial kind. The sea is of boundless extent, Job xi. 9. There unspeakable dangers threaten, Ps. civii. 24—26. It is accordingly the image of mighty difficulties opposing the attainment of any object. In the same way, flying to the *סִירְרִים* Ps. cxxxix. 9, is given as an image for the accomplishment of something exceedingly difficult, or nearly impossible. But instead of it, Moses might have mentioned the depths of the earth. In the same way, heaven and hell are proverbially placed in opposition to each other in Euripides, *Phœniss.* v. 517.

Λεπτόν ἀν ἱλέαμ' ἀλίον πρές; διατολάς,  
Καὶ γένες, διατάν ἀν δηλού τάδε.

Compare in the Old Testament, Amos ix. 2. Ps. cxxxix. 8. Thus, considering the expression *πέραν τῆς θαλάσσης*, had no particular significance, Paul might very well exchange it for another, which Moses might equally have used, and which better answered the Apostle's design. A perfectly similar application of Moses' saying is made by Philo, *Quod omnis probus liber*, p. 875, and *De præm. et pecc.* p. 922, where he also uses a periphrasis for *לְמִינְגָּבָר*, as follows: οὐδὲ μαρτάν τὸ ἀγαθὸν ἀφίστησιν, η πέραν θαλάσσης, η ἐν ἐσχατιαις γῆς, ἡ διασθατ πολυχρονίον καὶ καματηγάς ἀποδημίας, περι. In substance, it is one and the same thing, whether the sinner, in fond desire after illumination and holiness, wishes Christ out from the grave, or down from heaven. This second member of the sentence is only rhetorical amplification.

V. 8. Here St. Paul applies the positive description he has given

\* Nor has he removed the good far away, or beyond the sea, or to the remote parts of the earth, so that it requires a long and laborious pilgrimage.

of the relation of the law to man, to the relation of the gospel, in reference to which Moses' words contained a still more elevated truth. Respecting the law, Moses boasted that the revelation of the divine will was now so well known to the people of Israel, that any man whatever might carry them in his heart, i. e. in his thoughts and upon his lips. (Targum Jonathan paraphrases, “בְּבָנֵיכֶם מִדְרָשָׁכֶן,” “in your schools.”) In a far higher sense does this redound to the praise of faith on the gospel. For, although Israel bore the revelation of the divine will upon the lip and in the soul, they still were not on that account blessed; the Christian, however, attains to blessedness, when he bears Christ as his Saviour, in his heart and on his lips.

ληγός οὐν τὸ βῆμα in Hebrew, and βῆμα here in Greek, might mean *thing*; the better meaning, however, in Moses, is *revelation*, and that Paul meant it to be here understood in that sense results from the μῆμα δὲ χηρυσσόμεν, which follows. Ρῆμα πιστεως, for which there stands elsewhere λόγος πιστεως, 1 Tim. iv. 6, *preaching or doctrine*. In Hebrew, we find also the part. των side by side with τοι, and in the LXX. φόδρα. The LXX. moreover, append καὶ τοι ταῖς χερσὶ οὐν. Chrysostom: Εἰ μηδὲ οὐτὸν βουληθῆτε ἀπεισβῆται τὸν οὐδὲν, ξεστοί οὐν καὶ αὐτοὶ καθημένοι σωθῆται. ἐν γὰρ τῷ στόματι οὐν καὶ ἐν τῷ καρδίᾳ ἔστι τῆς σωτηρίας η ἀφορμή.\*

V. 9. The description which St. Paul here gives of saving faith is closely connected with the words of Moses. As mention was made of the mouth, Paul speaks of confession. And because the mouth was first noticed, and then the heart, the Apostle adopts the same order, although, from the nature of the thing, it ought to have been inverted; confession emanating from faith, which consequently precedes it. On the other hand, to be sure, Beza correctly observes, that it is confession which manifests the existence of faith. Calvin: Non est ignis ubi nihil flammæ neque calor.

ἴαν δικλογίησ. Theophylact: Διέται καὶ ἡ καρδία, τοῦ στόματος, τότε γὰρ διαλάμπει ἡ πίστις καὶ πλείων ἀφελοῦνται. διέται μέντος καὶ τὸ στόμα τῆς καρδίας, πολλοὶ μέντος γὰρ δικλογοῦνται Χριστὸν καὶ ὑπόκειον.† A genuine confession of Christ, such as bears upon the face the seal of a divine καρδησία, is necessarily a testimony to belief of the heart, because no one can, from inward conviction, call Christ Lord, except by the Holy Ghost, 1 Cor. xii. 3. (Comp. 1 John iv. 2.) The κίνητος is here the predicate of Ἰησοῦν.

ὅτε δὲ Θεὸς αὐτὸν ἔγειτεν. Here, according to Paul's usual practice, when speaking of faith in the resurrection of Christ, it is not meant to be taken *nudē*, as an article of faith, in reference to our resurrec-

\* If you should not wish to cross even your threshold, you have it in your power to be saved while sitting at home. For the means of salvation is in thy mouth and in thy heart.

† The heart requires the help of the mouth, for then faith shines forth, and many are benefited, but the mouth also needs the heart, for there are many who confess Christ in hypocrisy.

tion, which Pelagius and Limborch maintain. But the resurrection is the glorified point of exit to the life and death of the Saviour, as has been already mentioned, see on ch. iv. 25. Compare 1 Cor. xv. 17; 1 Pet. i. 21. Bucer: *Hæc summa Evangelii est, nam cum credimus Christum excitatum e mortuis credimus eum pro peccatis satisfecisse et in cœlis regnare, ut nos ad imaginem suam perficiat.* Calvin: *Tenendum est quorum Christus resurrexit, nempe quod in eo excitando consilium Patri fuerit nos omnes in vitam restituere. Cordis nomen pro serio et sincero affectu.*

V. 10. Familiar with the rhythm of the Hebrew parallelism, the Apostle loves it even in prose. Accordingly, the two members of the verse are to be considered parallels, as at Rom. iv. 25. But just as even in Hebrew, two parallel members of a verse do not always contain a perfect equality of thought—we saw, ch. iv. 25, that there was a certain difference in the two propositions placed in this relation—such likewise is the case here. Properly confession is vouchsafed with true faith, as blessedness is with justification. But then again confession may be conceived as the complement of faith, and blessedness as the complement of justification. Melanthon: *Discernit justitiam et salutem propter perseverantium etsi enim quisquis est justus, est haeres vite aeternæ, tamen fieri potest, ut justus iterum amittat justitiam. Ideo inquit: Si confiteberis videlicet propter fidem, quasi dicat si fides fuerit firma.* The *si* before ~~discernit~~ stands as at ver. 1 to indicate the purpose.

V. 11. The same passage from Is. xxviii. 16, which has been expounded at chap. ix. 33, and which shows how sure is the hope that rests upon the Messias.

V. 12. The casual occurrence of *καὶ* in the preceding quotation, is again taken advantage of by St. Paul, in order once more to introduce what he has always so much at heart, viz. that the believing Heathen are called to the kingdom of the Messias equally with the believing Jews.

δὲ γὰρ ἀντὸς Κύριος π. ‘Ο αντὸς, *one and the same;* Κύριος is the predicate. It is unnatural with Carpzov to look upon *αντὸς*, as Κύριος, a name of Jehovah. It is a question whether Christ is here spoken of, as Origen, Ecumenius, Calov, Bengel, Wolf and others insist, or God, as the majority believe. True that, v. 9, Christ has been called *κύριος* that, however, of itself, is not decisive. If Paul means to show, that Heathens and Jews have an equal interest in the work of atonement, this he is accustomed at other places to prove from the fact, that all stand in the same relation to God, from whom the whole plan of salvation emanates. So Rom. iii. 30. Moreover, in opposition to the reference of the word to Christ, it may be adduced, that in the citation, ver. 13, *Κύριος* cannot directly refer to Christ. On the other hand, however, it is also to be remarked, that at ver. 14, the *αἱς δὲ οὐκεὶς εἰσιστος* relates to Christ, and with regard to the citation, Paul might apply it to the same, *sensu eminentiore*, seeing that, so far as it relates to the efficacy of God in time of the Messias, it is,

Sophocles, Electra, v. 1357, *Ἄς οὐδέστοις Ιχνοῖς ποδῶν ὑπηρέτημα*, to which the Scholiast: *ποδῶν ὑπηρέτημα, διὰ γὰρ τούτων τὰ πόδες σωρεγίας ἡμῖν ὑπηρέτησαν*. Indeed, in solemn diction, the Hebrew generally used the metonymical circumlocution, "the feet of some one come." Thus in Tikkune Sohar, fol. 33, 1, 2: "So long as thou dost not yet behold the bright rainbow in the clouds, *אַרְנוֹת רַמְּנָת לְגַלְלָה* *אֵלֶּה*." Compare in the N. Test. Acts v. 9. The *εἰσῆντη* is here, like *εἰσάγω*, *salvation*.

V. 16. In this verse Paul delivers the result of the foregoing climax of questions. That result, however, is to be found, not in the *αλλα* of *πάντες, οὐτε*, but in the *αλλα* of *πάντες, καὶ*, as appears from the answer which, ver. 17 to 19, immediately succeeds. 'The *αλλα* of *πάντες, καὶ*, forms, as Calvin observes, a mere appendage to the last query in ver. 15. On which account Michaelis appositely translates it: "But yet all have not, and so on." In Greek *αλλα* ought to have some other particle after it, *αλλα γάρ*, or *αλλα καὶ*. Several, among whom are Chrysostom, Theodoret, Ecumenius, Seb. Schmidt, conceiving themselves bound to regard *αλλα* as the result of the previous questions, and who yet found that result to be properly contained in the *αλλα*, absurdly placed a point of interrogation after *παντελικά*, and supposed that 'Εστατας γὰρ *καὶ* must be the answer to the question, a thing which would be inadmissible, even were there no other reason but that *γὰρ* must then denote a contrast. (Ecumenius: 'Εστατη τοῦτο αὐτῷ δυτικάτο, ὅτε, ἐὰν ἀπὸ Θεοῦ ἀπεστάληται, διὰ τοῦτο μὴ πάντες, ὑπάκουον, φησιν ὅτε καὶ τοῦτο πρὸ παλλοῦ ἀλισθηται.' The passage is from Isa. liii. 1, where the prophet, in prophetic vision, foretells the offence which the Jews would take at the humbleness of the future Messias, and their disbelief of his eventual exaltation. The LXX. have, in their version, added the *Κύρος*, which is not in the Hebrew: St. Paul retains it.

*ἄλογον* answers to the *γνωμή*, *message*. The same prophetical passage is quoted by John xii. 38, who says, that in this disbelief of the Jews respecting Christ, it had received its accomplishment. The Jewish theologians also understood it of the Messias. See Schöttgen, Horæ Talm. T. II. in indice.

V. 17. This is the result of the preceding climax, for it would be unnatural to suppose, with Bengel, Heumann and Mosheim, that *ἄλογον* is here a conclusion drawn from the quotation. It might certainly be admitted, that in this clause, which is inferential from the previous queries, Paul borrows the word *ἄλογον* from the quotation. Still it is not necessary to suppose so, as at ver. 14, he had in the same way joined the verb *ηκούειν* with *παντελικόν*, and as *λόγος*, *ἄλογος*, moreover, is elsewhere used by the Apostle in the sense *publication*, *preaching*, 1 Thess. ii. 13, as it also stands at Heb. iv. 2.

*βῆμα Θεοῦ*, agreeably to the common *usus loquendi*, must be taken

\* Since it was objected to him, that if ye were sent by God, why have not all believed, he says that this was declared long before.

as the translation of "תְּבוּנָה in the sense, *divine revelation*. Chrysostom: οὐ γὰρ τὰ οὐτεῖς θεάγον, ἀλλὰ τὰ πατέα τοῦ Θεοῦ μαρτύροντες ἀπέργειλον, διηγείσιν οὐτοῖς ὀντηρότερον.\* The only scruple which then arises is, that the proposition is not founded in the preceding questions. For this reason, Baumgarten wanted to understand βῆμα in the sense *command*. (Mark xvi. 15, this divine injunction is spoken of.) The proposition would then be the affirmative of the question contained in ver. 15. The sense of βῆμα, joined to God, is, however, improbable. It is more correct to suppose, that the affirmation does indeed involve a reference to the question of ver. 15, but one not altogether direct. God, Paul affirms, must act and communicate a revelation, if men are to preach.

V. 18. Paul now at last gives the answer to the questions, proving that the Jew cannot make the objections they contain. Bucer: Cum fides ex Evangelio veniat, honestior causa incredulitatis Judæorum faiisset, si Evangelium non audiissent. The διὰ shows that Paul obviates the objection derivable from the result he himself stated. We may fitly supply in thought, after διὰ, an εἰγε οὐτεῖς Ιχν. The explanation of the λίγω is to be found in the dialectics of the Rabbins, in which, when questions occur, they are introduced by מִשְׁאָה or מִשְׁאָה מִשְׁאָה. Beza very absurdly supposes, that the διὰ λίγω, beside the question, and no less the same words with the question, ver. 19, are words of a Jewish opponent. Peculiar to himself is the exposition of Van Hengel (Annot. in loca, N. T. Amst. 1824, p. 142.) He will have ver. 18 taken as the objection of a Jewish antagonist, who meant to say as follows: Nonne injusio agit Deus, qui Judæis, quoniam voci ipsius auscultare noluerunt a se rejectis, nunc suo se favore, ad exterias convertit gentes, quæ eadem plane culpa tenentur, cum æque atque illi vocem ejus audiverunt. Under this voice the opponent understands the voice of nature. To which the Apostle, admitting more than was required of him, replies: Profectio! non tantum fateor, gentes illas quibus annunciata nunc doctrina Christi est vocem Dei jam antea audivisse, sed ipse ego contendo, nullam prorsus gentem hac caruisse institutions. The διὰ λίγω, in ver. 19, would, in that case, be again Paul's own language, in refutation of the objection. This second διὰ λίγω would not be co-ordinate with the first, but opposed, just as in Latin *at*—*at* occurs, and also διὰ—διὰ in Greek. See Wyttenebach ad Phæd. p. 148. Lips. It would be easy to defend this construction, but it is destitute of simplicity, especially does it appear, that too much has been brought into the μὴ οὖτε λίγεσσα.

Upon μετονυμία, see ch. ix. 20. The citation is from Psalm xix. 5, and agrees both with LXX. and the Hebrew text. Φθόνος answers to the Hebrew יְהִי, *string*. Paul did not want to describe the propa-

\* For they spoke not their own things, but preached what they had learned from God, which is something nobler than miracles.

gation of the gospel in language of his own. He consequently employs those words of the Psalmist, which were properly spoken, it is true, of the revelation of God in nature, but which Paul, in inspired elevation, likewise saw to be true with respect to the revelation of God in history. The Jews themselves discovered in this sublime passage of the Psalmist, a reference to the diffusion of the knowledge of the Messias' kingdom. Sohar Genes. f. 9, observes upon it: "These are the words of my servant Messias, which penetrate the heavenly and earthly spheres." When we reflect what it must have imported to a Jew, to behold that divine revelation, which hitherto had only been promulgated within the narrow limits of Judea, conveyed by numerous messengers, to Greeks, Romans, and Barbarians; when we reflect how it must have floated, before the mind of Paul, that now a fire had been cast into humanity which, continuing to kindle, generation after generation, would bring about upon the earth a totally new order of things; when we reflect upon all this, can it appear strange that although, as yet, but an inconsiderable part of the *oikoumenē* had received the word of life, the Apostle should use such comprehensive expressions? Compare what, with the same elevation of mind, he says at Col. i. 23. What a fresh inspiration diffused over the new spiritual creation by Christianity, and what prophetic hopes for the future are, even after the lapse of three centuries, expressed by Eusebius, in the Introduction to *Præp. Ev.* and in the conclusion of Athanasius' *Apol.*! Philo, *De Vita Mos.* l. II. p. 654, speaks a kindred language in praise of the Mosaic law: *τὸν νόμον τὸ καίσος, οὓς ἀπελάσκει, διὰ κάστης, τῆς οἰκουμένης πεφορεῖς, ἀπεικονίζει, καὶ τὸν τῆς γῆς εἰεμάρταν οφθαλμόν.*\*

V. 19. The proposition is difficult, in consequence of Paul not having stated what it was that Israel did not know. Now certainly it is most natural to go back to the prophetical declarations which are afterwards alluded to, and to derive from them what that was. It would then be, "Did not Israel know that the heathen should likewise be called?" In this way many expositors take it, as for instance Justin, Limborch, Baumgarten and Koppe. So expounded, however, the meaning is so very special, as that the question does not furnish a suitable parallel to that of ver. 18. Besides, it cannot be denied, the ellipsis in the *μὴ οὐκ ήγνω* is peculiarly harsh. The most judicious way would be to take the *ήγνω* as intransitive, "Was Israel not instructed?" It would then in some degree correspond with the *μὴ οὐκ ήζωσαν*. So very groundless was the pretext of the Jews, (Comp. on v. 10) as to their being denied the *άξον*, that, on the contrary, even all the Gentiles had received the glad tidings. Having shown that fact, the Apostle returns to the Jews, who had been the nearest to the message of salvation. In this general way has the

\* The fame of the laws which he left behind, spread through the whole habitable world, has reached even to the extremities of the earth.

passage been understood by Chrysostom and Grotius. Other interpreters deviate widely from each other. Ambrose: "Have not some from among Israel known?" Erasmus: "Had they then received no clear knowledge of Christ?" Calvin: "Has it then been possible for such a nation as Israel to misunderstand?" Baldwin: "Did not Israel know that they were the chosen people?" Heumann: "Have the Israelites not believed?" Wetstein construes *πειρώς* with *Ισραὴλ*. *πειρώς*, *Μωϋῆς λέγει*. The *πειρώς*, has probably been placed here, in consequence of the following citations from Isaiah being, in respect of time, subsequent to Moses. The testimony acquired weight, from the fact of having been already uttered at so remote a period as that of Moses. The passage is taken from Deut. xxxii. 21, agreeably—except as regards the word *έμας*, in whose place stands *αὐτοὺς*—to the LXX. and to the original text. The *παρακλάσω*, for which we have *מְרַפֵּם* in Hebrew, is to be explained from that conjugal relation in which, according to a trope common among all eastern nations, God stands with the people. In the previous part of the text it was said: "They have moved me to jealousy, by that which is not God." This jealousy on God's part, accordingly, is the effect of his love, and hence it is said of prophecies which emanate from his love, that the zeal of the Lord will perform them, (Is. ix. 7. 2 Kings xix. 31.) The prophet longs for the zeal of the Lord, (Is. lxiii. 15.)

*οὐαὶ θεοῖς* stand joined together per hyphen, which in the Hebrew is common for substantives and adjectives, and so also in the Greek: *οὐ οὐαὶ θεοῖς*, "the not walling around." Thuc. Hist. I. III. c. 95. Only in Latin this is not allowable. The meaning of the passage in Moses is: "If you serve gods which are not gods, I will move you to jealousy, by favouring the nation of the Canaanites, which is as good as no nation at all." That the passage contains a prediction, properly so called, can therefore not be affirmed. *'Εντι*, as in various modes of construction, e. g. *verba Iestandi, dolendi*, denotes the occasion.

V. 20. Still more strongly is God's dealing with unbelieving Israel, on the one hand, and on the other with the heathen, expressed in the text, Is. lxv. 1, 2. The one from Moses could properly serve only to characterize generally God's conduct towards the Jews, in the event of their proving rebellious, whereas the present appears to be a genuine prediction respecting the admission of the heathen to the place of the covenant people. There follows, viz. after the words quoted: "I said behold me, behold me, unto a nation that was not called by my name." In Hebrew, the passage runs: *אַל־כָּאָתָר נְאָתָר לֹא־כָּאָתָר נְאָתָר*. In the LXX. *ιμφανής ογκωθηρ τοῖς οὐαὶ μὴ θεραπεύσωσιν, οὐέθηρ τοῖς οὐαὶ μὴ μηδέπονοισιν*. Paul quotes from memory.

*Ησαῖας δὲ ἀκοσμητός*. The *δὲ* stands opposed to a *μέν*, which must be mentally supplied after *πειρώς* in v. 19. The construction *ἀκοσμητός οὐαὶ λέγει*, in place of the infin. *λέγειν* is considered as a Hebraism,

inasmuch as in that language, certain verbs are taken with others to form one idea. Here, however, the usage is a sort of universal one. Paul calls that a *boldness* in the prophet; and, in truth, the boldness of several declarations in the latter part of Isaiah cannot be sufficiently wondered at. Comp. lxvi. 3. Nay, in v. 21, he speaks with such a boldness, as only a member of the New Testament could have assumed, for he declares, *that even from among the heathen, priests of God shall be called*. Who can fail to be surprised that such a divine παρθενία remained unresented by the blind people!

ζητεῖν and ἐκερατῶν τὸν Θεὸν is, according to the Hebrew, significant of adoration. Here again we have a picture of the character of Gentilism, as at ch. ix. 30.

V. 21. Although the heathen do not seek after God, still they receive him when he makes himself known, whereas Israel, when he presents himself, resists him. The passage forms the 2d verse of Is. lxv., and is quite according to the version of the LXX. excepting only that ὅλην τὴν ἡμίγαν stands after χιλίας.

πέρις would not be appropriately taken in the sense of *to*, as Luther translates; better *in regard, respecting*, which sense it frequently has in other passages of the New Testament, Luke xii. 41; xviii. 1. To stretch out the hand, is equivalent to *calling*, Prov. i. 24. Chrysostom: Εἴδες πόση ἡ κατηργοία; οὐτος μὲν οὐδὲ παρακαλοῦντες ἐπεισθησας, ἀλλὰ καὶ ἀντεῖπον, καὶ ταῦτα οὐχ ἀπαξ, οὐ δισ, οὐ τρις, ἀλλὰ καὶ διὰ παντὸς τὸν χρόνον ταῦτα τούτα δέντητες. ἔτερος δὲ οἱ μηδέποτες αὐτὸν ἀγνοῶστες ἰσχυσαν αὐτὸν ἐπισπάσασθαν, ἀλλ' οὐ λέγει ὅτι αὐτοὶ ἰσχυσαν, ἀλλὰ παθαίσαντες καὶ τὸν ἐξ ἑδύνων τὸ φρέσκημα, καὶ διεπούντες τὴν αὐτῶν χάριν τὸ πᾶν ἐγγυασμένην, φησίν ὅτι ἐγώ ἐμφανής ἐγενόμηρ, καὶ διώκεισθηρ. οὐκοῦν κενοὶ πάντων ἰστενοί φησιν; οὐδαμῶς, ἀλλὰ τὸν εὐρεθέντα λαβεῖν καὶ τὸν φαίνεται ἐπιγνῶντας, τούτοις παρ' ἴαυτῶν εἰσήνεγκαν. εἰτα ἵνα μὴ λύγιστοι, διὰ τοῦ οὐν καὶ ἡμίν ἐμφανῆς οὐδὲ ἐγίρον; τὸ πλάνον τόντον τιθησιν, ὅτι οὐ μόνον ἐμφανῆς ἐγενόμηρ, ἀλλὰ καὶ παρέμετω τας χειρας διαπεισαντος καὶ παρακαλῶν, πατέρος φιλοσοφεγ καὶ μητρος φιλόπαιδος ἀγδεμονίας ἐπιδιεκύμενος. ὅρα τῶν σαφεστάτων τῶν ἐμπλοσθεν διαποργύθεντων ἀπάντων τὴν λόσιον ἐπέγραψε, διέκας τῆς γνώμης αὐτῶν τὴν απόλειαν γενομένην, καὶ ὡς πάντοτες ἀνάξιοι συγγράψεις.\* If from this passage, we once more

\* Observe you how great the accusation is! Even when he entreated them, the Jews refused to obey, nay, they resisted him, and that not once or twice or thrice, but even during the whole period they beheld him doing these great things. Whereas the others (the Gentiles) who had never known him, were enabled to lay hold of him. He does not, however, say that they were able of themselves, but overthrowing the pride even of believers from among the Gentiles, and in order to show that all is done by his grace, he says: I was made manifest and I was found. Are they then destitute of all share in the matter, you say? Not at all. The reception of him when found, and the recognition of him when revealed, came from them. Again, that the former (the Jews) may not plead, Why then, wert thou not manifested to us also? he urges something more than this, that he had done. Not only was I made manifest, but I even continued stretching out my hand and beseeching you,

look back upon the 10th and 9th chapters, it is manifest how little Paul ever designed to revert to a *decretum absolutum*, but meant to 'cast all blame upon the *want of will* in man, resisting the gracious *will* of God.

showing the care of an affectionate father and of a loving mother. Mark how wise a solution of all former difficulties, proving that they had voluntarily brought destruction upon themselves, and how in every way they were unworthy of pardon.

## CHAPTER ELEVENTH.

### ARGUMENT.

The Apostle had shown how, and why it happens that Israel, the first-born, was excluded from the Messias' kingdom, while the Heathen obtained admission. To obviate misconception, he now lays down that his words must not be interpreted to the effect that the Jewish nation, as such, were to be excluded. It is much more true, not only that many of them do at present obtain salvation, but that at a future period, the nation once more, as a whole, shall acquiesce in the Christian economy of salvation. The Gentile ought therefore to beware of indulging vain glory over Israel on account of the present rejection of the major part of the nation, and the reception of multitudes of the heathen. It is the *grace of God* which gives the Gentile salvation, and only rebellious resistance to that grace, which excludes the Jew. Let once the Gentile be puffed up on this account, and God will so much the more readily exclude him, that he did not spare his old covenant people. At last the Apostle finishes with an elevating prospect of a time, when Jew and Gentile would both be united in faith upon Christ Jesus. To overcome men's unbelief, God employs various means; so great, however, are his wisdom and mercy, that he knows how to bring all at last to the one great goal of salvation in Christ.

### DIVISION.

1. Israel has not been wholly rejected. V. 1—10.
2. Let not the Heathen be puffed up at the fall of Israel. V. 11—24.
3. After the fulness of the Gentiles shall have entered in, there will be a conversion of Israel as a whole. V. 25—32.
4. The unfathomable wisdom and love of God, with which the whole economy of salvation has been arranged. V. 33—36.

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### P A R T I.

#### ISRAEL HAS NOT BEEN ENTIRELY CAST OFF. V. 1—10.

V. 1. At the close of the previous chapter, the Apostle had spoken so strongly and decidedly on the subject of the stubbornness of Israel, that it might appear as if the whole nation, conjointly and severally, had, by some special judgment of God, been shut out from the Messias' kingdom. This Paul denies. The purposes of God have not

been wholly frustrated with respect to Israel; from it the first heralds of the gospel have gone forth. The *οὐν* is to be here explained as at ch. x. 14. The question which Paul proposes is not framed with sufficient precision. He ought properly to have appended ἀπαντει or ἀλλον το τὸν λαὸν αὐτοῦ. Accordingly, what he hereby denies is an unconditional sentence of rejection. The Apostle instances himself; and his example carried with it the more weight, inasmuch as it was he who had taught the rejection of Israel. The minuter definition of Ἰσραὴλτης, *ιεπέμπωτος Ἀβε*, only serves for amplification. In the Talmud. Jerusch. Tr. Berachoth: כ ר' יאיה' ר' יאיה'. Pelagius: Ex semine Abraham non ex semine proselytorum. In the same way Paul describes his extraction, Phil. iii. 5. Chrysostom: ὅτα οὖν τὴν κατασκευὴν τὴν το προτέραν, καὶ τὴν μετ' ἐκείνην. προτέρα μὲν γὰρ ἔστι τὸ δεῖξα στὸν αὐτὸς ἐκείνην ἦν. οὖν ἀλλ ἀλλ, εἰ ἀπωθεῖσθαι αὐτὸς ἡμελλει, φ τὸ κήρυγμα πάντα, καὶ τὰ πράγματα τῆς αἰκιουμένης ἐνεπίστευσος, καὶ τὰ μυστήρια πάντα, καὶ τὴν οἰκουμενίαν ὅλην, τούτον ἀν ἐκείνην δεξιλέξασθαι. αὐτῇ μὲν οὖν μία κατασκευὴν.\*

V. 2. In instancing himself as a proof that God had not rejected his people, he only proposed to obviate an erroneous assertion. He now positively maintains, that the number of believing Israelites, dispersed, as they were, in all quarters, and living, as many of them, although conscientious Christians, still did, under the external garb of Judaism, appeared doubtless very inconsiderable, but might yet, if properly known, be in reality of no small magnitude. The article *τὸν* before *λαὸν*, most expositors conceive to be demonstrative, and *λαὸν αὐτοῦ* equivalent to *οἱ ιudeoτοι*, as in other passages is *λαός τοῦ Θεοῦ*. Paul meaning, they suppose, to say, that God does not reject that pious portion of Israel, whom he *προσήγω*. So Origen, Augustine, Ambrose, Chrysostom, Theodore, Calvin, Limborch, Baldwin, Schlichting and many others. These expositors, however, vary in the explanation of *προσήγω*. Lutherans and the Greek Fathers interpret it, “to foreknow, viz. that they shall one day believe,” (Theodore: *τοὺς τὴς θεογνωσίας ἀγίους, τοὺς τὴς κίνησις δικαιμόνων τὴν αὐγὴν*); the Arminians and Calvinists, as Augustine had already done, to *love before*. See what is said on chap. viii. 29. But it appears to be a very arbitrary exegesis, when the relative is here taken restrictively, as if it referred to the demonstrative *τὸν*, and when *λαός αὐτοῦ* obtains a different sense from what it bore at ver. 1, viz. the emphatic one of “people whom God loves,” in which sense the Hebrew word *‘ay* was already used. If Paul, under the *λαὸν αὐτοῦ*, had meant to understand the *spiritual Israel*, he must in some way have modified the expression, in order that it might not be considered as re-

\* Behold then, both the first and second proof. The first is to show that he himself sprang from that nation. For, had it been God's intention to reject that nation, he never would have selected from it the individual to whom he was about to entrust the entire work of preaching and the concerns of the whole globe, and all the mysteries and the whole economy of his church. This, then, is one proof.

umption of ver. 1. And although the aim of the Apostle to show, that God had not rejected the people as such and *in toto*, is certainly likewise attained, when he demonstrates that those favourites of God whom he foreknew or fore-loved, are not excluded, still the argument becomes far more decisive, when we suppose that he shows, from the relation of God to Israel as the covenant people, that no rejection of them nationally can take place. We hence perceive that this *τὸν λαὸν αὐτοῦ* is merely a resumption of the same words in ver. 1, and hold *τὸν προσάγων* to be a description which applies to the whole people of Israel. It is thus taken by Heumann, Bengel, Taylor, Mosheim, Baumgarten, Chr. Schmid and others. Hunnius: *Deus jam olim agnovit hunc populum pro suo, quem sibi in peculium sanctissimo federe delegit et assumisit. Ergo non jam federis illius ita erit immemor, ut sine omni discriminē omnes et singulos Hebræos, etiam credentes, a sua gratia projectos velit.* As to the *προσάγων*, we shall take it in that sense which it is so very easy to vindicate in respect of language, and which here suits so admirably with the connection, “*to predetermine, viz. to make them the covenant people.*” See upon the word, ch. viii. 29. As a parallel to our text, we might then consider ver. 29 of the present chapter, which also serves to confirm the exposition we have embraced. The sense accordingly is: “*God having, from the world’s foundation, assigned to Israel its vocation as covenant people, it cannot be conceived that God would now reject them as a people.*”

“*Ἡ οὖτος ἵνα Ἦλιός εἴη.* The Apostle adduces a case from the history of the Old Testament, which conveys a fine doctrine with respect to the subject in hand. When the idolatrous Ahab had made a massacre of all the prophets of the true God, Elias, having fled from the sword, imagined himself the only one who had escaped, and who truly served the Lord. Contrary to his conjecture, however, there were still a great number of true Israelites concealed. Pelagius: *Omnes prophetæ illa tantummodo sciebant, quæ illis fuerant a Deo revelata. Ita et Elias præter se esse alios qui Deum colerent ignoravit. Si prophetam tanti latuerunt, quanto magis vos nescitis quam multi Iudeorum salvati sunt et salvandi.* Chrysostom: *δὴ λέγει τοιούτον ἔστιν· οὐκ ἀπάσατο ὁ Θεός τὸν λαόν. εἰ γὰρ ἀπάσατο, οὐδέποτε ἀδέξατο. εἰ δὲ ἀδέξατο τοιας, οὐκ ἀπάσατο. καὶ μην, φησιν, εἰ μὴ ἀπάσατο, τάντα ἀντὶ ἀδέξατο. οὐδαμῶς. καὶ γὰρ ἐπὶ Ἦλιόν ἐν ἱεραπολιχίοις περιέστη τὰ τῆς σωτηρίας, καὶ τὸν δὲ εἰκόνα πολλούς εἶναι τοὺς πειστευόμενος. εἰ δὲ ἀγνοεῖτο ὑμεῖς, θαυμαστὸν οὐδὲν, ἐπεὶ δὲ ὁ προφῆτης ἔχειν δὲ τοσούτος καὶ τολμαύτος ἀνὴρ ἦγεν, ἀλλ᾽ ὁ Θεὸς φύοντας τὰ ἁυτοῦ, καὶ τοῦ προφήτου δηρούοντος, σκόπει δὲ αὐτοὺς τὴν σίνεων, πῶς ἐν τῷ πατασκευάζειν τὸ προκειμένον λαυδανόντως τὴν κατηγορίαν αὐτῶν αὐξεῖ. διὰ γὰρ τούτο καὶ πάσης ἴμρήσθη τῆς μαρτυρίας, ἵνα αυτῶν ἐπικορυπεύσῃ τὴν ἀγνοούντην, καὶ διεῖχε τοσούτους ἀναθεν ὄντας.\**

\* What he says is to this effect: God has not rejected the people. For had he rejected them, he would not have received one. If, however, he has re-

is Ἡλίας. This is has been misunderstood by not a few, who, imagining that, after the Hebrew, an interchange of ο and υ has taken place, explain it *de, concerning*. So Vatablus, Beza, Calov. But it is much more correct to take it in its proper sense, and consider Ἡλίας as designating that part of Holy Scriptures where Elias is spoken of. That the Rabbins are wont, in this way, to cite the Scripture, according to the chief topic, is asserted by Surenhusius. We have another instance in the New Testament, in which the same thing is clearly shown, Mark xii. 28. ἵνι τῆς βάστος “in the place which speaks of the bush.” The Greeks, too, sometimes quoted Homer in this manner. It is, for instance, quite common to say: οὐ τῷ τῶν τελῶν καταλόγῳ, οὐ τετυγμένῃ. So Thucydides, Hist. l. i. c. 9, quoting that poet, says, οὐ τῷ στήπτερον παραδόσῃ, by which he designs the 2d Book of the Iliad, v. 100, where it is related how Jupiter devolved the kingdom upon Agamemnon. The formula οὐ λέγει η γενοφή, after the Rabbinical בְּרַכְתָּה כְּרַכְתָּה.

ἰτεγχανειν τινί, is *per se* the same as προσείγεσθαι, but joined to διπέι τινος, it means, both in profane authors and in the New Testament, *to intercede, with zara τινος, to accuse, complain.* 1 Macc. viii. 32; x. 61.

V. 3. The passage is from 1 Kings xix. 10. It is quoted by Paul in an abridged form from the LXX. The θυσιαστήρια σου are the altars of the true God, which the idolatrous Ahab had caused to be destroyed. The prophets of the Lord had been slain by command of Jezebel, 1 Kings xviii. 4, so that Elias says, in ver. 22 of that chapter, “I, even I only, remain a prophet of the Lord, but Baal’s prophets are four hundred and fifty men.” The phrase, ζητεῖν τὴν ψυχὴν also stands at Mat. ii. 20. Ψυχὴ, as translation of the Hebrew נפש, means here, *life*.

V. 4. Χειροτονός. In the Old Testament passage, God himself does not deliver this saying, but only a *voice* of God, 1 Kings xix. 13. Agreeably to the Jewish theology, God, in the latter days of the Theocracy, appeared ever more and more seldom. It was merely by a λόγον τοῦ, *daughter of the voice*, that he intimated his presence. Jarchi zu Berachoth, c. 1, explains the expression, *Echo of the voice*. It was imagined that in Bath Kol, the *analogon* only of the voice divine is audible to man. The foundation of this doctrine, which

ceived some, he has not rejected them. Nay, but you will say, If he had not rejected them, he would have received them all. By no means. Because, in the days of Elias, salvation was confined to seven thousand, and it is probable that now there are many who believe. And as to your ignorance of this, that is no way wonderful, considering that that prophet, being such and so great a man, was also ignorant in the other case. But God managed his own affairs notwithstanding the prophet’s want of knowledge. Reflect upon the Apostle’s skill, and how, in proving the proposition before him, he secretly augments the charge against them. For the object he had in view in bringing forward the whole of that testimony, was to manifest their ingratitude, and show that of old they had been what they now were.

conceals a profound idea, is to be discovered in 1 Kings xix. 13. Χειρατεσμός is the translation of בָּאָה.

In the LXX., the passage—excepting only the *καταλείψεις*—is thus faithfully translated after the Hebrew: Καὶ καταλείψεις ἦν Ἰασορήπτα καταλάδας ὀδός, πάντα γόνατα ἢ σώζεται γόνη τῷ Βααλ. The Complutensian alone, agreeably to the Hebrew, reads *καταλείψει*. In like manner, the Vulgate also translates in the first person. Moreover, the Compl., in place of *Ἄκλασσαν*, has *ἴσοματαν*. Paul cites the saying merely as an excerpt, and, agreeably to the Hebrew *τίνασπι*, puts the first person. 'Εμαυτῷ means, *for my service*. Επτακισχιλίου is like the Latin *sexcenti*, a round number. Both the simple number 7, 70, and likewise 40, are used as round numbers.

τῷ Βααλ. 'אָה properly means *Lord*, and was the name which the Phœnicians gave to the sun, adored by them as a masculine divinity. They styled it likewise Moloch, or king. In the LXX. the masculine article is usually joined with this name, occasionally, however, as in the present instance, the feminine; to wit, Hosea ii. 8. Jer. ii. 8; xix. 5. Zeph. i. 4. In Tobit i. 5, there stands τῷ Βααλ, τῷ δάμαλει, or as the Compl. reads, τῷ Βααλ τῷ δινάμει. (This must not be considered either as Drusius affirms the translation of 'אָה, or as most others, of בָּאָה, but, according to the common usage of the LXX., appears to be used for בָּאָה, and is then to be rendered by Star: Thus Zeph. i. 5, after Ιερού τὸν ὀνόματον τῷ; Βααλ, there follows immediately καὶ τοὺς προσευνόντας τῷ στρατῷ τοῦ οὐρανοῦ. In this passage, however, the *recepta* is the more correct reading, for both the Hebrew translation of Fagius, as well as that edited by Münster, gives the δάμαλε, and the Syriac renders accordingly. There then arises the question, from what source in these passages of the LXX., and in the present of Paul, proceeds the use of the word in the feminine gender? Erasmus, Beza and Grotius suppose a *constructio ad sensum*, to wit, with ἡ εἰκὼν, as vouchers for which they produce, Dan. iii. 3, εἰκόνεις εἰνώπιον τῇ; εἰκόνος, and ver. 18, τῇ εἰκόνῃ προσευνόμενοι. Now, doubtless, these texts demonstrate that statues were adored, but they do nothing more. Others on the contrary, supposed that Βααλ was also the name of a female divinity, perchance of the moon. So Brais, Beyer: addit. ad Selden de diis Syris, Chr. Schmid and others. In support of this opinion it might be urged, that along with the name of the male divinity כָּלִיל, that of the female, כָּלִיכָּה was revered by the Phœnicians. (Even in his time Abarbanel observes, on Jer. xliv., that it is highly probable כָּלִיכָּה means queen, and was applied to the moon, as כָּלִיל and כָּלָל, to the sun. Gesenius has scruples about this explanation. It appears exceedingly admissible, however, if we take into account, that Plautus in the *Poenulus* calls Moloch, *Baalsaamen*. This name Augustine, who was master of the Punic, Qu. 15, ad Judic. 2, 13, expressly interprets by "dominus cœlorum." How consonant then would be כָּלִיכָּה. Nay, it even seems that Herodotus knew this name of Astarte, when he calls the *Urania*, which Dido brought from Phœnicia to the

Carthaginians, Ἀστροάρχη. Tertullian styles her Dea celestis, and the road which led to her temple, was called Via celestis. (See Münster, Ueber die Religion der Carthager.) It might likewise be urged, that there was a Phœnician goddess, with the female name of Baalat; (Euseb. Præp. Ev. I. I., c. 10. p. 38), and, in fine, that most nations adore the sun and moon, as male and female. But against the whole hypothesis there lies the decisive objection, that נָבָא occurs along with Astarte, who, according to Lucian and Creutzer (Symb. b. II. s. 105), is the moon, or at least the personification of the female principle. Moreover, in Jer. xxxii. 35, נָבָא is used as identical with δῆμος, and 1 Kings xix. 18, the masc. pron. αὐτῷ refers to it. Others would have it that Baal had been a deity of double sex, as Deus Lonus and Dea Luna (Creutzer B. II. s. 9), which, they say, both pictures and coins avouch. It is well known that even the Dea Syria, is represented with the phallus. It cannot, however, be supposed that Baal, when mentioned along with Astarte, can be conceived of both genders, as, according to the ancient Theosophy, the two principles were either represented as identical, or separately opposed to each other. It hence appears most judicious to suppose, that the feminine is expressive of contempt. Jerome on Hosea x. 5, holds that there the feminine מִלְלָי stands ad irridionem. In the Koran, the Heathen Arabs, whose deities had female names, are thus reproachfully addressed: "Would you wish to have only male children, and yet give to God female ones?" Sure, LIII. v. 19. (See on this passage Pococke, Spec. Hist. Arab. p. 91.) Compare Sure, xvi. ver. 59, and Sale's Annot. Moreover, not only is the Arabic word for an idol feminine, but likewise the Rabbins call the heathen deities, נָבָתָא.

V. 5. Now comes the application of the divine words to the case in hand. The points of similitude are as follows: Just as little as the residue of faithful believers, in those days, was discoverable by the human eye, can any individual at the present time see how great is the number of believers on Jesus from among Israel. As God, in the days of an idolatrous Ahab, took care to preserve a holy seed, he does so now. With regard to λειμμα, we have to compare what, in a doctrinal sense, was said, chap. ix. 29, upon ραταλιμμα. The Apostle seems to use λειμμα in precisely the same sense. As to the number of this λειμμα it is spoken of, Acts ii. 41; xxi. 20, Καὶ ἵλεογῆς χάριτος. The genitive of the noun, according to the well known Hebraism, stands here for the adj., "the gracious election." In proof, see Eph. i. 5, ρατ' εὐδοξίαν τοῦ δελημματος αὐτοῦ. Upon ἵλεογή, compare the obs. on c. ix. 11.

V. 6. According to his usual practice of improving every opportunity to destroy the delusion of a *claim* on the part of man, Paul does so here. This statement of the sharp antithesis betwixt Ιερο and χάρις is quite casually connected with the ρατ' ἵλεογῆς χάριτος. Chap. iv. 4, is parallel. The meaning, accordingly, is simply as follows: Grace and desert by work stand in absolute antithesis, and mutually

exclude one another. In regard to the reading, we have to observe, that the words *εἰ δὲ τὶς Ἱερῶν*—*ἱερῶν* are wanting in Codd. A C D E F, 47, and in the Koptic, Arminian and *Æthiopic*, the Vulgate and Italian versions, in Chrysostom, Theodore, Damascenus and Jerome. The proposition, which is just the preceding one inverted, manifests itself at the same time so strongly to be a gloss, and in the lips of Paul would appear so weak and impotent, that its spuriousness, both on internal, as well as on external grounds, is not to be doubted. Erasmus, Grotius, Wetstein and Griesbach agree in declaring it to be a gloss.

V. 7. Summary of the result. Grotius: *Quid ergo est quod doceo?* *An eos qui olim amati fuerant a Deo jam dispectos?* Non sane. Chrysostom: 'Εαντὸς γὰς μάχεται, φησι, ὁ Ἰουδαῖος, ζητῶν δικαιοσύνην ἦν οὐ βούλεται λαβεῖν. εἰτα ἀποστεῖλαν αὐτοὺς πάλιν συγγράμμης, διὸ τὸν εἰληφότων δείκνυσιν· αὐτῶν τὴν ἀγρυπνοσύνην, οὕτω λέγων. η γὰς ἐκλογὴ δικτυαζει, πάκεινοι τούτους καταπεινοῦσι.....ινα γὰς μηδεὶς τῇ τοι περάγματος φύσις ἐγκαλῇ ἀλλὰ τῇ ἐπείσιν γνώμῃ, δείκνυσι καὶ τοὺς ἐπιτυχόντας.\* In place of *τούτου* Codices A C D E F, 1, 13, 14, 17, 18, read *τοῦτο*. It could be said against this reading, that it only suits the accusative of the relative *δ*. It might, however, be perhaps more correct, especially as the external proofs are of some weight, to suppose that the gen. *τούτου* is spurious, and was introduced merely because it is only in Greek poetry that *τυγχάνειν* governs the accusative. 'Επιζητεῖν is stronger than *ζητεῖν*. 'Ισραὴλ means here the people as a whole. What it sought was the *δικαιοσύνη*. Chap. ix. 31, is parallel. 'Η ἐκλογὴ is abst. pro concr. like *ἡ περιτομὴ*, *ἡ ἀκροβυστία*. So in Hebrew *רְחִיבָה*. At Dan. xi. 15, stands *רְחִיבָה מִצְרַיִם*, for which the LXX. render οἱ ἐπιλεκτοὶ αἴτοι. 'Επωράθησαν from *πῶγος*, callus, occaluerunt.

V. 8. The Apostle produces examples from Scripture to show, that it is nothing new for Israel to be hardened, on the contrary, that often before it had fallen into a similar delusion, and that what now took place was just what the men of God had formerly declared respecting her. The words of the quotation are blended together from two parallel passages, as is often done by the Rabbins, see ix. 33. As far as *κατανέκειν* they are from Is. xxix. 10, to which passage Paul likewise appeals, 2 Cor. iii. 14, 15. Paul quotes from memory, and hence substitutes the more unusual word *κατέκειν* ὑμᾶς κίνεος in Is. xxix. 10, to which *τοι* answers in Hebrew with the more unusual *לְבָבְךָ*.

*κατανέκειν*, according to the usus loquendi of the LXX., means deep sleep, as translation of the Hebrew *נִכְרָרָה*. Where the spirit of slumber exists, nothing that is spiritual can be rightly understood.

\* The Jew, he says, fights against himself. Although he seeks righteousness, he does not choose to accept of it. Again, depriving them of every excuse, he shows, from all they had received, their ingratitude, speaking to this effect: "The election hath obtained it" and these will condemn them..... For that no one may complain of the nature of the thing, but their own mind, he declares who they are that have obtained it.

God is represented as ἀφορμητος the author of this Spirit. The passage in Deut. xxix. 3, runs: *לְסֵבֶב לְרֹעֵה וְעַיִּנִּים לְרֹאֹת אֲנִים לְשָׁמָעַת* "Now, as in this passage from Moses, the negation is wanting beside the verbs of seeing and hearing, it was supposed that only the final words, "until this day," were taken from Deut. xxix. 3, but that those which precede are from Is. vi. 10, where they occur precisely as here quoted. This is certainly possible; it is, however, no less so, that Paul quoted merely the meaning of the passage, as 2 Cor. iii. 14, 15. The eye and ear are the instruments of the understanding. The impenitent are destitute of the right sense for understanding what is spiritual.

V. 9. The passage is borrowed from Ps. lxix. 22, where David, under his oppression, invokes severe calamities upon his foes: He regards the enemies of the theocracy as his own; and, agreeably to his position in the Old Testament economy, he wishes that the divine justice might be revealed, and visibly manifest itself in the protection of the theocracy. In what way David, in opposition to those who were his adversaries, looked upon himself as the representative of such as feared the Lord, and his enemies as the enemies of God and the Theocracy, we perceive, from Ps. cxxxix. 21, "Do not I hate them, O, Lord, that hate thee? and am I not grieved with them that rise up against thee? I hate them with perfect hatred, I count them mine enemies." David calls upon God to chastise the enemies of order, *because otherwise the divine authority would be contemned*. Ps. x. 12, 13; cxl. 9. The help, vouchsafed by God to the righteous against their adversaries, shows that he favours those that fear him, Ps. xli. 12. When contemplated from the theocratical point of view, that even the imprecation of the prophets against foreign nations are not so dreadful as might be supposed, that the nation might be cursed, and yet the individual loved, is shown by Lessing in an ingenious narrative, (Sämmtliche Schriften, Bd. vii. s. 114.) A noble elevation, above *private revenge*, in perfect accordance with Prov. xxiv. 17, 18, and Matt. v. 44, is displayed by David in history, 1 Sam. xxiv. 2 Sam. xvi. 6; xix. 2, 3. 2 Sam. xviii. To the Apostle's purpose only ver. 24 of Ps. lxix. belongs. He takes in, however, the words joined to them. The citation coincides almost perfectly with the LXX., which, however, deviates somewhat from the Hebrew.

*γενθήσεται ἡ τράπεζα αὐτῶν εἰς παρίδα κτλ.* Θράζα is equivalent to παρίδα, and is to be found neither in the LXX. nor in the Hebrew. "May their table be a snare," the Psalmist says, in order to express that dangers should overwhelm them where they least expect it. Melancthon: Significat mensa hoc ipsum in quo acquiescent homines, quod videtur afferre consolationem. Ita Iudeis lex et praesens politia et ille glorioissimus titulus populi Dei erat mensa. The other hemistich runs in Hebrew: *לְשָׁלֹום לְמַיִם* "to them at rest for a fall." The LXX. read *שָׁלֹום, retribution*. So likewise Paul. Σκόνδαλον means here a *snare*, as it elsewhere does.

V. 10. The several images of ruin are to be regarded merely as poetical. The poet mentions the painful consequences of old age, dimness of sight and a bent back.

## P A R T II.

LET NOT THE HEATHEN EXULT OVER ISRAEL'S FALL. v. 11—25.

V. 11. The Apostle felt the necessity of exhorting the Gentile Christians to humility, and warning them against a self-righteous hauteur over the rebellious people of God, their elder brother. He does so, and paves the way to the subject by once more showing, even in the mournful fact of Israel's obstinacy, the noble manifestation of the wisdom, omnipotence and mercy of God, which from all evil and human transgression, makes glory be educated. Chrysostom: Σκόπει τὴν σύνεσιν τῶν Παιών. τὴν μὲν κατηγορίαν ἀπὸ τῶν προφητῶν εἰσήγαγε, τὴν δὲ παραμύθιαν ποξ' ἐποτὸν τίθησι. ὅτι μὲν γὰρ αὐτοὺς ἡμάρτηται μεγάλα, φησίν, οὐδέποτε ἀντεῖται. ἰδωμεν δὲ εἰ τοιούτον τὸ πεῖμα, ὡς καὶ ἀνίστον εἴναι, καὶ μηδεμιαν ἔχειν διέρθωσιν. ἀλλ' οὐδὲ ἔστι τοιούτον. εἰδεις πῶς αὐτῶν πάλιν καθάπτεται, καὶ ἐν προσδοσίᾳ παραμυθίας ὑπευθύνους ποιεῖ ἀμαρτημάτων ὀμρολογημένων; Τίς οὖν ἡ παραμυθία; ὅταν δὲ τὸ πλήρωμα τῶν ἔθνων εἰσέλθῃ, φησι, τότε πᾶς Ἰσραὴλ σωθήσεται, κατὰ τὸν καιέν τῆς ουτελείας. ἀλλ' εὐθέως μὲν τούτον οὐ λέγει. ἐπειδὴ δὲ σφροδῶς αὐτῶν κατέδραμε, καὶ κατηγορίας ουτῆς κατηγορίας, προφῆτας ἐπὶ προφῆτας εἰσάγων καταβοῶστας αὐτῶν, τὸν Ἡσαίαν, τὸν Ἐλίαν, τὸν Μωϋσέα, τὸν Δαυὶδ, τὸν Ὀσηὲ, καὶ ἄπαξ, καὶ δύς, καὶ πολλάκις, ἵνα μὴ ταῦτη καὶ τοῖς εἰς ἀπόγνωσιν ἐμβαλῶν, ἀποτεχίσῃ τὴν πρὸς τὴν πίστιν ἐπανόδον, καὶ τους δὲ ἔθνων πάλιν πιστεύσαντας εἰς ἀπόνοιαν ἐπάσχῃ, καὶ φυσηθέντες δὲ αὐτοὶ βλαβῶσιν εἰς τὸν τῆς πίστις λόγον, παραμυθεῖται πάλιν αὐτοὺς λέγων, ἀλλὰ τῷ αὐτῷ παραπέμπωται ἡ κατηγορία τῶν ἔθνων.\*

Clarius: Miras hic divinus vir consolandi vias excoigitat.

\* Mark the wisdom of Paul. He had introduced the accusation on the authority of the prophets, he gives the consolation from himself. For that they have committed great sins, says he, none will deny. Let us see, however, if the fall has been such as to admit of no remedy and no reparation. That is by no means the case. Thus you see how he aims a blow at them again, and in the prospect of the consolation, makes them responsible for the sins confessed. What then is the consolation? "When the fulness of the Gentiles shall have come in," he says, "then shall all Israel be saved," at the time of the consummation. He does, not, however, at once say this. But as he had greatly run them down, and strung accusation upon accusation, bringing forward prophet after prophet crying out against them, Isaiah and Elias and Moses and David and Hosea, and that not once nor twice, but fre-

*μη ἤτασσος, ἵνα πίσσως.* Ητασσος is the figurative expression for being stopped in one's course, and hence for the scandal which the Jews took at Christ. The *ἵνα πίσσως* has been explained by expositors in a twofold way. The Vulgate, Origen, Pelagius, (Eusebius, Erasmus, Calvin, Grotius, Michaelis and others take *ἵνα* as synonymous with *κατε* and *κίνησιν* in the emphatic sense, *to continue fallen, to fall for ever.* Stoltz even translates, "that they may mortally fall." In support of this meaning, Grotius appeals to Rev. xviii. 2. Erasmus paraphrases: *Num ita lapsi sunt ut prorsus considerint, nulla resurgendi spe reliqua?* Photius: *τὸ πταῖσμα αὐτῶν οὐχὶ εἰς κατάπτωσιν τελείας γέγονε, διὰ τὸ μόνον ὑπεροχελισθῆσαν.* Still, although it cannot be denied that, according to this explanation, the question would be appropriately connected with the preceding context, it is yet somewhat forced to take *πίσσως* in that emphatic meaning, nor can it be demonstrated that it ever is so used. Moreover, the answer, which immediately follows the question, does not apply to that when so expounded. It is hence preferable to suppose, that in these words Paul means to state, not so much the magnitude, as the consequences of the fall. He wants to demonstrate, *That this very rebellious unbelief has been turned by God to a happy end.* Thus even Augustine: *Non ita deliquerunt ut caderent, i. e. ut tantummodo caderent, quasi ad pœnam suam solam, and in like manner Pet. Martyr, Turretin and others.*

*ἀλλὰ τῷ αὐτῷ παραπτώματι κτλ.* This is the glorious consequence which the divine wisdom educed from the obstinacy of the Jews (Acts xiii. 46). Even Christ himself had predicted the transference of salvation from the rebellious Israelites to the Heathen, Matt. xxi. 43. Chrysostom adduces Matt. xxii. 9. As those that were bidden were not worthy, the Lord caused others to be invited. It is even a doctrine of Jewish Theologians, that if Israel sins, God transfers his benediction to the Gentiles. So on Ps. xxv. in Midrasch Tehillim.

*παραπτώμα* has here a more comprehensive sense than in the pure Greek. In the LXX. also it is the translation of *ywB* and *hyp*.

*εἰς τὸ παραπτώματα αὐτῶν.* In this way, even in the days of Moses, God had wished, by tokens of love towards the Canaanites, to stir the people up to jealousy, Deut. xxii. 21. Calvin: *Sicuti uxorem a marito sua culpa rejectam accedit emulatio, ut se reconciliare studeat, ita nunc fieri posse dicit, ut Judæi, quum viderint Gentes in locum suum subrogatas, repudii sui dolore tacti ad reconciliationem asperint.*

V. 12. Paul now endeavours, by this very consideration of Israel's

quently, lest in this way he might plunge them in despair, and obstruct their return to the faith; and, on the other hand, lest he might lift the believers from among the Gentiles into arrogance, and by puffing up, injure them in the article of their faith, he again consoles the Jews, saying, that by their fall, salvation is come to the Gentiles.

fall, to dispose the Israelites for the truth, showing, as he does, that since even their fall had proved a blessing, a still more glorious destiny awaited them in the event of their conversion. Calvin: *Est enim illud contra naturam factum, hoc nature ordine fieret.* Theodore: *Εἰ γὰρ τῶν κλειστῶν ἀποστησάντων, οἱ ἐξ αὐτῶν πεπιστευκότες τοῖς θεοῖς τῆς θεογνωσίας τὸν πλούτον προσφέργαν, δηλονότι πάντες πιστεύσαντες μετέκοντα ἀγαθῶν πάσιν ἀνθρώποις ἐγένοντο ἀν πρόξενοι. ἦδον γὰρ ἐπίστευν πάντες, σύχεται τούτων ἀντελεγοντων, ἀλλὰ μεθ' ἡμῶν τὴν ἀλλοθέαν πηγυττόντων.\** Bengal: *Ubi muli semina eorum, major proventus.*

*πλούτος κόσμου.* *Πλούτος* per met. adjuncti, *beatitude*, as Heb. xi. 26. *Κόσμος* is here to be taken in the more special sense of *the Heathen world*. See on c. iii. 7; it stands parallel with *ἴθνων*. It is particularly difficult to determine the meaning of *ἡττημα* and *πλήγμα*, and the chief reason is, because the signification of both words is almost equally vague, and yet the explanation of the one necessarily decides that of the other, as they are mutually contrasted. Of the two, the meaning of *πλήγμα* can be most certainly fixed, and consequently with it we begin. In ver. 25, the *πλήγμα* τῶν ίθνων is spoken of. Now, there it signifies *the great bulk*, a signification which can be fully demonstrated. *Πλήγμα* means *ἡπα, the multitude, fulness*, John i. 16; Eph. iii. 19; Rom. xv. 29. Specially, too, *the great number*. Thus, in Gen. xlvi. 19, the LXX. render *ῆπα* *κατὰ* by *τεῆθος ίθνων*. In that sense, among the Fathers, we meet *πλήγμα* *τῆς ιακωνίας*, see Suicer, Thes. T. II. s. h. v. Nay, even in the Greek usus loquendi, this active signification is to be found; for among the Classics, *πλήγμα* is used to signify "the crew of a vessel, passengers, seamen;" see Schweighauser, Lex. ad Polyb. and Reiske, Index Græc. ad Demosth. s. h. v. In later authors, we also find the expression *πλήγμα* *τῆς πόλεως* for "the entire population of the city." So in Aristides in the Orat. περὶ τοῦ μὴ δεῖν κωμαρεῖν, p. 282, ed. Canter: *καίδας, γυναῖκας, καὶ παντα τὰ τῆς πόλεως πληγματα.* In the Sing. in Liban. Orat. ed. Reiske, T. I. p. 301. Accordingly, it would be very probable, that *πλήγμα* is here equivalent to *πας Ἰσραὴλ* in ver. 26. Now, for the contrast's sake, *ἡπημα* would require to stand in the sense, *the small number*. It would then answer to the *ἀπὸ μέρες* in ver. 25, and to the *κατάλευμα* in c. ix. 27. Thus do Theodore, Erasmus, Beza, Bengal, Grotius and others conceive the words. Erasmus: *Quod si lapsus illorum per occasionem sic profuit, ut Judæorum defectio non solum nihil attulerit dispendii, sed fides in multo plures sit propagata, dum, paucis deficientibus, ad omnes derivatum est evangelium, et unius gentis jactura tot nationes lucrificerit Christo, quanto magis ditabitur mundus, cum vestra pie-*

\* For if, whilst the majority disbelieved, such of them as did believe, conveyed to the Gentiles the riches of the knowledge of God, it is clear, that supposing all to have believed, they would have become the authors of still greater blessings to the whole human race. For all would have more readily believed, if they, in place of denying, had preached the truth along with us.

tate provocata, jam et ea natio ceteris adjungetur? The sense is one that may well be taken. There is somewhat, however, to be said against it. In the first place, it would not fit the place in Paul's train of argument, were he to say, "The small number, viz. of believing Jews, has profited the heathen, how much more shall the great bulk." He should rather have said, "The great number of Jews cast away, has been of advantage, how much more will the great number of those received?" It is further to be observed, that we expect a kindred word to be joined with *καὶ ἡμῖν*, and not one of an entirely different signification. If these objections, however, be of less weight, the following is of so much the more, viz., That the usage of *ἡλημα* can scarcely be defended, when understood to mean *the small number*. Two considerations only can be urged in its favour, First, that *ιδιῶμα* signifies the state of diminution, and so might *ἡλημα* in like manner mean the minor number. Again that, Is. xxxi. 8, *ἡλημα* seems to bear this meaning in the LXX. But, although defended by Döderlein at that passage, it ought not to be embraced. The *ιδιῶμα* is there translation of the Hebrew *סֹבֵךְ*. If the LXX. translated that word, *for melting, for the melted number*, they might doubtless use *ἡλημα* in the sense, "small number." But whether they translated *סֹבֵךְ*, melted number, or *for vassalage*, it is more probable that they took *ιδιῶμα* in the sense, *into an inferior condition, may they become prisoners of war*. Besides it is strange that no translation of the New Testament takes *ἡλημα* in the sense *melted number*. What other meaning, then, remains for *ἡλημα*? The customary significations of it, which are partly resolvable the one into the other, are, 1. Harm, 2. Defeat, 3. Needy condition, 4. Transgression. The first is adopted by Origen, Ambrose, Luther, Limborch, Bolten and others. By *harm* they understand the *loss* of their dignity as covenant people. The second meaning is embraced by Weller, Calov and Heumann; as the Israelites have been *discomfited* in the contest with their own unbelief. The third is advocated by Photius, Calvin and Wahl. The Ethiopic translator has introduced the fourth into the Polygl. According to the sense which the Syriac and Arabic connect with the meaning *harm*, the former translates "*condemnation*," the latter, "*ruin*." If, however, reversing the order, the meaning of *καὶ ἡμῖν* is to be determined by that of *ἡλημα*, it might, to answer the first sense of *ἡλημα*, mean *completion, exaltation, agreeably to the third, the state of perfect welfare, and agreeably to the fourth, legal perfection*. In point of fact, any of these three meanings of *καὶ ἡμῖν* may be vindicated. In the same way we find classical authors contrast *μαντίκημα* and *μαντίκημα*. To us, however, the fourth construction put upon *ἡλημα*, which, in truth is involved in the third, and partly also in the first, appears the most suitable. "*Ἡλημα* occurs in the New Testament, 1 Cor. vi. 7, in the sense of "a depraved *moral state*," according to which the orthodox moralists, in reference to the *adiaphora*,

founded the distinction betwixt ἡγετημα and ἀριστημα. Πλήρωμα means "the perfect fulfilment (of the law)," Rom. xiii. 10, and so may well denote the *legal condition*. The Ethiopic gives the circumlocution, "when they shall be made righteous." By this explanation we have the advantage that the ἡγετημα perfectly answers to the παράκλητα and πλήρωμα to both of these words. Παράκλητα and ἡγετημα are equivalent to the ἀποβολη in ver. 15, and πλήρωμα to the περιτης there. We shall only further incidentally notice the ingenious explanation of πλήρωμα in Origen. He says: "The heavenly economy upon earth, shall first be completed when the Jews shall likewise have been converted. They are the *complementum* of all;" then follows the resurrection; according to which τὸ πλήρωμα οὐκεν means "the completion of the kingdom of God proceeding from them."

V. 13. The design of Paul to guard the Gentiles, against haughty exultation over the people of Israel, now emerges more prominently. He goes so far as to profess, that in his most zealous endeavours to lead the heathen to Christ, he had still his eye directed towards the ancient people of God, expecting that the conversion of the heathen would provoke some of them to emulation. Ambrose: Ostendit gentibus quo affectu diligat Iudeos. Nam ministerium suum, quo Apostolus gentium est, honorificat, si propter affectum generis sui data opera etiam Iudeos acquirat ad fidem.

ἵμιν γὰρ ταλ., stands partly in antithesis to what went before, and was simultaneously aimed at the awakening of the Jews.

ἴφ' ὄσον δοξάζω. The *ἴφ' ὄσον* is falsely translated by the Vulgate, quamdiu. Here, more correctly, as Erasmus has amended it, quatenus. The Apostle wants to prevent the Gentile, from insinuating in proof of his being no friend of the Jews, that he cares only for the conversion of the heathen. For this reason he here describes himself in the character to which he had actually been called by the Lord, ιθὺν διόστροος. Acts xxii. 21, and yet he says, never do I lose sight of the sacred people.

διακονίαν δοξάζειν admits a twofold exposition. The verb, according to its customary meaning, may signify *to praise, extol*; so Cœmenius, Luther, Heumann, Michaelis and many others. The sense would then be, "While I congratulate myself in being the Apostle of the Gentiles, some Jews may, perchance, be excited to a laudable emulation." The other signification of δοξάζειν is, however, the more suitable, *to magnify, i. e. practically*. In this way it is taken by the majority of both ancients and moderns, and then the sense is, "I call forth all my powers to convert as many as possible of the Gentiles," Gal. i. 8. Theodoret: τὴν σωματίαν τὸν ιθὺν προσγεματίζομαι.

V. 14. εἰπος for ἐπα, εἰ διηρεόν. Σάσω τινάς, viz. by the preaching of the gospel, 1 Cor. vii. 16. Ἡ σαγκ, abst. pro conc. for αἱ δέκατοι ταῦτα τινά σάγκα. Gen. xxix. 14, and elsewhere, also "ταῦτα" for "my relative."

V. 15. Once more the Apostle shows the mighty effects which the conversion of Israel will produce, as he had already done at v. 12, justifying, in that way, the greatness of his zeal for the people of God. Chrysostom: ἀλλὰ καὶ τοῦτο αὐτοῖς καταδικάζει πάλιν, εἰ γε διλος μὲν ἡ τῶν ἀμαρτημάτων αὐτῶν ἐπέδαρος, αὐτος δὲ οὐδὲ ἡ τῶν ἑτέρων παρορθωμάτων ἀφιερθεῖσας. εἰ δὲ τὸ εἰδώλων συμβάν, τούτο ἐκείνων εἰναι φύσις, μηδ θαυμάσῃς· ἵνα γάρ καὶ τούτους καταστείλῃ, κάκινους προτρέψῃ, οὗτον σχηματίζει τὸν λόγον.\*

εἰ γέ τὸ ἀποβάλλειν αὐτῶν κτλ. Ἀποβάλλειν is equivalent to ἀπωθεῖν. In the LXX. ἀπόβλατος stands for ΠΝΘ. Καταλαγή per met. effec. pro causa. Τίς ἡ πρόσοπης κτλ. Πρόσοπης, gracious reception. The ζωή is τινεῖν has been very variously interpreted. The chief difference consists in the majority of the ancients taking the expression corporeally, and the moderns spiritually. Theodoret: εἰ γὰς τοὺς των ἀπειγόντων, προσελήφθη τὰ θίνη, καὶ τῆς προτίχειας ἀγνοίας ἀπειθεῖσθη, δῆλον δι'; εἰ πάντες οὐδεὶς πιστεύειναι θελεῖσσαι, οὐδὲν ἔτιπτον ἀπολείπεται, η τὸ γενέσθαι των τινέων τὴν διάστασιν. τούτῳ δὲ καὶ διάχρονος ἡ θρηνούσης τοῦτο θῆς βασιλίας εἰς πάντα τὰ θίνη εἰς μαρτύριον εἴταις καὶ τοτὲ ήξει τὸ θέλος.† So Origen, Chrysostom, Anselm, Erasmus, Baumgarten and others. One circumstance, urged particularly by Origen, is favourable to this interpretation; it is, that there then arises a very important heightening of the καταλαγή. We may now inquire, whether it is favoured by the connection, by doctrinal analogy, and by the usus loquendi. The connection is doubtless not against it. Paul might well have designed to say, that the kingdom of God reaches its final completion with the conversion of the Jews, which event is then to be attended by the second παρουσία of the Lord, and the resurrection of the dead. Moreover, according to the 32d verse of the chapter before us, one might believe, that with the conversion of the Jews as a nation, the course of the world is to be terminated. This explanation receives countenance, both from the Jewish and Christian systems of doctrine. If we choose to take the ἀντιχείσθως of John, and even the ἀντιχείμενος, (2 Thess. ii. 4,) of Paul, as a collective conception, (see Lücke Comm. zu d. Br. Joh. s. 145.) it involves the idea, that, prior to the coming of Christ's perfected kingdom, the anti-Christian principle would manifest itself in a powerful manner. Thus, even the prophets had declared, that prior to the establishment of the Messiae's kingdom, a bitter struggle with the enemies of the external theocracy

\* But even this again condemns them, that while others profited by their sins, they were nothing bettered by the right conduct of those others. But do not be surprised at his attributing to them what arose from necessity, for he so manages his discourse that he may humble the one and encourage the other.

† For, if whilst they disbelieved, the Gentiles were adopted and delivered from their former ignorance, it is clear that if they all had chosen to believe, nothing else could happen but the resurrection of the dead. This also the Lord said, (Matt. xxiv. 14): "This gospel of the kingdom shall be preached to all nations, for a witness to them, and then shall the end come."

must take place. The same idea also lies at the basis of what Ezekiel says of the war with Gog and Magog. Comprehensively viewed, the hostility of the Jews to the gospel belonged no less to that anti-Christian principle. Let that hostility be but subdued, and the introduction of the Messias' kingdom in completion, might be expected. If, however, we consider the *usus loquendi*, the adoption of that sense of ζωὴ ἡ τὸν νεκρὸν appears less allowable. We should first have to suppose, that ζωὴ stands for ζωοῖσις, and then to prove the *usus loquendi*, by which ζωοῖσις, just as ἀνάτασις, is united with ἡ τὸν νεκρὸν, which preposition can properly only be joined with ἀνάσημα. The proof of these two points, however, lies in the ζωὴς ἡ νεκρῶν, c. vi. 13; on which expression we must yet observe, that St. Paul would not have chosen it, had he not intended to use it figuratively. It is a weightier objection, that if he had understood it to mean the resurrection, the ζωὴ could scarcely have wanted the article. In general, indeed, there being nothing else to explain the unusual expression, this is just the passage in which one would have expected a more common word for a doctrine so well known. Moreover, no Eastern translator takes the words in the proper sense. Hence, although much may be said for that, we side with those who understand it differently. They who advocate the figurative meaning, deviate again from each other. Some consider the phrase a tropical designation of a mutual commerce betwixt Israel and the heathen, in a walk of holiness. So Pelagius, Calvin, Calov, Heumann. This figurative conception may certainly be vindicated by the *usus loquendi* of the New Testament, (Eph. ii. 1, 5, and especially Rom. vi. 13.) In the first place, however, it is erroneous in these expositors to extend the spiritual ζωοῖσις to the Jews. The Apostle treats solely of the influence the conversion of the Jews is to have upon the Heathen world. Moreover, if ζωὴ ἡ τὸν νεκρὸν applies to the Heathen, it is no heightening of the ζωοῖσις spoken of in the previous member of the verse. Perhaps their opinion comes nearest the truth, who take the expression proverbially. Turretin: *Quid erit admissio eorum nisi quoddam genus resurrectionis.* In Ezek. xxxvii., the resurrection had been employed as the image of a total revolution and amelioration of things. The Arabians say proverbially of great convulsions and shocks—"as if the resurrection day were come." In the Methnewi, Th. I. p. 124, Cod. Ms. Berol., it is said of a harper, "By means of his tones, a resurrection took place." The same work, Th. viii. s. 148, "When Dakuki beheld that resurrection, (the calamity spoken of is a shipwreck.)" Such an antithesis of life and death, usual as a proverb, seems also to lie at the basis of the question, Luke xxiv. 5. The later Jews were likewise wont to say proverbially of a matter which would never alter, "So will it continue until the resurrection from the dead," as it were, "until the day when in the mighty convulsion all may be changed." Thus, it is stated in the Targum, of Lot's wife, when changed into a pillar of salt, Gen. xxv. 34: "So will she remain, till the time when in the resurrection, the dead shall live." Although, then, by the expression ζωὴ ἡ νε-

εγὼ, the resurrection is, in point of fact, intended, it is so not directly, but indirectly. Beza: *De resurrectione proprie non loquitur Apostolus hoc in loco, verum proverbiali quadam dicendi figura fore dicit, ut quem ad evangelium accesserint etiam Iudei, mundus quasi reviviscat.* With the same generality, but yet too near its proper sense, the expression is taken by Bengel: *Sermo est de vivificatione totius, ut non sit residua massa mortua.* Totius generis humani sive mundi conversio comitabitur conversionem Israëlis. In the like proverbial way, but arbitrarily giving it a special limitation, Grotius and Zeger take the expression, interpreting it, *summum gaudium.*

V. 16. The Apostle shows how the theocratical people, as such, possess, once for all, a high importance in the history of mankind, an importance which is not done away by the fact, that a large proportion of them disbelieved. Ἀπαρχὴ and μέρα, on the one hand, and on the other φίγαμα and κλάδοι, intimate the same thing, only in different images. As there are two species of first-fruits, the two words ἀπαρχὴ and φίγαμα are explained in a two-fold way. There are, to wit, first-fruits, which consisted in coarse natural productions, in the state in which they had just been reaped; these first fruits were called בְּכָרִים וּבְשָׂמָרִים. There were also, however, others which were usually brought from the earliest gathered produce, after it had been prepared; these were called אֶתְנָתָר וְאֶתְנָתָרָה. Both are mentioned together at Neh. x. 36—38. Now several expositors believe that the former are here meant, viz. Grotius, Bolten, Rosenmüller. But this will not do, for the corresponding word φίγαμα would not suit it. In a way altogether forced, they will have that interpreted, “heap of the earliest reappings.” We have much rather to understand the second sort of first fruits, which in the LXX., Deut. xv. 20, are likewise called ἀπαρχὴ φιγάματος, in the Hebrew פְּנִימָה תְּרִמָּה. If from them the first is given to God, the whole residuary mass is thereby declared legal. Now that the Apostle means, under the ἀπαρχὴ, the patriarchs, can scarcely admit of doubt, especially when we compare the διακήρυξις τοῦ πατέρεως in ver. 28. So Chrysostom, Theodoret and the majority of others. On the contrary, Pelagius, Ambrose, Anselm, Carpzov and Ammon, insist that the ἀπαρχὴ is the Apostles or early Christians, according to Rom. viii. 23. This view, however, when considered from various sides, appears altogether inappropriate. The ἀγνῶς, if to be here referred to the Jewish nation as a whole, must not certainly be considered as a predicate, in a moral point of view, but, like the Hebrew שְׁרֵפָה, merely denotes “something separated from common use.” And indeed it does not here serve to characterize the persons who are the subjects of the comparison, but the things to which they are compared. Applied to the persons, it denotes, accordingly, that they stand under the peculiar guidance of God, are distinguished above all others. The second image, borrowed from the root and branches, intimates the same thing.

V. 17. By what he now says, the Apostle means to show, in what way the heathen properly have attained to be held worthy of entering into the kingdom of God. He here again declares, as he also does in certain other passages, (e. g. Eph. ii. 12; iii. 6.) the lofty destination of the Israelitish theocracy, showing that the Jewish people are, as it were, the divine canal pervading the whole human race, and from which all who desire to enjoy divine illumination, must derive its vital stream. By Christianity, he says, Judaism is not properly done away; that was rather the veil by which Christianity was once concealed. So little then ought the Gentile to look down upon the Jew, as the follower of a false religion, that he must rather regard him as one belonging to the true religion, but who does not appreciate that as he ought, and so is in error regarding his own faith. On the contrary, the Gentile, instructed in Christianity, becomes thereby a *true* Jew. Such a view of the matter, will have the effect, that every Gentile convert, on beholding a Jew, will immediately call to mind, on the one hand, how greatly the children of the house are to be pitied, who having no esteem for the treasure that was put into their hands, permitted strangers to enter in, and, on the other hand, that the Gentiles hold all that they have in Christ, only as a gift of grace. The Apostle here makes use of a figure which has something striking. He compares the Jewish theocracy to a good olive tree, the Gentiles to a wild one, of which a branch is engrafted upon the former, and which by that means acquires fruitfulness. Now, the singularity, as Pelagius observed, consists in this, that the wild branch is improved by this generous stock, whereas it is always the case that the engraft changes the juices of the stock. It might just be said, that Paul does not borrow the image from what usually does, but from what *might* take place, inasmuch as one would expect, that as the stomach conveys vital nourishment to all parts of the body, the root would do the same to the stock. In this way expositors generally take it up. Still the amelioration of branches of the wild olive, by implantation into the generous one, may be something not so rare. Two passages from the ancients, Columella, *de re Rustica*, l. v. c. 9, and Palladius, *de re Rustica*, l. xiv. c. 53, and 54, testify that twigs of the wild olive have such an effect upon a dry generous one, that it again grows green, and nourishes the wild olive branches, so that these become of a generous quality. And Stephen Schulz, in his beautiful work, *Leitungen des Höchsten*, Th. v. s. 88, observes that at Jerusalem many people assured him, it was a frequent practice to engraft twigs of the wild into the generous olive tree, in order to make the latter green. The reason why Paul chooses the olive tree for a comparison is because it is likewise beautiful and prolific, Ps. lii. 10. Compare on the subject Wetstein. Chrysostom: Σὺ δέ μοι σχόντει αὐτοῦ τὴν σορπίαν, καὶ δοκῶν ὑπὲρ αὐτῶν λέγειν, καὶ παραμυθίαν αὐτοῖς λένεοισι, καῆτε λαθανότως, καὶ πάσης ἀπολογίας δείκνυαι τετελεμένους, ἀπὸ τῆς μῆσης,

ἀλλὰ τῆς ἀπορρήτης. ἴνωντος γὰρ στροφίας τῶν πλάτων, οὐ μέτι μίκρα λιγότες γλυκύτερα, μαρῶντας εὐθὺς.<sup>8</sup>

*τινὲς τῶν πλάτων*, per charientismum as c. iii. 3.  
*ἀγριελαῖος*, is the wild olive tree, which commonly over the East is likewise very prolific, only the fruit is not fit for use. There is, however, a particular species of it, called Kotinos or Agrippas, distinguished by definite characters, which is altogether barren. Hence in Greek, the proverbs, *ἀρεγότερος ἀγριελάς*. But it is unlikely that the Apostle speaks of this species. The *is* before *εὐθὺς*, is pleonastic.

*τῆς μίκης καὶ τῆς πόρητος*, is Hendiadis for *τῆς μίκης τῆς πίνεος*. An illustration of this saying of Paul's, the passage from the book Sohar may serve, Amst. ed. P. ii. f. 51, which is also to be found in Sommeri, Theol. Soharica, p. 32, and whose meaning is as follows: "God has his holy temple in heaven, but thither we cannot go, without having first been with the Matronita. She is the mediatrix from below upwards, and from above downwards. All has been put into her hands. She manages the cause of God. This matronita now is the protectress of Israel, for he said, All Gentiles are to the congregation of Israel, as nothing. She is my dear dove, what shall I do to her, but commit my whole house into her hands." (This passage is still further remarkable for its coincidence with Pseudo Esra. B. 4, c. 5, 26. *Ex omnibus creatis volucribus unam tibi nominasti columbam*, probably after the Song of Solomon ii. 14.) In virtue of the circumstance that Israel stands under the Metatron, that nation, according to the opinion of the author, is also the mediator betwixt God and men, the owner of all the treasures of divine revelation. And in a certain respect Paul agrees with him. *Καταστρέφει τινες* means, "to uplift oneselfs, and treat another with contempt."

V. 18. Calvin: *Non possunt contendere gentes cum Iudeis de generis sui prestantia, quin certamen cum ipso Abrahamo suscipiant, quod esset nimis improbum, cum ille sit instar radicis, a qua feruntur.* The Gentile did not form the kingdom of Christ; its foundation-stone lies in the Israelitish Theocracy, and had not the Gentiles been able to build upon that, no kingdom of Christ would have risen.

V. 19. The Gentile might object that the relation which had previously obtained betwixt God and Israel, had been abolished by God himself, that the Jews had been declared to have forfeited their dignity as the covenant people, in order that the heathen might succeed to their place as such. Pertinently Pelagius: *Tu dices ideo illos fractios ut tu inseraris; videamus si propterea et non magis propter incredulitatem suam.* Correctly also Limborth: *Ethnico-Christianus*

\* But mark his wisdom, how, whilst he appears to speak in their behalf, and to intend encouraging them, he gives them a secret blow, and shows that they are altogether inexcusable, from the root, from the first fruits. For conceive the badness of the branches, that not having a sweet root, they imitate it.

ait: Verum quidem ~~est~~ me non portare radicem sed radicem me, atque adeo me contra radicem gloriari minime posse, at ego non glorior contra radicem sed contra ramos refractos—Codd. A C F G, 3, 7, 37, 46, 47, 54. Chrysostom and Damascenus omit the article before ~~ελάσσος~~.

V. 20. Paul refutes the evasion, with the remark, that God had not on his part changed the relation in which he previously stood to Israel. It is his will still to acknowledge them as covenant people, only they do not fulfil the conditions on which he can do so. The *σαλλ.*, which elsewhere denotes direct approval, is here followed by a limitation. The datives *τῇ πίστει* and *τῇ ἀκίνητῃ* have the sense of ablatives. *Ιστανει*, is the emphatic signification, *to stand fast*. 1 Cor. x. 12. *Τιμηθεῖσιν* not merely signifies “to esteem oneself above others, but to esteem oneself higher than one really is.” The Apostle requires true self-knowledge. This will beget an apprehension of the possibility of falling by unbelief, and from thence will flow compassion for the Jews, who fell from that cause.

V. 21. The Gentile Christian has a twofold ground for living in fear. Not only may he, as well as the Jew, fall into unbelief, but, supposing him to do so, he has so much the more reason to dread the divine judgment, that God has so severely punished the unbelief of the original covenant people. The fut. indic. *φισσεται* is the proper reading. Just as *ἴση*, in place of the pres. conj., governs the fut. indic., both in the New Testament, and also among classical authors (see Viger. s. 557), so does *μήποτε* likewise in the New Testament, Heb. iii. 12.

V. 22. The Apostle now tells the Heathen Christians, how they may improve to their advantage the consideration of their own and the Jews' fate. Chrysostom: Οὐ γὰρ ἀκίνητά σαι μέση τὰ δγαδά, δασ βαθυμῆς: ἀστερεῖσιν οὐδὲ ἵκεντος τὰ ρανά, δασ μεταβάλλεται: καὶ γὰρ σὺ, φοίσιν, δασ μὴ ἐπιμείνῃς τῇ πίστει ἐξονίσῃ.\* The holiness and the love of God are the two attributes on which his whole connection with men is based. *Ἀκοτομία*, even among profane authors, means *severity, rigidness*, from *ἀκοτίμων*. *Ἀπότομος δέγγη*, Book of Wisdom, v. 20.

ἴσης ἐπιμείνῃς τῇ χειρούργῃ. By the addition of this conditional clause, the antithesis of *ἀκοτομία* and *χειρούργη* properly is once more weakened. Paul, however, wished to use every argument, in order to keep the Gentile Christians in becoming humility. It is made a question, whether *χειρούργη* denote the quality in man, as Clemens Alex. Pædag. l. i. c. 8. and Chr. Schmid maintain, or the quality in God. In favour of the former, the usus loquendi of the LXX. in Ps. xiv. 1. Rom. iii. 12, speaks, where *χειρούργη* denotes *a blameless walk*, and besides that, Paul, in the following verse, says, *ἴπημένειν*

\* For the blessings now yours will not continue immovably so, if you are careless and indolent, just as little as their evils will to them, if they reform. For thou also, he says, shalt be cut off, unless thou continuest in the faith.

ἢ ἀπιστίᾳ. We shall be more correct, however, in regarding the *χρηστόντος* here as the dealing of God to man, which the latter ought not on his part to hinder. In several passages of the New Testament, *χρηστόντος* stands for the ἀγάπη and *χάρις* of God, Rom. ii. 4. Tit. iii. 4. Eph. ii. 7; and were it here, by an antanaclasis, to denote the human attribute, we should expect the antithesis to be intimated by a σ. 'Επιμένειον means to persevere in any thing. 'Επιμένειον since, and then afterwards equivalent to εἰ δὲ μη. See c. iii. 6; xi. 6. Chrysostom: εἰδεῖς ὅσον τῆς προαιρέσεως τὸ καίρος; πάσην τῆς γνώμης ἡ ἐξουσία; οὐδὲν γὰρ τούτων ἀξίνητον, οὐτε τὸ σὸν καλὸν, οὐτε τὸ ἔκεινον κακόν. εἰδεῖς πώς καὶ ἐκείνον ἀπογινώσκοντα ἀνέστησε, καὶ τούτον θαδδούντα κατέστειλε.\*

V. 23. The present exclusion of the disbelieving Jews will lay no obstacle in the way of their future reception. Let them but believe, and they may at once enter upon the enjoyment of their filial rights. This must certainly have been unlikely at that time, when it seemed as if a divine unalterable curse hung over the Jews, the infant church receiving augmentation from among the Gentiles, from hour to hour; whereas the Jews, as if smitten with blindness, burned with an ever hotter zeal against their salvation; at a time, moreover, when, according to our Lord's prediction, the entire downfall of the external theocracy was just about to ensue. Paul, however, only speaks of what *may* take place, and does not yet venture as it were to declare what at that period actually *shall* happen. This he first mentions at ver. 25.

V. 24. As the Apostle had made the Gentile apprehensive, by leading him to draw a conclusion, ver. 21, a *majore ad minus*, from the rejection of the disbelieving Jews to that of the disbelieving Heathen, he now again, in order to humble him, draws a conclusion, a *minore ad majus*, from the pardoning of the believing Heathen to that of the believing Jews. Chrysostom: εἰ γὰρ τὸ πατέρα φύσιν ἴσχυσεν ἡ πίστις, πολλῷ μᾶλλον τὸ κατὰ φύσιν.....πατέρα φύσιν καὶ κατὰ φύσιν ὅταν δρούσης αὐτοῦ συνέχως λέγοντος, μη τὴν ἀκίνητον ταύτην φύσιν νόμιμης λέγεντον, ἀλλὰ καὶ τὸ εἰσός καὶ τὸ ἀκόλουθον, καὶ τὸ ἀπεκδότη πάλαι τούτους δηλοῦν ταῖς δύναμισιν. οὐ γὰρ φύσικὰ τὰ καλὰ, ἀλλὰ προαιρέσεως μόνης.†

\* Do you see how sovereign is the power of choice, how great the authority of the will! For none of these things is immovably settled, neither thy desirable lot nor his evil one. Do you see how he has both uplifted the one in despair, and humbled the other when over-confident.

† For if faith can achieve that which is contrary to nature, much more can it achieve what is according to it.....When you thus hear him arguing of contrary to nature, and consistently with nature, do not suppose that he calls this nature unalterable; but that he manifests by these names what is probable and likely to happen, and what unlikely; for moral good is not of nature, but of choice alone.

## P A R T   I I I .

**AFTER THE FULNESS OF THE GENTILES SHALL HAVE COME IN, THE CONVERSION OF ISRAEL AS A WHOLE WILL TAKE PLACE. V. 25—32.**

V. 25. Paul now goes on to say, that not only does no obstacle exist on God's part to the reception of the believing Israelites into the kingdom, but, with an eye enlightened from above, he casts a look into the most distant future, in virtue of which he announces, that, after the conversion of the bulk of the Heathen, the Israelitish nation shall one day, as a whole, undergo conversion, and be received into the kingdom of the Saviour. Unprejudiced exposition cannot deny that such is the correct meaning of the passage, founded both on the words and on the connection. It is so interpreted by Origen, Chrysostom, Augustine, De Civ. D. l. xx. c. 29, Ambrose, Gregory the Great, Hom. 12. in Ezech., Theophylact, Ecumenius, Thomas Aquinas, Erasmus, Peter Martyr, Beza, Boëtius, Calixt, Hunnius, Baldwin, Spener, Heumann, Michaelis and Koppe. Erasmus gives the following excellent periphrasis of it: *Incidit hæc cœcitas in gentem Judaicam, sed nec in universum, nec in perpetuum. Complures et hinc agnoscent Christum, et ceteri tantisper in sua cœcitate persistent, donec gentium numerus fuerit expletus, quibus nunc Judæorum lapsus aditum aperuit.* Verum ubi viderint universum orbem florere professione fidei Christianæ, suum illum Messiam frustra expectari, urbem, templum, sacra, gentem dissipatam ac sparsam, incipient receptis oculis tandem errorem suum agnosceret, et intelligent Christum verum esse Messiam. In consequence, however, of the many enthusiastic spirits who appeared at the time of the Reformation, and who heated their fancies with corporeal delineations of Christ's reign upon earth, the reformers, induced by the dangers which thence arose to disavow generally the advent of an earthly kingdom of Christ, (it is on similar grounds that Jerome, ad Jes. XI. rejects the national conversion of the Jews, reckoning it among the opinions of the Judaizantes. Elsewhere, however, he embraces it, Jer. xvi. 15. Mat. xvii. 11, 12,) were betrayed into denying along with it, what was wont to be regarded as a token of its approximation, viz. a general conversion of the Jews, and in the exposition of this passage of the Apostle, which plainly speaks for that, were forced to have recourse to most artificial renderings. Other expositors endeavoured, upon different and more rationalist grounds, to expound away the prophecy, because, in general, so positive a pre-

dition, referring to such a specialty in a distant future, displeased them in the Apostle, inasmuch as—supposing it not to be a piece of coarse fanaticism—he could only have received it by a particular divine revelation. The various forced expositions are as follows. The Lutherans commonly take up the Apostle's declaration thus: *To the ἄρχεις, or they give the meaning, as long as, to κλήσιμα, that of the great bulk, and to καὶ Ἰσραὴλ, that of “all spiritual Israelites, converted Jews as well as converted Gentiles,” so that the translation becomes, “Blindness has happened to Israel in part, as long as the heathen shall be entering in the divine kingdom. This will continue to the end of the world; at which period the whole spiritual Israel will obtain blessedness.”* So Melancthon, Bugenhagen, Osiander, Calov. (He, however, understands καὶ Ἰσραὴλ of the bodily Israel, in so far, to wit, as that is *also spiritual*, consequently of *the called* among them.) At the same time these expositors suppose, that Paul also intimates by the words, ἀπὸ μίσγους ἡ πάσηστι γέγονεν the conversion of several Jews until the end of the world. With some modification, the same way of viewing the passage is found in Calvin. He, too, understands καὶ Ἰσραὴλ of the spiritual Israel; ἄρχεις or is to be explained, *so that*, and ἀπὸ μίσγους, *in a certain degree*. In this way the translation would be: “To a certain degree Israel has, we may affirm, been blinded, so that the Gentiles, too, may come into the kingdom of God, and thus all belonging to the spiritual Israel be saved.” How forced and how feeble these explanations are, is at once perceived. The judicious Melancthon confesses properly, by his silence, that he feels it.

καὶ Ἰσραὴλ, which even Augustine, ep. 149, ad Paulinum, and Theodoret explain of the spiritual Israel, cannot possibly signify that here, as is certainly the case, Gal. vi. 16 [Rom. ix. 6], inasmuch as the word Ἰσραὴλ always signified the Jews, in contrast with the Gentiles, and even here stands opposite κλήσιμα τῶν Ἰερων. Moreover Christians, who had received grace, could never be directly called δὲ Ἰσραὴλ, without some descriptive predicate, such as πιεναρτεῖς or the like. The ἄρχεις or is contrary to the *usus loquendi*, taken in the sense *as long as*, or even *so that*. (After the Hebrew וְ, indeed the former meaning of ἄρχεις would not be impossible. There are, however, no examples of it in the New Testament, and it is even but rarely that וְ has this meaning in the Old.) In fine, were the exposition we have alluded to correct, the Apostle would but repeat what is already implied in ver. 11, and—not to take into account that we do not expect such a thing—the grave introduction would then appear very strange, and the Apostle's declaration, that he meant to disclose to his readers a μυστήριον. Another forced exposition is that to be found in Grotius, Limborch and Wetstein. They take the words κλήσιμα and καὶ in the more lax sense of a *considerable number*, and conceive that they were fulfilled at the destruction of Jerusalem, inasmuch as then, after a multitude of Gentiles had confessed themselves Christians, a very considerable

28, 34, is a kindred passage. 'Η πας' οὐδὲ διελέγεται is, in pure Greek, also a periphrasis for οὐ διελέγεται πον.

V. 28. The Apostle means further to specify in how far Israel has still to hope for mercy, and in how far it has been cast away. He accordingly shows, that God continues to hold fast his plan of making the members of the external theocracy, citizens of God's inward kingdom, and that, in this respect, Israel will still have reason to rejoice in the divine care. The Apostle sets οὐδὲ εὐαγγέλιον and οὐ εἰλογή in opposition, as two diverse points of view, from which the divine being may contemplate the nation of the Theocracy. The εἰλογή is here not absolute election to a participation in the gratia irresistibilis, as is manifest even from its opposition to εὐαγγέλιον, but election to the place of outward theocratical covenant people. This grace God had once vouchsafed to the Israelites. He accordingly kept continually in view, whether they who had paved the way for the Christian kingdom of God, would themselves, one day, enter into it. Yea, as the Apostle here intimates, God beholds with particular satisfaction, when those very persons who prepared the world for the Saviour, themselves embrace him. At the same time, however, he likewise shows, how the intentions of the divine love may be hindered by resistance on the part of man, affirming that on account of their ἀκροτία, Israel is for the present rejected. This close connection with the foregoing context does not permit us to supply a μοῦ after the εἰλογοι, as if Paul were speaking of the relation of the Israelites to himself, as above, c. ix. 2; xi. 18. In that case, too, ver. 29, which immediately follows, would not be appropriately connected. Much more ought we to supply the genitive εἰον after εἰλογοι. Moū was supplied by Theodoret, Luther, Grotius, Camerarius, Baumgarten and others.

δι θμάς is appended by Paul, in order not, by this εἰλογοι, to afford the Heathen occasion for being uplifted over the Jews. He says the same as in ver. 11. Augustine, ep. 149, ad Paulin. observes upon these words: Sicut illorum nequitia est male-uti bonis operibus ejus, sic illius sapientia bene uti malis operibus eorum.

διὰ τούς κατέργας stands, not in sense, but in form, parallel with δι θμάς. Augustine: Quia et quod patribus promissum erat, oportebat impleri. Calvin: Non quod dilectioni causam dederint, sed quoniam ab illis Dei gratia propagata fuerat ad posteros secundum pacti formam: Deus tuus et seminus tui. On account of the faithfulness with which they surrendered themselves to his directing grace, God had made a covenant with the patriarchs, which formed as it were a basis upon which the whole economy of salvation was raised. It hence could not but be God's desire, that a nation which had been favoured with so peculiarly gracious a guidance, and which sprang from such progenitors, should not merely in part, but as a whole, be admitted into his kingdom.

V. 29. In a universal axiom, the Apostle declares why that covenant of God with the Fathers still manifests its power and blessing.

If God had wholly cast off Israel, when he saw that they did not receive the Messias, this might lead to the conjecture, that he had no previous apprehension of their so doing, and must now experience the human sentiment of regret. So perfectly, however, had it been foreknown by him, that he had even proclaimed it by the prophets. Accordingly, as God nevertheless elected the Israelitish nation to be his covenant people, it follows, that even now, after the ancient members of the Theocracy have fallen into disbelief and been excluded, a particular regard still continues to be due to them, as the people who first laid the foundation of the kingdom of Christ. The axiom, delivered by the Apostle against anthropopathy, is also to be found in Heathen authors. *Χαρίσματα ται η ψλήσεις* stands per hendiadys, the *ψλήσεις* being just the gift which God has given to the Israelites. *Ψλήσεις*, as formerly the *ἰκληγή*, must not be understood of the inward vocation to Christ's kingdom by the *gratia irresistibilis*, but of their appointment as outward covenant people, which properly involved likewise an outward call to the gospel; and accordingly that was preached, in the first instance, to them.

V. 30. Here Paul sums up what he had delivered in the preceding context. The result is as follows: The Gentiles enter the kingdom of God by occasion of the unbelief of the Jews; just as the Gentiles were once unbelieving, so are now the Jews; but, like the Gentiles now, so shall the Jews one day believe. In regard to the reading, we have to observe, that Codd. A C D a. p. m. E F G, and the Greek Fathers omit *ταί*. And doubtless it appears to have been brought from ver. 31 into the text. The verb *ἀπειθεῖν*, as likewise its derivatives, has moreover, in the Hellenistic, the meaning of *ἀποστένειν*. So in the LXX.: Is. xxx. 12; Ecclesiasticus xli. 2. Phavorinus: *ἀποστένειαν ται ἀπειθεῖσαι λίγουσα*. Hesych: *ἀπειθεῖν, ἀπειθάνειν*. In the LXX. it is the translation of *不服* and *不信*, which words not unfrequently denote a *presumptuous* unbelief. In classical Greek, likewise, *ἀπειθήσεις* denotes as much as *μην πειθόμενος*, i. e. *unbelieving*. There are numerous examples of this in the New Test. The *την τοισταν* *ἀπειθείσεις* is only to be understood *ἀφορμητικώς*.

V. 31. We can imagine a double construction of *τῷ ὑμετέρῳ λίστῃ*. It might be joined to *ψτειθησαν*; the comma would then come before *ταί*, and the ground of the *ἀπειθεῖσαι* of the Jews would lie in the *τῷ διετέρῳ λίστῃ*. In this case, the jealousy of the Jews at the calling of the Gentiles would be the ground of their rejection. So Erasmus, Beausobre, Baumgarten and others. But, to leave other reasons unnoticed, the Apostle has hitherto maintained the very opposite fact, viz. that the Gentiles were not called until *after* the Jews had despised, as we read Acts xiii. 46. Besides, the *ταί ταν αὐτοι τα* would then trail very feebly behind. Luther translates, "They have not chosen to believe in the mercy which you have experienced." So likewise the Syrian; this, however, affords no meaning. And so too the Vulgate; but the *in vestram misericordiam* of it, we may with many explain *in patrem vestrum* εἰς τὸ διετέρην ὑμεῖς. The other construc-

tion is doubtless preferable, which places the comma after *πειθήσας*, and supposes that *ινα*, as is often the case, comes after certain introductory words, 1 Cor. ix. 15; 2 Cor. ii. 4; Gal. ii. 10. The words that go before are thereby more highly intonated. The dative *τῷ λόγῳ*, accordingly, does not here express the cause, but the mode of the divine mercy towards Israel.

V. 32. After having summed up, in the two previous verses, all he had said from ver. 11, Paul now infers the result. He points out what had been the real course of the divine plan of salvation in regard to the whole human race. We have first to notice, respecting the reading, that Codices D E have *τῷ πάτερι*, Codices F G, the Vulgate and the Latin fathers, *πάτερ*. Now, one certainly might suppose that the masculine had only been written as a gloss beside the neuter; but the external authorities do not preponderate, and hence it is also supposable, that *πάτερ* found its way into the margin from the kindred passage, Gal. iii. 22.

*ονυχλεῖσθαι* has here the sense of *בְּמַגֵּר בַּיּוֹם*, either *בְּ* or *בַּ*, which Ps. xxxi. 8; lxxviii. 50, is rendered by *ονυχλεῖσθαι*. Diodorus Siculus uses the word in a similar way, l. xix. c. 19; *εἰς τούτην ἀμφορίαν ονυχλεῖσθαι* *Ἀντίγονος μετεμίητο*, where we should translate *ονυχλεῖσθαι*, *overthrown*. Accordingly, in this passage, it amounts to *παρεδότας*, and denotes the relation in which God stands towards those who strive against him, whom he resigns to their contumacy, without, however, giving up their recovery. The word has the same meaning in the parallel passage, Gal. iii. 22, only that there the subject is *ἡ γῆ*, which in respect of sense, answers to *ὁ ρόπος*. There, accordingly, must *ονυχλεῖσθαι* be understood declaratorily (comp. Glassius Phil. Sacr. p. 789), "The law convicted them all of being given up to sin," just as we were wont to say, "the law condemns, visits with punishment," in place of, "declares that....." Compare Matthew xix. 6. The Greek expositions and Scholia will have *ονυχλεῖσθαι* here also understood declaratorily, equivalent to *ηλεγέται*, *ἀκέδεσται*. Pelagius: *Non vi conclusit, sed ratione conclusit, quos invenit in incredulitate.* So likewise do most modern expositors take it up. But in the present passage, *ὁ Θεός* being the subject, this view is not natural. It is better as follows; God permitted the germ of sin to be developed and become manifest in the whole species, not, however, with the intention of giving men over to their misery, but in order that, when they should have learned, by being made the prey of sin, what a terrible thing it is, he might make known to all the way of salvation." We may apply, as illustration, what Gregory of Nyssa, in his *Orat. de die Nat. Jesu Christi*, T. II. Opp. p. 773, and in *Ep. ad Theophilum adv. Appolin.* ib. p. 895, and what, in like manner, Theodoret in Græc. affect. Curat. *Sermo VI.* says, in justification of the late appearance of Christ upon the earth. 'The divine Being, they tell us, treated the human race as a patient in a fever. So long as the causes of the fever are yet active, so long as the virus has not been brought out, the physician administers no antidote. In the same

way, the mighty tree of sin was not assailed at the root, until after it had put forth all its twigs and branches. As, even after the appearing of the Saviour, a portion of Israel still resisted, God gave them over to their obstinacy, until they should be vanquished by his love, and so Israel at last be saved. Τοὺς πάντας means here all the masses of population upon the earth, as Gal. iii. 22, does τὸν πάντα also. Erasmus makes a beautiful circumlocution, expressing the connection of this saying with the exclamations that follow: Sic enim Deus ineffabilis consilio dispensat ac temperat res humanas, ut nullum sit genus hominum non obnoxium peccato, non quod ille cuiquam sit auctor peccandi, sed quod ad tempus sinat homines suo vitio prolabi, ut, agnito errore, sentiat se non suo merito, sed gratuita Dei misericordia servatos esse, ne possint insolescere. Atque interim dum hæc agit, adeo nemini malum immittit, ut etiam aliena mala sua bonitate mire vertat in bonum nostrum. Sed altius fortassis ingredimur adyutum hujus arcani, quam par est homini apud homines eloqui. Stupor aboritur contemplanti ineffabilem divini consilii rationem, et *cum explicare nequeam, exclamare libeat, O profunditatem exuberantissimam sapientiae! &c.*

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## PART IV.

### THE UNFATHOMABLE WISDOM AND LOVE OF GOD, WITH WHICH THE WHOLE ECONOMY OF SALVATION HAS BEEN CONTRIVED. v. 33—36.

V. 33. The subject of the second half of the chapter was *God's love*, first alluring Israel, which, as it would not hear was suffered to fall, then turning Israel's fall into the riches of the Gentiles, and so introducing the Heathen into God's kingdom, using that as a farther means, at the end of time, for enticing the Jews, and as a terminating point of the world's developement, incorporating that nation likewise into the great spiritual community of the invisible church. This magnitude of the divine wisdom and love, which, in such various ways, seek admission into the proud heart of man, with a view of bringing it to the knowledge of its happiness and peace, forces from the Apostle an animated exclamation. With that terminates the historical corollary of the doctrinal part of the Epistle; and a worthy conclusion it is. It is clear from the connection, that these words are merely the expression of adoring wonder at the magnitude of the *divine compassion*; and, accordingly, that they cannot be applied, as is done by Augustine and predestinarians in general, to put to silence the man who denies an *unconditional withholding of the grace of God*. The words are rather a testimony against a *decretum*

absolutum on the part of God. Chrysostom: Ἐνταῦθα διὰ τοὺς προ-  
είρους χερόντες ἀπαντελῶν, καὶ τὴν ἀνθετὴν τοῦ Θεοῦ κατανοήσας εἰκανομίαν  
τὴν ἐξ οὐκεροῦ θάρσος ἐγένετο, μέχρι τοῦ παρόντος, καὶ λογισάμενος πῶς  
ποιῶντας κάντα φάνομησε, ἐξεπλάγη καὶ ἀνεβόλησε, πιστούμενος τοὺς ἀκού-  
οντας ὅτι ἔσται, πάντως ἀπειλεῖται. οὐ γάρ ἀν διεβόλησε καὶ ἐξεπλάγη, εἰ  
μηδὲ πάντας ἤμελλεν ἰσεσθαί τούτο, καὶ ὅτι μὲν βάθος ἔστιν, οὐδὲ πόσον δὲ,  
οὐδὲ οὐδείς. Θαυμάζοντος γάρ δοτον η ἡμέτερος, οὐκ εἰδότος τὸ πᾶν. Θαυμάσας  
δὲ καὶ ἐκπλαγεὶς τὴν χρηστοτηταν, καὶ κατὰ τὸ ἐγχωροῦν αὐτῷ διὰ δύο τῶν  
ἐπιπατικῶν ὀνομάτων αὐτὴν ἀνεκήνετε, τὸν πλούτον, καὶ τὸν βάθος, καὶ  
ἐξεπλάγη, ὅτι καὶ ηθέλησε καὶ ἴσχυσε ταῦτα, καὶ διὰ τῶν  
ἰναρτίων τὰ θαυματά κατεσκεύασεν.\* In regard to the words  
used by Paul, a double construction is admissible. Σοφίας and γνώ-  
σις may, as Luther, Beza and many others have done, be considered  
as dependent upon βάθος, πλούτον, or πλούτον be made co-ordinate with  
σοφίας and γνώσιμα, and so all the three dependent upon βάθος. In the  
former case the double καὶ would need to be translated "as well as  
moreover." The substantive βάθος, would stand in the place of the  
adjective βαθύς. It militates against this exposition, however, that  
we would then have to suppose that Paul strictly discriminated the  
ideas of σοφία and γνώσις. Sometimes, it is true, he has done so, as  
we see from 1 Cor. xii. 8, where γνώσις denotes the higher theoretical  
knowledge of religion, σοφία practical wisdom, as Eph. v. 15. But  
such a distinction could not well be made here with respect to the  
divine knowledge. It is hence more advisable to consider σοφία and  
γνώσις to be in this, what they are at other passages, e. g. Col. ii. 3,  
equivalent. We would not then need to refer πλούτον, so explicitly  
as is done by Grotius, to the *love* of God, but to the fulness of the  
divine life in general, as πλούτος Χριστοῦ, Eph. iii. 8. In pure Greek  
the phrase πλούτος βαθὺς, (Ælian, Var. Hist. l. iii. c. 18,) and the  
adjective βαθύπλουτος are common. In regard to wisdom the phrases  
κρύψιμοι ταῦτα πράττειν and πεπειραμένοι ταῦτα, "depths of wisdom, and secrets  
deep and hidden," occur in the book Sohar.

\* τὰ κρύψιμα had best be taken in the sense "dispensations, οἰκονο-  
μία." So, likewise, בְּמִזְמָרָה, Ps. xix. 9; xxxvi. 6. In the latter  
passage from the Psalms, it is said, that the dispensations of God  
are as difficult to explore as the abyss of the sea. In this case it is

\* Here, going back to former times, and contemplating the divine economy  
from the beginning, yea, from the time the world was made, until now, and  
reflecting with himself how variously God had administered all things, he is  
struck with astonishment, and utters an exclamation designed to persuade  
his hearers, that what he said will assuredly take place. For he would not  
have uttered his exclamation, or been astonished, had not the thing been cer-  
tain to take place. And that it was a depth he was aware, but how great a  
one he knew not. For the language is of a person amazed, and who does not  
know all. But amazed and struck at the goodness, he announced it to the  
best of his ability, by the two forcible words, riches and depth. *What sur-  
prised him was, that God should have had the will and the power to do these things,  
and effected contraries by contraries.*

quite synonymous with the *δόξα*, *δόξα*, which has the same signification in Hebrew, and which here, in the Apostle's animation, is placed on a parallel as counterpart to *χειράριτη*. The adjectives *ἀνέξι-γνώστος* and *ἀνέξιχνίαστος*, denote that man is not able to judge of God's wisdom by his own. As the etymology of *ἀνέξιχνίαστος* declares, there are no foot-marks to guide us into that mysterious deep. All we know is only what, to us undiscoverable, he himself, of his unspeakable compassion, has been pleased to disclose from out his mysterious concealment. And yet how rich is this! A compassion that extends to all! A term to the developement of the corrupt species at which his redeemed shall see him as he is, and God shall be all in all.

V. 34. We find a declaration in unison with this at Is. xl. 13, 14, where, in the LXX., it is said: *Τις λύων τοὺς Κυρίους; καὶ τις αὐτοῦ σύρβουλος ἴγνεται, δε συμβεβηκεὶ αὐτος.* St. Paul likewise quotes it at 1 Cor. ii. 16. The meaning which, in the present instance, he attaches to it, is as follows: From below, out of our misery, no path leads upwards to God. He being all-sufficient in himself, must descend, if man is to know him. Consonant also are the beautiful words of Sophocles, (Fragm. No. vii. ed. Bothe aus Stobæus.)

'Αλλ' οὐ γὰρ ἀτὰ θεῖα κρυπτήτων θεῖων  
Μάθεις ἀν, οὐδὲ οἱ πάτερες ἴνεξιλόθεις σπουδῶν.

Similar, likewise, is the fine saying of a Persian in Dschami's Spring Garden: "The face of the beloved (of God,) is covered with a veil. Except he himself remove it off, nothing can tear it from him." Parallels to the texts from Paul and Isaiah are to be found, Wisdom ix. 17; Ecclesiasticus xviii. 2—5.

V. 35. This sentence stands in Hebrew, Job xli. 11. In the LXX., however, a totally different sense of the original words is expressed. The Apostle means to teach, by the expression, that not merely can no mortal fathom the depths of divine wisdom and love, but that all which we thence receive is nothing but *grace*. Chrysostom: *δὲ λέγει τοιούτοις ἐστιν, ὅτι οὐτια σοφός, ἀν, οὐδὲ πατερ' ἐτέρου σοφός ἐστιν, ἀλλ' αὐτοῖς ἐστιν ἡ πηγὴ τῶν ἀγαθῶν\** καὶ τοαύτα ἐγγασάμενος, καὶ χαρισάμενος ἡμῖν, οὐ πατερ' ἐτέρου δανεισάμενας ταῦτα ἔδωκεν, ἀλλ' αὐτοῖς ἀναθινύσας, οὐδὲ ἀμοιβὴν ὀφείλων τινί, ὡς πατερ' αὐτοῖς εἰληφθώς τι, ἀλλ' αὐτὸς κατέρχων δι τῶν ἐνεργειῶν. τούτο γάρ μάλιστά ἐστι πλούτον, τὸ καὶ ὑπερχεισθανεῖ, καὶ μηδ διεσθανεῖτον.

We cannot ask, *what* has he given me? He has conferred upon us *every thing*. And when from this point of view we contemplate all

\* What he says is, that respecting this wisdom of his, he does not derive it from another, but is himself the fountain of good. And as to his doing for, and bestowing upon us great things, he did not borrow them from another, but drew them from his own resources. Nor does he owe a return to any one, as if he had received aught from him, but is himself always the originator of his blessings. For this is the characteristic of true riches—to abound and have no need of another.

his dealings and dispensations, we do not merely reverence, we adore in the dust, his wisdom and his love. It is into such a feeling of adoring self-abasement and humility, that the reader sinks at the conclusion of this epistle, after having had brought before him, by the Apostle, all the great and unspeakable things which God has done for the sinful race.

V. 36. Paul had delineated the indescribable wisdom, and boundless love of God, and then affirmed, that in no way whatsoever, not even so far as regards any part of the manifestations of these attributes, could the creature advance a claim; but that in every degree in which they are exercised towards the creature, it is pure grace. In what worthier manner then could the Apostle conclude than by this epiphonema, in which he, as it were, lays down the reason for the plenitude of the divine attributes being so exceeding great, and why all that man receives from them is nothing else but grace. Many expositors suppose no difference between the particles *ἐξ*, *δι* and *εἰς*: *ἐξ* and *εἰς*, however, stand manifestly opposed to each other, and *δι* naturally shows itself to be mediatory betwixt them. At 1 Cor. viii. 6, *ἐξ* *οὐ* and *εἰς* *οὐ* stand opposed in a similar relation, and *δι* *οὐ* beside them. At Col. i. 16, it is said of Christ: *τὰ πάντα διὰ ὃν* *καὶ εἰς ἄλλον ἐκτοπεῖ*, and afterwards: *καὶ τὸ πάντα ἐν ἀντῷ συνεστηκε.* The meaning of these words accordingly is: *God is the basis of all that exists, for from him all took its rise. God is the means of all that exists, for he directs all that exists to its destination. God is the end of all that exists, for in him alone all the creatures rest.* It was from God that man derived his being; to God must he return if he would truly be. Through God must he be led to God. And thus God's mercy is the beginning, the middle, and the end!

## CHAPTER TWELFTH.

### SHORTER GLOSSES UPON THE ADMONITORY PART OF THE EPISTLE.

#### ARGUMENT.

Exhortation to heavenly-mindedness—against over-estimating the gifts conferred upon us—to faithfulness in the application of them,—to the exhibition of Christian dispositions, in a variety of occasions.

V. 1. The Apostle connects his exhortations to a truly Christian walk, with the foregoing doctrinal part, by the particle *οὐ*, just as if he presupposed that, by the contemplation of the grand display of divine grace, which had hitherto been described, the minds of his readers would be softened, and prepared for all good works. The διὰ τῶν οἰκτικῶν τοῦ Θεοῦ, relates also to the previous delineation of the divine mercy, as revealed in the work of salvation. In the New Testament, διὰ is used in all admonitions and adjurations, with the genitive (Rom. xv. 30. 1 Cor. i. 10. 2 Cor. x. 1), this use emanating from the local signification of διὰ, and διὰ standing in the sense, as it were, of *in presence*. The plural οἰκτικῶν accords with the Hebrew **דִּבְרָה**.

*παριστάνειν διοίαν*, is, in profane authors, the technical expression for the oblation of the sacrifice. In Latin, *sistere* is the word. The Apostle says, τὰ σώματα ὑμῶν, because this was more suited to the comparison. *Ἄγιος*, here applied to the sacrifice, corresponds with the Hebrew **שְׁמָר**, and means being free from any of the defects which God forbids in what was offered to him. *Ἐνάρεστος*, is then a sort of exegesis to it, and *ζῶσα* denotes the point of difference betwixt the sacrifices in question, and those of the Old Testament.

τὴν λογικὴν λατεῖνην τεττα. is apposition to the whole previous sentence, and so must be resolved into ὅπερ Ἰστει ἡ λογικὴ τεττα. The λογικὴ, however, is variously interpreted. Basil, Gregory Naz., Theophylact and others: δέσμη μηδενὸς ἀλογον πάσδος ἐν ἡμῖν χρεοσθ. ἀλλὰ ὁ λόγος τὰ κάνει διοίαν. Origen, Bengel: Rationabiliter offerenda. Theodoret says, that it stands in opposition to the irrational animals. But here too, it will be most correct to suppose a comparison with the Old Testament victims, such as was previously involved in ζῶσα. Precisely in the same way, in the Testam. XII. Patr. p. 547: προσ-

φέρουσι (οἱ ἄγγελοι) πνεύμα δοκιμὴν εἰδωδίας λογικῆν καὶ δοκιμαστον προσφοράν. It is not therefore opposed to the φυχικός but to the σαρκικός. A similar comparison of the New Testament inward theocracy with the outward theocracy of the Old Testament, is to be found in 1 Peter ii. 5.

V. 2. The Codices A D E F G, and many Cod. Minusc. read συσχηματίζεσθαι and μεταμορφώσθαι in the infinitive, which, both as respects outward authority, as well as because it is the more unusual and difficult form, is to be held as the correct reading. In that case, indeed, the infinitive stands in place of the imperative, as occasionally occurs among the classics, especially in poetry, and frequently in Hebrew, and in the New Testament, in the following passages, Rom. xii. 15. Luke ix. 3. 2 Cor. ix. 10. The expression *αἰών οὐτος* is to be explained from the Judaical doctrines which designated the period prior to the appearing of the Messiah, *τότε οὗτού*, in opposition to the *εἰπον οὗτού*, *αἰών μίλλων*, that is the Messias' age. With the appearing of Christ upon the earth, the Messias' reign, a new era in the world's history has begun. The kingdom of God, which, properly speaking, and in its completed form, will be set up beyond the grave, already exists. In this view, the Apostle admonishes those who belong to it, to walk upon earth, but yet to live in heaven (Col. iii. 1—3.) The Christian ought not to have a like *σχῆμα* (manner or form of being) with those who as yet are not incorporated into this invisible church, 1 Pet. i. 14.

τὴν ἀνακατεύσεται τοῦ τοδικὸς ὑμῶν. *Nous* is here *the disposition*, Col. ii. 18. The purpose of this *ἀνακατεύσεται* lies in the *εἰς τὸ δοκιμάζειν*. The Apostle considers it as a peculiar operation of the Christian faith, that believers are seriously concerned to prove in every thing what is the will of God (Eph. v. 10); whereas man, in his natural state, looks more to the point of how he may please men. The words *ἄγαδον καὶ σώματον καὶ τέλεον* were by the Syrian, the Vulgate, Theophylact, Ecumenius, and most others, conjoined as adjectives with *θέλημα*, a silent contrast being supposed with the will of God in the Old Testament, which was not altogether acceptable. Such a contrast would be much out of place; but even in other respects, the number of the adjectives makes the sentence trail, and *σώματος* does not well suit as a predicate to *θέλημα τοῦ Θεοῦ*. Hence, even Erasmus and Bucer, in their day, co-ordinate these adjectives as substantives to *θέλημα*. Comp. Eph. v. 10; Phil. iv. 8. To *σώματος* we have to supply *τῷ Θεῷ*, which is oft conjoined with it. See above, ver. 1; likewise 2 Cor. v. 9; Col. iii. 20.

V. 3. The γάρ indicates that the Apostle means to corroborate a special admonition by the more general one which preceded. The intellectual nature of man reveals itself in a variety of gifts, which, when he is brought under the influence of the Christian spirit, are purified and exalted, and oftentimes receive a new direction. In the early churches, the Apostles conferred the various ecclesiastical offices according to the diverse purified, nay possibly enlarged na-

tural gifts of the individual. When the new life principle of Christ's spirit began to be operative upon the earth, there were also found, however, persons in whom talents were awakened, previously unexampled, and in whom the spirit of God wrought manifestations, not falling beneath the judgment of the human understanding, 1 Cor. xii. Even such gifts as these, the individuals to whom they were vouchsafed were to regard as pure gifts of grace, and to employ for the benefit of the church. But it soon happened, that one man set about comparing his peculiar gift—suppose it to have been either some purified natural talent, or one wholly preternatural—with that which had been imparted to another, and according to this rule, to esteem himself superior. Against such conduct as this, the Apostle gives a fine warning at 1 Cor. xii. 4—7. He urges them to reflect, that the spirit of God in all is but one, variously manifesting itself in a variety of vessels. He makes use of the very apposite similitude of the human body. Just like it, the spiritual body of the church of Christ constitutes an organic whole, in which not even the most inconsiderable member can be wanted, without destroying its entireness. In this passage before us, also, while he warns against the mistake in question, Paul applies the same likeness, and exhorts every man, in the particular station to which, in consequence of his spiritual gift, he has been appointed, to seek to be all that his appointment requires, 1 Pet. iv. 10.

By *χάρις*, he means the grace of having been invested with the apostolical office. Rom. i. 5; xv. 15.

*πεπειρατηθεὶς τῷ δόγματι τοῦ θεοῦ* is doubtless somewhat more than mere circumlocution. As Erasmus observes, its drift is, that no one, on account of his rank and nation, &c., is justified in excepting himself from this exhortation of the Apostle. *Φέρειν τις τὸ σωφροσύνην*, in place of *σωφρόνεις*, *φέρειν*, “to have such sentiments as beget modesty,” 1 Tim. ii. 9: *μετὰ αἰδοῦς καὶ σωφροσύνης*. The *πίστης*, as shown by the context, is here put for the *χαρισματα*, and so, properly speaking, is *causa pro effectu*. Faith in an unseen Christ brings man into connection with a world unseen, in which he moves without distinctly apprehending it; and, in proportion as he learns to look with faith to that world, the more is the measure of his spiritual powers elevated. When Paul, however, admonishes every man to estimate himself according to the measure of the faith vouchsafed to him, he means not to say, that the higher that is, so much the more highly are we to think of ourselves. What he wants is, that *none should compare himself with another*, but that every man, having made himself acquainted with his particular gift, should look to nothing farther than its application in such a way as to please God. Gal. vi. 4.

V. 4. *προσάρτησις*, *function*, as at Ecclesiasticus ix. 10. Ambrose: officia:

V. 5. Doubtless, this exalted union, this co-operation in love towards one great end, ought to manifest itself in the outward church, which is intended to image forth the inward church; and it is an ob-

ject, with a view to which an enlightened and really Christian ecclesiastical government ought to act. It is, however, actually to be found among the *true* members of the visible church, in the invisible kingdom of believers. The *τὸν Χριστὸν* denotes the spiritual life-principle by which the whole is upheld. This highly descriptive comparison of the relation of the bodily organization as a whole, and of the several members to each other, is applied by Antoninus, k. 7, c. 13, to the universal body of beings gifted with reason, which certainly ought, according to the design of their creation, to form such a union, and are only hindered from doing so by sin: Ολόν ἡστεν ἐν ἡρμηνείος τὰ μέλα τοῦ σώματος, τούτον ἔχει τὸν λόγον ἐν διεστῶσι τὰ λογικά, περὶ μίαν τινὰ συνεργίαν παρεστησομένα.<sup>\*</sup>

ὁ δὲ καθ' εἰς is, as Lucian expressly observes, a solecism in place of καθ' ἐν πάντες, altogether. The same solecism is to be found 3 Maccab. v. 34. So likewise εἰς καθ' εἰς John viii. 9; Mark xiv. 19; and ἀνὰ εἰς Rev. xxi. 21.

V. 6. This sentence with *ἴσορτες* is joined merely as appendage to the foregoing, inasmuch as, whatever may be the unity, variety must also be manifested. In this way, the *εἰτε προφητείαν* is still to be connected with the *ἴσορτες*; by the *κατὰ τὴν ἀναλογίαν τῆς πίστεως*, however, Paul departs out of the province of description into that of admonition. For were we not to suppose so, even with reference to the *τὴν διάκονην, τὴν διδασκαλίαν, τὴν παρακλήσιν*, it not being inconceivable that Paul, in these words, does no more than *describe* wherein the diversity of operation consists, still we would require to give up that view, in consideration of the *κατὰ τὴν ἀναλογίαν τῆς πίστεως, τὴν ἀπλότητην, τὴν σπουδὴν, τὴν ἀλαζόνητην*. That he has dropped the construction, admits so much the less of doubt, seeing that, in vers. 11, 12, 13, we have participles, at ver. 14 imperatives and infinitives, and at ver. 16 participles again. Accordingly, to each of the several offices mentioned, we must supply the corresponding verba, which signify the discharge of them. A like ellipsis is to be found 1 Pet. iv. 11. Very similar, also, are the following examples in Arrian's Epictetus, Dissert. l. iv. c. 4. § 34: 'Αγον δὲ μ' ὡς Ζεὺς καὶ σύ γ' ή Πεπωμένη. Θεῖτε' εἰς 'Ρώμην; εἰς 'Ρώμην; εἰς Γνωρά; εἰς Γνωρά; εἰς 'Αθήνας; εἰς 'Αθήνας. And l. iii. c. 23, § 5: ή μὲν εἰς ἔστι κοινὴ διαρροὴ, ή δ' ἴδια. . . . ή δ' ἴδια πέδη τὸ ἐπιτήδευμα ἐκάστοτε καὶ τὴν προαιτεσσι. ὁ πιθαρόδος ὡς πιθαρόδος' δ' τέκτων ὡς τέκτων' ὁ φιλόσοφος; ὡς φιλόσοφος.

εἰτε προφητείαν. Before explaining this word, we shall notice generally the several Christian functions that occur in the sequel. On this subject, expositors have taken various views. Some consider each of the functions as a private business belonging to individuals among the Christians. So Chrysostom, Cœmenius and Limborch. Others as a public charge. So Calvin, Bucer, Grotius, Mosheim.

\* Just as the members of the body are in things united, the same design have beings rational as separate, having been formed to co-operate towards one end.

The first supposition might be admitted with respect to *προφήτης*, inasmuch as that was not a standing office, doubtless also with respect to *προστάτης* in ver. 8, but in regard to *διάκονος* and *διδάσκων*, the *usus loquendi* speaks otherwise. There is something also which might be said in favour of the other view, seeing that ver. 7 manifestly specifies public offices, and yet no notice is taken of a transition from these two offices of a private kind. In like manner the *προστάτης*, in the middle of ver. 8, appears again to be a public office. There is a difficulty which at once presents itself on this view of the passage; it is, that in the infancy of the church, the *παρακαλῶν* was not different from the *διδάσκαλος*, nor the *μεταδιδόν* and *ἱλεῶν* from the *διάκονος*. Several of the expositors we have named, however, skilfully extricate themselves from this difficulty, by supposing *διδάσκαλοι* and *παρακαλησι* to be the two functions of the *προφήτης*, and *μεταδιδονται*, *προστάται* and *ἱλεῖν* the special business of the *διάκονος*, so that Paul properly speaks only of the office of *προφήτεια* and *διακονία*, including under them those more particular duties, which were again distributed among the various *προφήταις* and *διακόνοις*. So Beza, Brais, Koppe and others. But the *διδάσκαλος* was certainly different from the *προφήτης*, as we shall afterwards see, the *διάκονος* cannot be called *προστάτης*, and in general such a subordination of the clauses is not, even in the most distant way, intimated by the structure of the whole. It is very difficult to regard *μεταδιδόν* and *ἱλεῶν* as particular offices. We hence decide in favour of their exposition, who consider that, without any precise discrimination, Paul here speaks partly of the public, partly of the private functions of Christians, taking into account, as is requisite, that in those days the latter were not by any means so distinctly sundered from the functions of a public character (which is shown by the *προφήται*), and on the other hand, that even the public functions were not public, in our sense of the word (of this the deaconesses and even the presbyters are instances). Which is likewise the view of Origen, Theodoret, Ambrose and others.

Let us now consider the office of the *προφήτης*. In the New Testament the word corresponds, in respect, both of the sense and of the *usus loquendi*, with the Hebrew *נָבָע*. Both terms denote a conscious utterance and exposition of divine inspirations. *נָבָע* is equivalent to *ἐπηγγεῖται* in Ex. vii. 1. In the case of the Greek oracles, *προφῆται* means the deliberate expounders of the deliverances of the *μάντις*, who was not self-possessed. The office of the *προφῆται* in the Christian churches was similar to that among the Hebrews. They taught, roused and reproved believers, besides disclosing futurity. They are distinguished, however, from the *διδάσκαλος*, not merely by their declaring the future, but partly by the fact, that their vocation was confined to moments of particular excitement, and partly that they addressed more the heart than the understanding.

κατὰ τὴν ἀναλογίαν τῆς πίστεως. In the classics, Josephus and Philo, *ἀναλογία* means *agreement*; and hence Hesychius expounds

correctly: *κατὰ μέρεα η κανόνα*, or as it was said at ver. 3, *κατὰ μέρεα πίστεως*. If then the Apostle intends that the *περιφητία* should stand in a just relation to the *πίστις*, it is necessary to determine what the *πίστις* here is. *Πίστις* denotes the believing faculty of man, over which the inspired discourse ought not in enthusiastic intoxication to soar. Compare the serious admonition, Jer. xxiii. 28. While the heathen *μάντεις* was wildly borne away by the impulse, in which human passion commingled with the higher element, the Christian prophet was enabled, by his enlightenment, to retain a consciousness of whether he was speaking from his own or divine instigation. So Chrysostom, Theodoret, *Œcumenus*, Pelagius, Calvin and many more. Others, however, have understood *πίστις*, objectively, of the Christian doctrine from which the *περιφητία* was not to deviate. So first Thos. Aquinas, and following him Salmeron, Cocceius, Piscator and Calov. In this sense is the phrase *analogia fidei* used in dogmatical theology. In the passage before us, however, this interpretation is opposed by the fact, that in his inmost heart, and according to the degree of faith which belonged to him, the *περιφήτης* was moved by God to bring forth what was new. (Neander, Kirchen Gesch. I. 1, s. 279): "The divine operation in the prophets manifested itself as something creative." Moreover, although the Christian prophets did not fall into a state of heathenish *μανία*, they still fell into one of *ἐπιστραστοῦ*, in which the cool judgment is not available, although, in regard to one point, the Apostles taught something different.

V. 7. In the early church, the *διάκονος* was the person to whom the charge of externals was committed, such as cleaning the place of worship, the care of the indigent and the sick, Acts vi. 1. In the synagogue this office-bearer was called *ἱππι*. Such a person stood exposed to the dangers of striving after the teacher's office. To the *τὴν διακονίαν* we must here supply *μετέω* or *ἰστέω*. (Compare the use of *εἶναι τὸν τεττάρα*, 1 Tim. iv. 15.) *Διδασκαλία* was the regular business of instruction, that in which the understanding alone had part.

V. 8. With the word *παρακαλῶν*, the Apostle enters the domain of such spiritual gifts as were not employed in distinct offices. *Παρακαλεῖν* has the double meaning, to *admonish* or *to encourage, comfort*. The first would be here the most suitable. Thus *λόγος παρακαλεσμούς*, Acts xiii. 15. Justin, M. (Apol. i. c. 67,) says, that after the reading of the Bible, the *περισσεύς* spoke a word of *νοοθεσία* and *πεζόντησις*. Grabe, in place of *πεζόντησις* reads *παράκλησις*.

ὁ μεταδούς ἐν ἀπλότητι, i. e. without any side or by-views, but from the single regard that he who solicits alms is really in want of them. Paul here calls for the putting away of all showing off of self. Compare 2 Cor. ix. 18, and Jas. i. 5. 'Απλούς has certainly also the meaning *abundant, generous*, (the citations from the classics and Josephus, by Kypke and Krebs, upon these texts are decisive): Here, however, the usual meaning is the more suitable. That *μεταδούς* was the official name of the treasurer (κόμι), who distributed the contribu-

tions of others, is no less difficult to believe than that ιερῶν was he who had the oversight of the poor, (at a later period parabolanus.)

δικοντάμενος ἐν σκούδῃ. Standing, as it here does, among the private functions of Christians, this word might certainly be apprehended, generally, as "the person elected to oversee any affair whatsoever." The expression, however, is rather to be taken up officially. Paul applies it to the bishop or presbyter, Justyn Martyr also calls the presbyter πρεσβύτερος τῶν ἀδελφῶν, (Apol. i. c. 67). 1 Cor. xii. 28, the χριστινῆς is reckoned among the gifts of grace. The πρεσβύτεροι, in fact, were divided into the διδάσκορες and χριστινῶτες, according to their various gifts. The latter office is the one here meant. Εν ιατρότητι, compare 2 Cor. ix. 7. Paul wages hostility to the opus operatum, as when the monks used often, through constraint of the law, to attend to the sick. The true Christian ought to feel it to be a pleasure to minister to the sufferer.

V. 9. Here the admonitions become of a still more general character. The mutual affection of Christian brethren for each other ought not to consist merely in outward semblance, but to emanate from the heart, 2 Cor. vi. 1 Pet. i. 22. Following after the mention of the ἀγάπη, and as verse 10 resumes the subject of φιλαδελφία, πονηρὸν would seem not to stand in the general sense, but to denote a *malicious, inimical* disposition, and ἀγαθὸν in contrast, an *affectionate disposition*. In profane authors, likewise, πονηρὸς signifies *malicious, ἀγαθὸς, benevolent*.

V. 10. Φιλόστρογονοί, cherishing such tender affections as the nearest relatives do for each other. Εἰς ἀλλήλους. Chrysostom: Μή μίνε φιλεῖσας πας ἔτισον, ἀλλ' αὐτὸς ἐπικεῆδε τούτῳ καὶ κατέχουν. οὐτω γάρ της ἔχειν φιλίας μισθὸν κατεκώσῃ.\*

πονηρόνεμον. Προτιμέσθω, means to go before, to give an example. 2 Macc. iv. 40. The dative in τιμῇ means in honour. Chrysostom: οὐδὲν οὐτω φίλονς ποιεῖ ὡς τὸ σκουδάζειν τὴν τιμὴν οὐχὶ τὸν κλήσον.† So too the Syriac and Vulgate. Others, as Theodore and Pelagius, take προτιμέσθω in the sense to prefer, to reckon superior. We should then have to compare Phil. ii. 3. This meaning, however, is not consonant with the usus loquendi.

V. 11. Chrysostom refers the zeal here spoken of to what has preceded: Καὶ γάρ εἰσι πολλαὶ κατὰ διάνοιαν φιλοῦντες καὶ οὐκ δειγούσσες καὶ γένα. διὰ τοῦτο πάντοθεν οἰκοδομεῖ τὴν ἀγάπην.‡ It will scarcely do, however, to connect this admonition with the former. Σκουδῇ means the disposition of zeal for the kingdom of God, in which the Christian ought to be indefatigable. Paul raises still higher this demand, by requiring a fervent spirit. The verb ζέω is

\* Wait not until thou art loved by another, but make advances and begin. For thus shalt thou reap the reward of his friendship.

† Nothing tends so much to make friends, as endeavouring to overcome one's neighbour in doing him honour.

‡ There are many indeed, who love in the heart, but who do not stretch forth the hand; wherefore he promotes love on every side.

used of the emotions, compare Acts xviii. 28. It is doubtful whether  $\tau\phi\pi\nu\nu\mu\alpha\tau\epsilon$  is to be referred to the Holy Spirit, or to that of man. The former reference is adopted by Theodoret, Chrysostom, Theophylact, Calvin and many others, and in that case we might compare 1 Thess. v. 19. Calvin: *Caro torpet, stimulis opus habet, solus autem est spiritus servor, qui nostram pigritudinem corrigit. Quanquam Dei donum est, haec tamen partes injunguntur fidelibus, ut tempore excusso, flammam divinitus accensam concipient, sicuti ut plurimum contingit, spiritus impulsu nostra incuria suffocari et extingui.*

$\tau\phi\kappa\nu\zeta\varphi\delta\nu\nu\epsilon\nu\tau\epsilon\tau\epsilon$ . The reading  $\tau\phi\kappa\nu\zeta\varphi$  has most external authority in its favour. The only objection would be, that being the more common, it had been substituted in the place of that which is less so,  $\kappa\nu\zeta\varphi$ . It may likewise, however, be said, that some one had wished to annex a limitation, or, perhaps also an extension to the  $\pi\nu\nu\mu\alpha\tau\epsilon\zeta\epsilon\tau\epsilon\tau\epsilon$ , or again the abbreviated form of  $\kappa\nu\zeta\varphi$  might have been read incorrectly, and in this way the expression by  $\kappa\nu\zeta\varphi\delta\nu\nu\epsilon\nu\tau\epsilon\tau\epsilon$  might have been changed into a locus communis. The internal evidences for the two readings are at a par. If  $\kappa\nu\zeta\varphi$  be the word, the sentence may relate to what goes before, and the meaning be "improve every opportunity." But in this sense  $\delta\nu\nu\epsilon\nu\tau\epsilon\tau\epsilon\kappa\nu\zeta\varphi$  is unusual, or it may—which is then the best supposition—prepare for the sequel.  $\kappa\nu\zeta\varphi\delta\nu\nu\epsilon\nu\tau\epsilon\tau\epsilon$  might also limit  $\zeta\epsilon\tau\epsilon\tau\epsilon\tau\phi\pi\nu\nu\mu\alpha\tau\epsilon$ , but in this passage, that would be weak, although elsewhere Paul gives such a counsel, Eph. v. 16. At any rate, it has the signification in which  $\delta\nu\nu\epsilon\nu\tau\epsilon\tau\epsilon\kappa\nu\zeta\varphi$  usually appears, Polyb. Hist. 28. 6, 7. If  $\kappa\nu\zeta\varphi$  be the word, it may serve to intone more definitely the object, to which the  $\pi\nu\nu\mu\alpha$  and the  $\pi\nu\nu\mu\alpha\zeta\epsilon\tau\epsilon$  refer. Seeing then that the external evidence *in favour* of  $\kappa\nu\zeta\varphi$  preponderates, and that there is no internal evidence against it, we adopt that as the reading. The Apostle in his warmth frequently expresses in several divided sentences, what he might have said by one.

V. 12. Deportment of the Christian under calamity. Rejoicing in the prospect of the help of the Lord; perseverance through the might of the Lord, an always invincible weapon; prayer incessant. With the previous verse there may be the unexpressed connection of ideas; wherever the work of the Lord is zealously performed, there the  $\pi\nu\nu\mu\alpha$  does not fail.

V. 13. "Ye are the members of the spiritual theocracy, being persons devoted to God. *Kou\nu\nu\epsilon\omega to communicate*, with the dative of the thing or person to whom one communicates. *Φιλοξενία*. By this fine virtue of the early Christians, their fellowship as brethren was promoted in a very high degree. The Apostle esteemed it so highly, that he enjoined it as a condition of their office, upon the ministers of the church. 1 Tim. v. 10. Tit. i. 8.

V. 14. Conduct of Christians towards those that are without. Compare the commandment of the Lord, Matt. v. 44, Chrysostom:  $\delta\alpha\delta\alpha\pi\nu\nu\mu\alpha\epsilon\nu\tau\epsilon\tau\epsilon\pi\nu\nu\mu\alpha\zeta\epsilon\tau\epsilon\tau\epsilon$ .

ἐλάττων, καὶ δεῖνος ἀποστήσεται διάκων, καὶ ὁ Θεὸς δοξασθήσεται καὶ ἡ διδασκαλία, καὶ τῷ πεπλανημένῳ γενήσεται πρὸς εὐσέβειαν ἡ σῆ φιλοσοφία.\*

V. 15. Infinitives in place of imperatives. See observations on v. 2. Chrysostom: "One might think it was no difficult task to rejoice with others. But it is harder than to weep with them. For that is done even by the natural man when he beholds a friend in distress. There is need of grace, however, to enable us, not merely to abstain from envying, but even with all our hearts to rejoice at the good fortune of a friend." Yes, doubtless, and it also requires spiritual affection of a loftier sort to accommodate in general the fluctuation of our sentiments to the state of our Christian brother. A permanent and genuine tenderness of feeling, can only be founded upon a high degree of love.

V. 16. Origen, Theodoret, Chrysostom, Ambrose: "Let each put himself in another's place, in order to conceive what his feelings would be." In this way, the meaning would be the same as at v. 15. (Ecumenius, Erasmus and others: "Think of others as well as of yourselves." This interpretation has to recommend it, that the sentence would then be closely connected with the sequel. But, to say nothing of the objections to these two interpretations, the *usus loquendi* goes to prove that the *τὸν αὐτὸν φεοτεῖς* means *to be of one mind*, 2 Cor. xiii. 11. Phil. ii. 2. Rom. xv. 5, which is equivalent to the *τὸν ἐν φεοτεῖς* in Phil. ii. 2. In place of *εἰς ἀλλήλους*, there usually stands *τοις ἀλλήλοις*, Mark ix. 50. John xiii. 35. Rom. xv. 5. So likewise Dion. Halic. Antiq. R. I. iv. c. 20, p. 250, ed. Huds. Even taking this explanation, the proposition is connected with the sequel, inasmuch as the greatest enemy to concord is pride.

ἄλλα τοῖς ταπεινοῖς συναπαγόμενοι. Συναπάγεσθαι των means *to be led forth, or borne away with any one.* Tropically in a bad sense, "to let one's self be carried away, (seduced) by any thing. So Gal. ii. 13. 2 Pet. iii. 17. Now *ταπεινοῖς* may be the masc. adject. and *συναπάγεσθαι* conjoined with it in its proper sense. The meaning would then be, "consent to be dragged, with the *ταπεινοῖς* (the despised Christians), before the court." So Koppe, Schleusner, Stolz. In this case, however, the contrast to the *ὑψηλὰ φεοτεῖς*, would be highly forced. Others take it in the tropical way we have specified, but in a good sense, interpreting *ταπεινοῖς* *the humble*, and thus making the meaning, "Be led by the humble to humility." So Grotius, Limborch, Chr. Schmid. As, however, the neuter *ὑψηλά* went before, many, and among others, Calvin and Beza, prefer to consider *ταπεινοῖς* as likewise neuter, and hence, retaining the same tropical meaning of *συναπάγεσθαι*, translate, "Be guided by humility." To both of these last mentioned explanations, however, there

\* Behold how many good effects flow from such conduct, both a greater reward to thyself, and less temptation, and thy persecutor will cease to persecute, and God will be glorified, and the Christian discipline, and thy wisdom shall bring back the mistaken man to piety.

is much to object. It cannot by any means be shown, that *συνάγεσθαι* in the good sense also, can mean, “to let one’s self be carried away.” Even in profane authors, it means this only in a sinister sense, for which alone the etymology of the word would speak. Supposing *ταπεινοίς* to be neuter, one would rather have expected *ταπεινοφορούμην*, to be used. Supposing it masculine, the expression would be unnatural, for natural it certainly is not, if Paul recommends the imitation of the humble, instead of the endeavour after humility. It would be more judicious to take *συνάγομαι* here, in the sense of *συμποσέομαι*, as it is explained by Hesychius; understanding it, at the same time, tropically of intercourse with any one. *Ταπεινοί* may then mean, those to whom no peculiar spiritual gifts were vouchsafed. The more gifted Christians might be blinded by the conceit of having no fellowship with such weaker brethren. It is thus that Chrysostom, Erasmus, Clarius, Zeger and others, understand the *συνάγομαι*; the *ταπεινοί* means with them poor and despised persons.

V. 17. *Μὴ γίνεσθε φρόνιμοι κτλ.* See on ch. xi. 25. He who does not willingly hear the opinions of the brethren, but in all things seeks counsel at himself, knows not the bond of perfectness, and disturbs unity. We may learn something even from the lowliest Christian.

*μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδίδοντες.* Viewing evil as the Christian does, in the aspect of its being divinely permitted, and in so far as the dispensation of God, it is easy for him to bear it with resignation. The peace which accompanies such a disposition, is more elevating than the sense of gratified revenge.

*προνούμενοι κτλ.* The passage is from Prov. iii. 4. *Προνόεσθαι*, in the active as well as the middle, signifies, like *prospicio*, *to care for any thing*. *Ἐνώπιον*, after the Hebrew *לִפְנֵי* or *נִירְאָה*, “according to the judgment.” The Christian ought, *as far as conscience permits*, so to walk that even the world shall take no offence, (1 Cor. x. 32.) What Tertullian makes the Heathen say of such Christians, is borrowed from the life: *Bonus vir Caius Seius, tantum quod Christianus!* (Tert. Apol. c. 3.)

V. 18. The Christian ought not to seek offence; neither should he, by that which does not flow from the Christian spirit, occasion offence. The Saviour, accordingly, pronounces his *μακαρισμός* upon those only who are persecuted *for his sake*.

V. 19. This admonition is connected with the previous one. For the purpose of avenging ourselves, we should not fall out with the world. We ought to leave vengeance to God. There are three ways of interpreting *τόκον διδόναι τῷ ὀργῇ*. 1. *Ὀργή* is the wrath of the adversary, and *τόκον διδόναι* means, *to go out of the way*. So Pelagius, Ambrose, Basil, Schöttgen, Ammon. In Rabbinical *כַּיְלָה* means, *to retreat, go out of the way*. 2. *Ὀργή* is one’s own wrath. *Τόκον διδόναι*, after the Latin, means *spatium dare rei, to defer*. So Bos, Surenhusius and Koppe. For this use of *τόκος*, we might compare Wisd. xii. 20. It is however most accordant with

the usus loquendi, to take *τόκον διδόναι* in the sense, *to give access, allow to operate*, in which case ὁργή applies to the wrath of God. In this sense *τόκον διδόναι* is quite common, whereas the two other significations are not demonstrable. Joseph. Archael. l. xvi. c. 11, § 6, says τῷ ἐνδονασμῷ *τόκον διδόναι*. Eph. iv. 27, we have τῷ διαβόλῳ *τόκον διδόναι*. Compare also Luke xiv. 9. Plutarch de Ira cohibenda, c. 14, has likewise, in reference to anger, the self-same phrase: δεῖ δὲ μῆτες παιζόντας αὐτῷ (τῇ ὁργῇ) διδόναι τόκον. Elsewhere, we have also χώραν διδόναι ὀδύξμοις. Anton. Comm. l. iii. c. 6. So also in Ignatius ad Philad. c. 2, of the teachers of error: οὐ τῇ ἐνότητι ὑμῶν οὐτε ἔξουσι τόκον. Even in the Rabbinical, the usus loquendi may be evinced. Berach. c. 4, it is said: מה מכם לחתלה ו, “what is the occasion to this prayer?” The Apostle’s meaning accordingly is, The Christian must patiently await what God himself will do for the protection of innocence, and the punishment of evil. The Old Testament passage is Deut. xxxii. 35.

V. 20. The Apostle raises still higher the duties of the Christian, in respect of enemies. Not merely must he abstain from vengeance, he must manifest love. The figurative saying is borrowed from Proverbs xxv. 21, 22. To feed and give drink, is an image for benefits; burning coals are the same for pain. In this sense, there occurs among the Rabbins the phrase formed after Ps. xi. 6; xviii. 9, בְּמַהְיָס נָרֵן גָּלֵל, “to give any one coals and lightning.” Thus also do we read in Consensus Hariri, Cons. v. p. 175, ed. Shult, “He bade me farewell, and left behind him in my heart, glowing coals of the Tamarisk, (which long retains the heat.)” In Arabeschah, Vita Timuri, ed. Gol. p. 126, and elsewhere, occur such phrases as “to roast and burn the heart,” expressive of giving pain. Nay, the expression, 4 Ezra xvi. 54, agrees still better with that before us: Ne neget nocens se peccasse, nam carbones ignis comburet super caput ejus, qui se in dominum Deum peccasse negaverit. In Pirke Av. ct. 2, § 10, “coals of the wise,” are equivalent to “cutting jests that give pain.” Now, the saying may be understood, to the effect, that in this manner the punishment of the wicked would be heightened. So it is understood by Chrysostom, Theodoret, Theophylact, Photius, Grotius, Cameron, Wetstein and others. But the expositors of a more ancient date connect the following verse as follows: “Doubtless a severer penalty is thereby brought upon the wicked. But this ought not to be the motive for your showing him affection. Your intention must always be, to overcome evil with good.” It will be more correct, however, to consider the coals of fire as image for that tormenting sense of shame, which, in the end, forces the adversary to supplicate forgiveness; inasmuch as no heart, however hard, can permanently resist a love so uniform, patient, and everywhere forgetting and subordinating self. This is just what is afterwards said without a figure in v. 21. In the way specified, these verses have been admirably expounded by Augustine, De doctr. Christ. l. iii. c. 16, and Jerome, ep. 120, ad Hedib. ed. Vall, (150 in the other edi-

tions, qu. 1.) In the same way is the passage understood by Pelagius, Ambrose, Erasmus, Clarius and others.

V. 21. Anger and malice constitute a state of slavery. We are overcome of evil, when we permit ourselves to be driven from the submissiveness of a heavenly frame, and plunged into these passions. But we overcome evil with good, when, by our calmness, we even make the adversary calm.

## CHAPTER THIRTEENTH.

### ARGUMENT.

**ADMONITION** to be subject to the magistracy, that being ordained of God, connected with the admonition to maintain, in general, a heavenly walk, and especially to exercise love.

V. 1. The Apostle exhorts Christians to be subject to the magistracy, to which same effect we find exhortations in Tit. iii. 1; 1 Pet. ii. 13. These were of great importance for believers, especially at that time. Recent converts being now introduced into quite a new and spiritual order of things, finding themselves placed, with respect to friends, parents, and fellow-citizens, on a different footing from before, nay, being called upon to come forward in hostile opposition to temporal relations and modes of life, might by all this, be betrayed into a haughty spirit, tending to the destruction of the ancient order of things. We remark how, in the convulsions of their time, the reformers had to obviate such errors. Moreover, the Christians of the early age, being subject to a secular magistracy, often saw themselves compelled, at the command of conscience, to resist their behests. To a certain extent this conduct gave them the semblance of a revolutionary character; and, indeed, they were represented by the heathen, as foes of the emperor and *ἀντορταροι*, (Comp. the accusations brought against them by the Jews, Acts xvii. 7.) And, partly from the causes specified, the desire of disburdening themselves of such domination, might actually be kindled in their breasts. It is to be added that the Jewish converts did introduce a rebellious spirit into the Christian churches, inasmuch as the Jews, according to Deut. xvii. 15, ambitious of having a ruler of their own nation, offered continual resistance to the Roman power, (Joseph. Archaeol. l. xvii. c. 2, § 4. Sueton. Claud. c. 25,) and produced politico-religious enthusiasts, such as Judas of Gamala. It is not, however, after outward independence and freedom that genuine Christianity strives, but after the freedom of the soul from the yoke of sin, (Comp. the beautiful words of Tertullian, in the *Apol.* c. 1: *Nihil de causa sua [religio christ.] deprecatur, quia nec de conditione miratur, scit se peregrinam in terris agere, inter extraneos facile inimicos invenire, cæterum sedes, spem, gratiam, dignitatem cælis habere.* And, although, in the breasts of potentates, true Christianity would prevent the rise of des-

potism, yet, in the Christian who finds himself once subjected to a despotic sceptre, instead of awakening resistance to evil, it will operate in making this yoke also, like many more in life, be borne *as from God*, and improved for the advancement of the good of the soul. Here, too, the *νίκα ἐν τῷ ὄγαθῷ τῷ κακῷ* applies. And if the Apostle inculcated such submission to severe heathen magistracies, much more ought it to take place under Christian magistracies of the same character.

κάνα ψυχή after the Hebrew for *exাসօς*.

ἀπεξέχων “the superior, sovereign,” Wisdom vi. 5. 1 Pet. ii. 13. οἱ ἐν ὑπεροχῇ καίμανοι, 2 Mac. iii. 11. Theodoret: ιστόν μέντοι, ὡς τὸ ἀρχεῖν καὶ ἀρχεῖσθαι τῆς τοῦ Θεοῦ περιορθείας ἐξίργησον ὁ θεῖος ἀπόστολος, οὐ τὸ τὸν δικαια ἡ τὸν δικαίαν ἀρχεῖν. οὐ γὰρ τοῦ Θεοῦ κειμονία τὸν ἀδίκων ἡ ἔξουσία, ἀλλὰ αὐτὴ ἡ τῆς ἀγερνοίας οἰκονομία. εὐμενῆς μέντοι ἡ δίδωσιν ἀρχοντας τεμῶντας τὸ δίκαιον—παιδεύσαι δι πλημμελούντας βουλόμενος, καὶ παρὰ πονηρῶν ἀρχόντων ἀρχεῖσθαι συγχωρεῖ.” Chrysostom: “Let not the Christian say: Paul! How is this? Destined as we are to reign with Christ, dost thou subject us to terrestrial kings? The Apostle explains that in doing so he but subjects them to God.” The δι merely indicates the logical opposition; the οὐσαι are the “actually existing.”

V. 2. ἑαυτοῖς κρίμα λήφονται. We have a like expression in 2 Pet. ii. 1. It intimates, as a consequence of the very order of things, that every insurrection brings along with it its due punishment. Κρίμα λήφονται is, after the Hebrew בְּנֵשׁ נָשׁ, *to suffer punishment*.

V. 3. Augustine, in his day, observes that the heathen magistracy was not of such a character as to praise the good conduct of Christians, and that hence ἑαυτοῖς must mean the martyr's crown. So, too, Pelagius, Zeger and others. But the Apostle is only speaking of the dealing of the magistracy in respect of what, even to the Christian, was sin, to wit, rebellion. Were the Christian to fall into such unchristian sins as that, his Christianity could not protect him.

V. 4. Here, too, we must keep in view the allusion principally before the mind of the Apostle, viz. to disturbers of the peace. Upon such the magistracy exercises its authority as a divine ordinance. The sword is the ensign of the potentate. We find in the Talmudists, אֲלֵלָה נָשָׁלָה, “the king who wears a sword.” Among the old Romans, the lictor carried the axe before the dictator, consul, &c. The emperors wore a dagger as type of their power over life and death (Suetonius, Galba, c. 11. Taciti Historiar. l. iii. c. 68,) which was also done by the praefecti praetorio and the highest military

\* Be it known, moreover, that the divine Apostle makes the institution of civil government depend upon the providence of God, not, however, the fact of this or that person being ruler. For the power of wicked men does not proceed from the divine choice, but the ordinance itself of government. When he is propitious he gives rulers who pay respect to justice, but when he means to correct men for their errors, he permits them to be governed by wicked rulers.

officers. Ὁγκὴ denotes metonymically the consequences of wrath; accordingly, it means *punishment*.

V. 5. The Christian is admonished from every side, to yield obedience to the magistracy; on the one, from a regard to the power of punishing committed to magistrates by God; on the other, from a regard to his own conscience, which enjoins upon him this obedience as a duty not to be omitted. In the same way ought servants, for their God's sake, to obey the command of their masters, Eph. vi. 6.

• V. 6. φόρες τελεῖτε may be either imperative or indicative. Λειτουργοὶ γὰρ τοῦτα. There is a twofold exposition of this saying. We may understand λειτουργοὶ in the narrower sense of *tax-gatherers*. In that case, the ἀντὸ τοῦτο is their office, Θεοῦ τίσιν is predicate, and Θεοῦ is equivalent to ἀπὸ Θεοῦ: "Tax-gatherers are divinely appointed, and it is for this very business that they are made." The τελεῖτε would then have to be taken as imperative. Such is the exposition of Koppe, and much may be said in its favour. It fits very well into the connection, and suggests a motive for the injunction to pay tribute. It was the more necessary, considering that the Jews had not merely in general a very low esteem for the τελώνας, on account of their peculation, but even entertained scruples about paying tribute to a heathen magistracy. (Mat. xxii. 17. Judas of Gamala, according to Josephus, Archæol. l. xviii. c. 1, taught: τὴν ἀποτιμησιν οὐδὲν ἀλλο ἡ διτειχρὺς δοντείαν ἐπιφέρειν). Besides, it is easy in this way, to explain the ἀντὸ τοῦτο. But λειτουργός, without farther addition, cannot well be equivalent to τελώνης. Besides, it certainly appears unnatural in this place to regard the Θεοῦ τίσιν as predicate, and translate: "they are appointed by God." Hence the common exposition is to be preferred, according to which λειτουργοὶ Θεοῦ is predicate of magistrates in general, they being, as it were, instruments of God to maintain justice upon the earth, the ἀντὸ τοῦτο is the λειτουργεῖν τῷ Θεῷ. Even on this view of the words, it is better to regard τελεῖτε as imperative. The exhortation was necessary, because, at that period, the crime of embezzling the tribute and taxes, prevailed over the whole Roman empire. The more striking in this respect, was the contrast of the Christians, who, although enemies of the heathen, yet manifested such integrity in regard to the tribute, that Tertullian affirms, what the Romans lost by Christians in the way of temple-dues, was compensated by their conscientiousness in paying the taxes (Tertullian, Apol. c. 42, in fine). This took place even under a *heathen magistracy*, under a *Claudius*, and a *Nero*!

V. 7. The Christian subjects himself to every human ordinance which is not hostile to that of God. This is admirably expressed by Tatian with reference to the present text, contra Græcos, c. iv. p. 246, ed. Bened.: Εἰ μὴ τοῖς τινῶν νομίμοις συγχρησθας βούλομαι, τίνος χάριν καθάπερ μιαρώτατος μεμίσκμα; προστάττει φόρους τελεῖν δ βασιλεύν; ἔτοιμος παρέχειν. δοντείων δ δεσπότης καὶ ὑπηρετείν; τὴν δοντείαν γνώσ-  
ζω. τὸν μὲν γὰρ ἄνδρα πονον ἀνθρωπίνως τεμητέον, φοβη-

τέον δὲ μόνον τὸν Θέον.\* Πάσι is not to be referred to all sorts of magistracies, as Melanthon, Grotius and others will have it, but to all sorts of men. Ὁφελή, *debt*, figuratively, *duty*. Τῷ τὸν φόρον, per attract. in place of φῷ τὸν φόρον ὁφελεῖται, τούτῳ τὸν φόρον according to Winer, τῷ τὸν φόρον αἰτοῦνται. Τέλος properly denotes the *tax* charged upon goods, φόρος and κῆπος (Matt. xvii. 25.) that upon persons and property. The words are often, however, interchanged. Φόρος and τιμή are both due to those who are set over us, τιμῇ to those who are not.

V. 8. Even the concluding words of the previous verse, had no longer any very special reference to magistrates, and now St. Paul passes over to a subject which is altogether general. He means to show that true and vital charity is the best instructress in all our duties. He connects this thought ingeniously with the preceding context, by the admonition not to leave any duty altogether unsatisfied, except that of love, which in its whole extent we never can fulfil. On these words, Augustine (Ep. 62. ad Coelest.) admirably says: Semper debo caritatem quae sola etiam reddit semper detinet debitorem. Redditur enim cum impenditur, debetur autem etiam si redditus fuerit, quia nullum erat tempus quando impendenda jam non sit, nec cum redditus amittitur, sed potius reddendo multiplicatur. Habendo enim redditus non carendo. Et cum reddi non possit nisi habeatur, nec haberi possit nisi reddatur, imo jam cum redditus ab homine, crescit in homine, et tanto major acquiritur quanto pluribus redditus.

οὐ γὰρ ἀγαπῶν κελεύει. All transgression proceeds from self-love, which consists in opposition to the love of God, for his own sake, and of our neighbour for God's. Love is the emptying of self, and the taking another in; consequently it is the total annihilation of selfishness, and, therefore, also the fulfilment of all the commandments Gal. v. 14. Mat. xxii. 39, 40. 1 Tim. i. 5. Jas. ii. 8.

V. 9. διαχεφαλαιοῦν and συγχεφαλαιοῦν mean, “to add several numbers together,” and hence, “to comprehend several things in one.”

V. 10. As πληγοῦν in the New Testament, signifies *to fulfil a command*, so does πληγωμα also signify, *accomplishment, the perfect observance*. Of the same kind are the predicates which love receives, 1 Tim. i. 5, and Jas. ii. 8. R. Akibha in like manner styled the commandment, Lev. xix. 8. כָל הַגָּרְלָה, *the great summary*. Chrysostom: Thus then shall we love one another, and thus, him who has most loved us, that is God. Among men, love is full of jealousy, and demands a return of love to itself alone. God's

\* Why is it, that because I do not please to live according to the precepts of certain men, I am hated as a most impure person? Does the king command me to pay tribute? I am ready to supply it. Does my master require me to serve and obey him? I submit and serve him. For man is to be honoured as man, but God alone is to be feared.

language, however, is: Let me strive with thee which shall love men the most. The greater thy love for them, the more dost thou thereby love me."

V. 11. The Apostle adds a weighty reason for Christians showing zeal in love. Every day brings the present temporal economy nearer to its close, at which Christ shall appear, and, therefore, the Christian ought to become proportionally more serious in his walk.

*καὶ τοῦτο*, is well expounded by Theodoret: *καὶ μάλιστα*, as in the Latin, idque. There is an entirely corresponding passage in Heb. x. 25, where, in the same way an admonition is urged by the motive of the speedy appearing of Christ: *καὶ τοσούτῳ μᾶλλον, σσφ βλέπετε ληγιζούσαν τὴν ἡμέραν.*

*εἰδίνατε*, means here, *to reflect, ponder*, as at Acts xxiii. 5.

*ῶρα* is tantamount to *καιρός*.

Sleep, the state of total torpor, and darkness of the understanding, is often used by the Apostle, (1 Thess. v. 6. 1 Cor. xv. 34. Eph. v. 14), as image of the life without Christ. This protracted night, which brooded over the globe, became dawn at Christ's appearing on the earth, and will be clearly day-light when he appears again. (In other passages, where merely the walk of Christ's church is contrasted with that of the world, it is directly said that the disciples of Christ have come from darkness into the light, Eph. v. 8, 11. 1 Pet. ii. 9. John iii. 20, 21.) We might compare the phrase taken from the Rabbins, "the ruddy dawn of the Messias," which they apply to the period of his appearing, *ירקן שׁוֹרֵךְ*, Jalkut Schimeoni, Th. ii. f. 26. Schüttgen, Horæ ii. 667. From the day when the faithful first assembled around their Messias, until the date of this Epistle, a series of years had elapsed; the full day-break, as Paul deemed, was already close at hand. We find here corroborated, what is also evident from several other passages, (Phil. iv. 5. 1 Thess. v. 6. Heb. x. 25, 37. Rev. xxii. 12), that the Apostles expected the speedy advent of the Lord. The reason of this lay, partly in the general law, that man is fond to imagine the object of his hope at hand, partly in the circumstance, that the Saviour had often delivered the admonition, to be every moment prepared for the crisis in question, (Matt. xxiv. 42; xxv. 13. Luke xxi. 34—36), and had also, according to the usus loquendi of the prophets, who speak of the judgments and blessings of God as hastening on, (Is. xlvi. 13; li. 5; lx. 22. Rev. i. 1; xxii. 6, 7, 12, 20), described the period as fast approaching, Mait. xxiv. 29.

V. 12, *ἡμέρα* does not here stand for *ἡμέρα τοῦ Κυρίου*, but is used figuratively. The meaning is: The shades of sin and of misery, which encompass us anterior to Christ's appearing, will soon cease. Already the day begins, as it were, to break, and to chase them away. We ought, therefore, to wear the kind of armour which is suitable to the light of day. At the time when Christ our Lord appears, all will be holiness and love; it becomes us then, even now, to take up such arms.

V. 13. In the day time one is ashamed to practise wantonness and open sin, (Erasmus: *Nox pudore vacat.*) The majority of expositors, accordingly, Theodoret, Pelagius and others, give as Paul's meaning: "Let us not yield ourselves any more to sin, as formerly, under the protection of night, we deemed that we might do; but let us abstain from open sins, as if we lived only in the clear day light." This meaning, however, is very feeble. We do better to take ἡμέρα figuratively, as designating the moral kingdom of light. Evidences of the licentious manners of the heathen here adverted to by Paul, are to be found in Meiners, *Ueber den Verfall der Sitten der Römer.* Contrast the noble pictures of Christian temperance in earthly enjoyment, hallowed wherever it takes place, by elevating the soul to things heavenly, through spiritual converse and hymns. See Tertullian, *Apolog.* c. 39; compare Minutius Felix, *Octav.* c. 12. § 5, 6. As the natural man only sees what, among his pleasures, Christians *want*, but does not know the new enjoyments they secretly taste, when the heathen, Cœcilius here paints their abstinence, to his eyes so mournful, and pities them for their joyless life, he adds: *Ita nec resurgitis miseri, nec interim vivitis.*

V. 14. Notwithstanding that ἐνδιεσθαί τινα directly signifies, even in Greek, *to imitate any one*, it is more probable that Paul here uses it after the Hebrew, where וְיַעֲשֵׂה, in a figurative sense, means *to be wholly filled with any thing.* Paul, accordingly, exhorts to a close communion of soul with Christ. The same expression is to be found, Gal. iii. 27. Σάρξ is here like σῶμα. So does Josephus, *Archæol.* l. xviii. c. 13, § 8, say: τείπεσθαι ἐξ τὴν συνήθη τοῦ σώματος περόνουαν.

## CHAPTER FOURTEENTH.

### ARGUMENT.

Admonitions addressed to the Gentile converts not to behave haughtily, but with affectionate forbearance towards those of Jewish extraction, who entertained scruples about many things which to them were innocent. Every one ought to seek to be firmly established in his convictions.

V. 1. In the explanation of this chapter, there arises first the question, What description of persons were the weak believers of whom the Apostle speaks through the whole of it? The common opinion, which also first suggests itself to the mind, is, that they were Jewish converts, who had brought along with them from Judaism into Christianity an anxious tenderness of conscience. Moreover, according to Clemens Alexandrinus and Augustine, this timid scrupulosity applied merely to the use of the flesh that was left over from the Heathen sacrifices. On the other hand, Chrysostom, Origen, Theodoret and Jerome, suppose it comprehended all the kinds of food forbidden in the law. The most correct way is not to separate betwixt these two, inasmuch as a conscientious Jewish Christian, who was scrupulous in the one point, was likely to be so likewise in the other. From ver. 5, we see that this party also held certain days as sacred, which were so esteemed by the Jew. A similar controversy, and with similar arms, is maintained by the Apostle, 1 Cor. viii. It is, however, another supposition as to the weak believers here described, that they were Jewish converts of an ascetical turn of mind, who, in a special endeavour after purity, had, even under Judaism, given up eating all kinds of flesh whatsoever. This explanation is found so early as the days of Pelagius, among some whom Erasmus confutes; and, among moderns, it has been defended by Koppe and Eichhorn, (Einleit. ins. N. T. Bd. iii. s. 222.) There can be no doubt, certainly, that, at the time of Christ, there were many seriously disposed persons among the Greeks and Romans, as well as Jews, who laboured to attain a special degree of purity, and abstained from the use of flesh in general. Among the Heathen, such ascetical views were propagated by the new Pythagorean school, which flourished in those days; while, among the Jews, not only had the Essenes bound themselves to abstain from flesh, but this had been done by other Jews following the same rigid maxims. Josephus, for instance, (in Vita sua, c. 3,) mentions certain pious priests who

fed solely on figs and dates. In like manner, Banus the pious ascetic, once the master of Josephus, ate no food but what was supplied by the vegetable kingdom, in *Vita Jos.* c. 2. In fact, even among Christians, as early as the first age, we find notice taken of pious ascetics of the kind. Origen, c. Cels. l. v. c. 49, speaks of some living in his time. In the *Canones Apost.*, Canon L., a distinction is drawn betwixt the clergy who, from ascetical considerations, shunned the use of flesh and wine, and those who esteemed the use of them as actually sinful, and the latter are condemned. There is likewise mention made of a rigid Christian ascetic, in Marcus Aurelius' time, among the martyrs. (Euseb. *Hist. Eccles.* l. v. c. 3.) He was, however, prevailed upon by other Christians to taste with thankfulness the gifts vouchsafed by God. Clemens Alexr. *Pædag.* l. ii. p. 148, ed. Sylb., relates, that the Apostle Matthew belonged to the class of ascetics.

Notwithstanding all this, however, it is not likely that St. Paul's polemics are here directed against such a party. The party of whom he speaks are characterized as weak in the faith, so that the others looked proudly down upon them. But this was not the case with these ascetics. Not only were they, so far from being despised, regarded by Greeks and Jews with wonder and astonishment, as men of a superior order, but, among Christians, they were likewise looked upon as persons who gave themselves more than usual concern to practise a faithful imitation of Christ. On the other hand, it never occurred to those ascetics to condemn others for not choosing so rigid a mode of life as theirs; they rather believed that but few were called to it. In fine, were he here speaking of ascetics, never, certainly, would Paul address the opposite party with admonitions to forbearance and gentleness. He would, on the contrary, attack the ascetics themselves, and severely blame them for condemning others, or upbraid them generally with assigning a particular worth to their mode of life: Just as, in the Epistle to the Colossians, ii. 21—23, he speaks with stern decision against haughty self-righteous ascetical practices. If Paul had had imaginary ascetics before his eyes, he would certainly have attacked the source of their dispositions, and not enlarged upon their outward circumstances.

*ἀσθενεῖς τὴν πίστεν.* The like expression is found, 1 Cor. viii. 11, —12. Compare 1 Cor. ix. 22, on the same subject. The Gentile could have no scruples at St. Paul's doctrine, to wit, that we are to enjoy all that God has made with gratitude to the giver. In the case of the Jew, however, a longer experience in the Christian faith was required, in order gradually to become established in the conviction, that he had now nothing more to do with the law. If, then, a choice is to be made betwixt two evils, it is better, through misjudging faithfulness, to admit a scruple, than, with daring levity, to overleap every restraint. Hence it is that St. Paul treats these weak brethren with so much affection and tenderness.

*προσαρτάσασθαι* means here to *admit into intercourse*, which is,

however, ex adjuneto, equivalent to, *to treat kindly, take a concern in any one*. Compare chapter xv. 7. We have the same verb used in the same way by the LXX. Ps. lxxv. 4; lxxiii. 24. 1 Sam. xii. 2. In the latter Greek, also, *κροσταμβάνειν* appears to have signified directly, *to treat with indulgence or kindness*. In Lucian, *De non credendo* column. c. 17, p. 147, ed. Reiz. T. iii. We find the passage: *ὑπολαμβάνοντες οἱ χόλαρες τὴν μειρακώδη τοῦ Ἀλεξάνδρου ἐπιθυμίαν*. Here *ὑπολαμβάνοντες* clearly means to be *indulgent, to flatter*. Now the Scholiast expounds it by *προσταμβάνειν*. Krebs will have it taken as tantamount to *ἀναλαμβάνω*, and this, in the sense, *to improve, alter the tone, in which case we would have to compare Gal. vi. 1*. That sense of *ἀναλαμβάνω* is, however, linked to the preposition *ἀνά*, which imparts to several verbs the signification of improvement. (See Wytttenbach Comm. in Plut. T. vi. P. I. p. 76.) Certainly not in the spirit of the love either of Jesus or Paul, does Calov on this passage, combat the Lutherans, who adduced it as a proof that none of their party ought to accuse a Calvinist of heresy. Calov entertains the opposite opinion, viz. that he ought not even to salute him, according to 2 John v. 10.

*μὴ εἰς διαχείσθε διαλογησμῶν* may be explained in a threefold way. *Διαχείνειν* means to *judge*, according to which the expression might mean, "not to judging of the thoughts;" so that the Apostle would prohibit judging. So Chrysostom, Augustine, Grotius and others. In the Hellenistic, however, the middle *διαχείνεσθαι περὶ τῶν* signifies *to dispute about any thing*, which would make the sense: "So as to contend about (immaterial) opinions." Or *διαχείνεσθαι* may signify to be *doubtful*, and then *διάχεισται* would mean *the scruple*. Under scruple, however, might be implied, that of the weak in faith, who is disquieted in his conscience, or that of the strong in faith, as to whether he ought to acknowledge the other for a brother. In this latter way it is taken by the Syrian, Chr. Schmid and Koppe; in the former by Luther, Cocceius, Bengel and many others. Indisputably, it agrees best with the connection to translate: "In order that the other may not be doubtful in his own convictions, without, however, possessing sufficient power of faith to follow yours." In this case, ver. 23, is illustrative. *Διαλογησμός* must be taken in its general sense of *thoughts*. We have farther to remark, that Paul expresses himself concisely. The *εἰς* denotes the consequence, "that there may not thence arise." Compare e. g. c. vi. 19.

V. 2. This verse is particularly urged in support of their opinion, by those who think that ascetics are here meant. It is likewise easy, however, to apply the words to the social feasts of Christians, at which the Jewish converts preferred abstaining altogether from meats of flesh, being afraid of eating what was unclean.

V. 3. *χρίεται* is again equivalent to *χαραχίνεται*. By the fact that the person of weak faith has received forgiveness of his sins, and therewith peace with God, God has acknowledged him as his own,

and vouchsafed him mercy. How then should man wish to show greater severity than God?

V. 4. *Στήσω* and *πίνετο* “to keep one’s ground, II. 11. 348, and to fall,” used figuratively with reference to faith. This also implies, “to be acquitted, declared righteous before the court, and to be condemned.” We may compare the images frequently occurring in the Psalms, of standing and falling, and being upheld by God. Ps. xl. 3; lvi. 14; cxvi. 8; xxxi. 9. The dative is the dative of judging. Winer 3te Aufl. s. 175.

*δινατός γάρ τε.* God can impart to him ability, and as supreme Judge, declare, that he may enter the kingdom of Christ, even though he should possess that weak faith, and men pronounce him on account of it, rejected. Chrysostom: Οὐδὲ ἔπει αἴτια τοῦ μη κριθεῖνοι ποιεῖ, διὰ τούτο πεινάντα μὴ κρίνειν, ἀλλ᾽ ἔπει ὀλλοτριός ἐστιν οἰκεῖτης, τοὺς δὲ ἐστιν οὐδὲ ἀλλὰ τοῦ Θεοῦ· εἰτα παραμυθίμενος αὐτὸν πάτει, οὐδὲ εἰπειν, ὅτι πίνεται, ἀλλὰ τί; στήγει ἡ πίνεται. ἀν δὲ τούτοις διὰ δὲ ἐπείναι η, τῷ δεσπότῃ διαφέρει τούτα.....τούτα δι, εἰ μὴ τὸν σκοτίν τοῦ Πιστοῦ κατίδιδαν, βουλομένου μη πέδη καιροῦ τοῦ προσώπους ἐπιτεμάσθαι αὐτούς, σφρόδεα ἀσάξιο τῶν Χριστιανῶν τῆς κηδεμονίας ἐστίν. ἀλλ᾽ ὅπερ διε λέγω, εὐη γνώμην ἔχετάσσει διε μεθ' ης λέγει.\*

V. 5. Here it is clearly seen that Paul is speaking of scrupulous Judaists unable to renounce the Sabbath, the new moon and other Jewish holidays, (Col. ii. 16. Gal. iv. 10.) In a way altogether forced, Koppe explains: “Some believed that it was their duty to abstain only on certain days from eating flesh.” Now, to refer this declaration to ascetics, we would require to suppose that the days were determined horoscopically. As is commonly the case, *παρά* in a comparison denotes the preference. *Κρίνειν* might here both times be taken in the sense to select, 2 Mac. xiii. 15. Joseph. Archæol. I. XI. c. 8, § 10. *Πληρόφορειν* in profane authors also signifies to fill up, thoroughly convince.

V. 6. *Φέρετος*, which properly means to take a thing into consideration, has here the signification of παρατηρεῖν, which is what stands in the parallel passage, Gal. iv. 10.

*εὐχαριστεῖν* may, in the narrower sense, relate to the grace at meat, which was common among the Jews, and hence also among the early Christians, (1 Tim. iv. 3, 4. Justin Mar. Apol. Tertullian, Apologeticus), or generally in the wider, to the thankful disposition of the person eating. The meaning of the passage is, that the external act is neither good nor bad; all depends upon the disposition.

\* I do not command you to abstain from judging, on the ground, that he does things which ought not to be judged, but because he is another’s servant, i. e. not thine, but God’s. Then encouraging him again, he does not say *he falleth*, but what? *he standeth* or *falleth*. But as to whether the one or the other happen, that concerns the Lord. Now these things, unless we again overlook the scope of Paul, who wishes them not to be reproved before the proper time, are altogether unworthy the regard of Christians. But as I always say, it is necessary to examine the view with which he speaks.

V. 7. The Christian lives no longer according to his own good pleasure; he has become a servant of Christ, (Rom. vi. 18.) Hence whatsoever he undertakes he weighs in his Master's sight, and if in doing so he experience no reproach of conscience, he is in circumstances to act without temptation.

*ζῆν τῷ* means likewise among the Greeks, *to live with a constant reference or regard to any one.* See c. vi. 10. Even his death, the most important event that can befall him, is viewed by the Christian not merely in its bearing upon himself, but likewise upon his Master. Of this Paul gives us a fine example, Phil. i. 23, 25.

V. 8. A great, and to the natural man a strange thought! In his whole being, the subject of redemption makes the Saviour the centre of all his movements, the mark to which his will points.

*ἀνταντὸς τῷος* “*to depend upon or appertain to any one*, inasmuch as our whole being has a bearing upon him.” Compare 2 Tim. ii. 19.

V. 9. According to the evidence, both external and internal, *ἀνταντη* is to be considered a gloss upon the unusual term *ζῆν τῷος*, as may be inferred from the third reading *ἀντίτητος*, which also illustrates *ζῆν τῷος*. The *τῷος* before *ἀνταντη* is, on similar grounds, to be held spurious, and as originating solely in consequence of the gloss *ἀνταντη*. *Ζῆν* might certainly signify *to rise again*, as in Hebrew, simples often stand where we should put compounds. It would better accord with Paul's doctrinal system, however, were we here to understand *ζῆν*, in the emphatic sense, of the Saviour's state of exaltation. “Christ, in his humiliation, died on that account, and has once for all attained to the life of glory and exaltation.” Compare Rom. vi. 10. Since the completion of the work of redemption, Christ is the lord of all who are admitted into the divine kingdom, and this not only during their pilgrimage upon earth, but even beyond the grave, (*τὸν νεκρῶν*).

V. 10. The first *οὐ* refers to the weak in faith, the second, to the Gentile converts. If Christ be indeed our master, it is not for us to exclude from the kingdom of God, brethren who only deviate in non-essentials, before he has sat in judgment.

V. 11, 12. To corroborate the general truth, that God will judge every man, Paul founds it upon a quotation from the old Testament, Is. xlv. 23.

V. 13. He urges still farther his demands upon the strong in faith. Hitherto he had only wished to persuade the two parties not mutually to condemn each other. Now, however, he asks of the strong in faith, that for their weaker brethren's sake, they should not do a thing which might be in itself indifferent, even though they felt free in their own minds to do it. For instance, when they observed that their eating the flesh of sacrifices, or any thing soever which seemed to have been prohibited, gave their brethren pain or offence, they were rather to deny themselves such an *adiaphoron*. The disposition which Paul evinces in these exhortations, proves what a mighty influence the Christian faith had had in making him indulgent and humble, for if we reflect upon his natural character, we can well

suppose, that he would have been more disposed to kindle into anger at the weak and scrupulous, and to treat them with severity. But the spirit of Christ had taught him to be weak with the weak, so that, 1 Cor. viii. 13, he says, " Wherefore if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend." And in the Christian church, which is never but composed of those who bear, and of those who are borne, this is the only way in which the bond of perfectness and of peace can subsist, to wit, when the child aspires to manhood, and the man becomes a child. Such mutual subordination and forbearance is a salutary medicine for pride.

*Kείνεσθαι.* An antanaclasis. *Kείνεσθαι* means here, *to propose to one's self* or *resolve*. So Acts xvi. 15; xx. 16. 1 Cor. vii. 37, and frequently.

V. 14. Πέπεισμαι εἰς χυγία. The Christian is susceptible of a higher degree of conviction than the natural man. In the light of a superior illumination, truths may become certain to him, as soon as he perceives them in the consciousness of his fellowship with Christ.

*χυρός; the impure*, Acts x. 14, 28; xi. 18, in antithesis to *ἄγαρος*, *what is set apart*.

V. 15. Αυτεῖν τινά to distress any one. *Απόλλυεν.* There is a double exposition of this word. 1. *Απόλλυεν*, like the Latin *perdere*, for *cruciari*. In Aristophanes for instance, we find *ἀπολέμπει* so used, Nub. v. 790. *ἀπολῶ*, Plutus, v. 65, 68, also *ἀπολεῖ*; *με.* So Elsner. 2. *Απόλλυεν* may be taken *ἀφορμητεῖως*, and this also in a twofold manner. Paul may mean to say: When thou repellest thy brother by thy harsh blame, he becomes perplexed about Christianity altogether, and cleaving, as he does, so strongly to the observance of the law, relapses again into Judaism. So do Theophylact, *Œcuménius*, Grotius, Taylor and others understand the passage. Paul may likewise, however, mean to say: Seduce him not into eating contrary to his conscience, thereby incurring the sentence of God, inasmuch as whatsoever is done contrary to conscience is sin. So Origen, Theodoret, Bengel, Limborch and many others. This latter view is confirmed, 1 Cor. viii. 11, and Rom. xiv. 20. The *ὑπὲρ οὗ, χει.* is added by Paul, for the purpose of showing how little this would be imitating Christ; he having died for that very soul, for whose sake it is refused to remove a little scandal out of the way.

V. 16. *Ἄγαρον* is by Chrysostom, Theophylact, Ambrose, Erasmus and others, explained generally of the Christian religion, which is slandered, when men fall into disputes about such trifles. Origen, Pelagius, Theodoret, Bengel and Clarius take it more correctly in the narrower sense, and expound it of that spiritual freedom enjoyed by the strong in faith, which was a great blessing, but of which they might be deprived, or which might at least be slandered, unless they manifested love and prudence in the use of it. This meaning admirably suits the connection, and at 1 Cor. x. 29, 30, Paul expresses himself to the same effect.

V. 17. *Bοσκαία τοῦ Θεοῦ* stands here subjectively, and denotes the life of man therein. To the same effect is 1 Cor. iv. 20. In opposition to the Judaizers, Paul maintains that prescribed external observances do not procure an entrance into the kingdom of heaven, nor make out our belonging to, or connection with it. In opposition again to the haughty Gentile converts, he maintains that in joining in the observance of certain outward customs indifferent in themselves, they did not thereby break their connection with Christ and believers. His doctrine, accordingly is, that outward forms and observances avail neither to estrange man from Christianity, nor yet to approximate to it. Where the Spirit reigns, there does freedom dwell. But where does the Spirit reign, and where alone can a claim to such freedom be advanced? It reigns wherever the following qualities are to be found, the *δικαιοσύνη*, the *εἰρήνη* and the *χαρά*, by which it is manifested whether a man inwardly and truly belongs to the kingdom of Christ. Supposing a man not to belong to it in this way, the divine freedom spoken of does not exist for him. The *τέλειόν μας* may be referred to the *χαρά*, or to all the three qualities. In the first case, it serves specially to distinguish the mild inward cheerfulness of the Christian from the impure jollity of the natural man: *Δικαιοσύνη, holiness.* Where these qualities exist within the breast, no more regard is paid to outward forms.

V. 18. As man, in virtue of his natural affinity to God, perceives that the moral condition produced by Christianity is the aim towards which the development of the species tends, he cannot avoid acknowledging these fruits of Christian faith.

V. 19. *Εἰρήνη* is here to be understood of the amicable and harmonious behaviour which had been previously spoken of. The word *οἰκοδομή* is to be explained, from that image so common to the Apostles, according to which they compare a spiritual walk to a building which gradually improves in firmness. It is accordingly equivalent to *τὸ σωμόφρον*, as the Greek expositors explain it. One Christian ought to seek to promote the spiritual growth of another.

V. 20. *Καταλύειν* used in reference to the *οἰκοδομή*, means *to pull down, destroy.* *Ἐγενόντος Θεοῦ* denotes the working of God in the hearts of men. Just as in other passages, 1 Cor. ix. 1, Paul styles the believing Corinthians *Ιεροὶ μονὶ Κυρίῳ*. The spiritually-minded Christian is hence also called, in virtue of the power of God which has operated upon him, *οἰκοδομὴ Θεοῦ*, 1 Cor. iii. 9. This work of God is hindered by the strong in faith, when he unsettles the conscience. Chrysostom: *τὸ Ιερόν τοῦ Θεοῦ. τὴν σωτηρίαν τοῦ ἀδελφοῦ οὔτε καλῶν, καὶ ἐπιτινέαν τὸν φόβον, καὶ δεικνὺς ὅτι τοιναρτίον τοῦ ἐργοῦ τοῦ Θεοῦ, οὐ σπουδάζει, ποσὶ. οὐ γάρ μόνον οὐκ οἰκοδομεῖς, φησιν, ὁ νομίζεις, ἀλλὰ καὶ καταλύεις, καὶ οἰκοδομήρος οὐκ ἀθεωπίνητος, ἀλλὰ Θεοῦ, καὶ οὐδὲ μηδὲ τούτος ἔνεκεν, ἀλλὰ πράγματος εὐτελοῦς.*\* Upon the διά before *καταλύματος*, see c. ii. 27.

\* Calling by this name the salvation of a brother, and augmenting fear, by showing that he does the contrary of the work of God at which he aims. For

V. 21. Compare 1 Cor. viii. Codd. A. C. 67, the Syriac, Arabic, and Koptic Versions, Origen and Augustine omit *πανθαγέται* η δοθεῖται. And, in point of fact, it stands here so idly as to appear nothing but a double gloss upon *προσκοπέει*.

V. 22. Σὺ πίστιν κτλ. Chrysostom: Θέλεις μοι διέχων ὅτι τίνεται; εἰ; μηδέποτε δείξων, δαλ' ἀργεῖτω τὸ συνειδός.\* Pelagius: Sic manduca ut nemo tuo infarmetur exemplo. Macarius; κτλ. Chrysostom: πάλιον τὸν αὐτοπούετα πλήρης, καὶ δείχνων τούτῳ ἀργοῦτον στήφανον, τὸν τὸν συνειδότος.†

V. 23. This passage must be expounded in connection with the preceding context. Only in proportion to the measure of our knowledge respecting any thing to be left undone, are we chargeable with guilt. He who is not convinced that this or that action or omission is sin, may safely do, or leave it undone. It must not, however, be overlooked, that it may be guilt on a man's part, when he is deficient in knowledge.

V. 24. The last three verses of chapter xvi. belong to this place. They occupy it in the Codex Alexr., and 106 Codd. Minusc., in the majority of the Greek Fathers, the Syriac and Arabic. They stand at the end of the letter in the Cod. Vat., 3 Uncial Codd., some Codd. Minusc., and in the Latin Fathers. Doubtless, they intimate the close of the Epistle; and, doubtless, the beginning of chapter xv. seems to connect itself immediately with the end of chapter xiv. Supposing, however, the verses to have originally stood at the end of the Epistle, it is impossible to conceive how they should have been transferred to the end of the 14th chapter. There is hence more likelihood in the supposition, that St. Paul intended here to terminate the letter, but that he afterwards felt himself urged to resume a subject which lay so near his heart, and so appended the 15th chapter.

The dat. τῷ δὲ δυναμένῳ has no verb. There is here an *ἀναράθεσθαι*, inasmuch as St. Paul had in view a doxology to the Father, but gives it, c. xvi. ver. 27, to the Son. We have, accordingly, to supply, δέξα εἰς τοὺς αἰώνας.

*Katὰ τὸ εὐαγγέλιον μου* κτλ. *Katὰ* here denotes the occasion, so that it is equivalent to *through*, just like the *κατὰ Θεόν*, (see on viii. 27.) “by divine dispensation” of the Classics, among whom, it properly signifies “in consequence of,” and intimates the way and manner, at the same time likewise expressing the effect. Others, “as my message confirms,” or “faith upon the gospel.” *Iησοῦν* is best taken as gen. objecti, “through the gospel of the Mediator, and my message concerning it, ye may be strengthened.”

*κατὰ ἀποκαλύψτην* may be co-ordinated with the preceding *κατὰ*.

not only do you not build up the work of God, which is what you intend to do, but you destroy, and that a building not of man, but of God, and not for the sake of something great, but of a contemptible matter.

\* Do you wish to show me that you are perfect? Do not show it to me, but let the consciousness of it suffice you.

† Again he strikes at the weak disciple, and shows that this crown is enough for him, viz. that of conscience.

But it is more suitably subordinated by the ancient expositors. The Apostle frequently reverts with pleasure to the thought that, even prior to the commencement of this earthly economy, God had projected the plan of the redemption, with a reference to which all was accordingly arranged. He represents this plan, however, as one that had been kept secret—only the prophets, perchance, knowing any thing of it—no human being, having, of himself, anticipated such a method of obtaining for man redemption and glory. Col. i. 26; ii. 2. Eph. vi. 19. 1 Pet. i. 20.

V. 25, 26. The Apostle had certainly proposed to contrast the time of Christ's appearing, which first made manifest the plan of salvation, absolutely with the earlier period. Remembering, however, the Old Testament prophecy, by which that plan had been foreknown and declared, he appends with the *τι*, in some Codd. improperly omitted, the testimony of the γεραφαι περιφητικαι. The *τι* *τιταγην* is better referred to *φανερωθεντος*. The predicate *αείστος* has certainly not been used here unintentionally. It intimates that, in all his arrangements for mankind, God remains eternally the same, eternally like himself. *Εἰς πάντα τὰ Ιθην γνωρισθεντος*. The presentation and prediction of the mighty scheme of salvation was entrusted to but one people—the realizing of it belongs to the whole race.

V. 27. The thought that God had, from all eternity, arranged the scheme, and the whole course of its fulfilment, was very naturally calculated to lead the Apostle to the reflection, how little short-sighted man is able to penetrate into its fitness; and in this way he comes to give to God, as he here does, the predicate of the only-wise.

## CHAPTER FIFTEENTH.

### ARGUMENT.

Reiterated exhortation to concord betwixt the believers of weak, and those of strong faith. Paul speaks of his Apostolical office, of his labours, and the journey in which he proposes to visit the Romans.

V. 1. What the Apostle had said of the relation betwixt the strong and the weak in faith, appeared to him still insufficient. Accordingly, although he had terminated the Epistle, he appends an addition.

*δινατός* means, even among profane authors, *one able or mighty*, and is, in every respect, equivalent to *δεῖνος*. We find it conjoined with *ἐν ἔργῳ καὶ λόγῳ*, Luke xxiv. 19. Acts vii. ver. 22. It here amounts to *διφορδός τὴν πίστιν*. It is again used with respect to faith, 2 Cor. xiii. 19. As the Homeric fight is composed of the vanquished and the victorious, so is Christ's church, of them who bear and them who are borne. Paul's own example, in the case before us, may be learned from 1 Cor. ix. 22.

*ἀγέσκων τινί* is “probari alicui, to force approbation from any one.” Hence, *ἀγέσκων ἰστρῷ* means *to live so as to please oneself, to follow one's own wishes*. In Æschylus, Prom. Vinct. ver. 186, we read: *πας' ἰστρῷ δίκαιος ἔχων Ζεύς*, on which the Scholiast observes: *κάρα δίκαιώς οἰόμενος ποιεῖν, αὐτὸς ἰστρῷ ἀγέσκων καὶ δίκαιος νομίζων εἰναι ὅπερ ἀν βούλησαι περάτεων*. Compare 1 Cor. x. 33. 1 Thess. ii. 4. Gal. i. 10. True love produces such self-denial, because it is only in some other being that she lives.

V. 2. But this living to please another ought constantly to aim at the *ἀγαθόν*, which *ἀγαθόν*, however, consists in the *οἰκοδομή*, when, by so bearing a brother's burden, his spiritual condition is promoted. See Paul's example, 1 Cor. ix. 19; x. 33. For there is a false *ἀγέσκεια* towards men, on whose account this word is sometimes, in profane authors, equivalent to *χολαρξία*. (Theoph., Charact. VI.)

V. 3. The Saviour, who came, not to be ministered unto, but to minister, is, in respect of this relation also, a model to believers. The Old Testament passage is from Ps. lxix. 9, on which compare the observations made at c. xi. 9. Christ undertook all he did in God's cause; and hence he lived not to please himself.

V. 4. Paul means to show, that if the Old Testament does not yield instruction bearing directly upon the conversation of the Chris-

tian, much of it may nevertheless be used for that end. In this way, the passage which applies immediately to David, and in its higher sense to Christ, may serve for direction to the Christian how to walk so as to please God. The *κέο* is partic. temp.

If we connect διὰ τῆς ὑπόμονῆς with τῆς παρακλήσεως, then the ὑπόμονή καὶ παρακλήσεις τῶν γραφῶν are the patience and quietness of mind which are imparted by the reading of the Scriptures, without its being needful to suppose, with Theodoret and many others, that the ὑπόμονή involves a direct allusion to the *examples* of steadfastness recorded in the word. Other expositors, as for instance Erasmus and Ammon, wish to connect the διὰ τῆς ὑπόμονῆς with ἡλπίδα Ιχωρεῖ, and doubtless this construction has somewhat to recommend it. The *ἡλπίς* is here the confident outlook to the glorious end of all trouble.

V. 5. God here receives a name from his operations, as at ver. 13, 33. 1 Thess. v. 23. The Apostle, in this manner, leads us back again to his subject, from which the observation in ver. 4 had brought him away. Καὶ Χριστός. (Ecumenius: 'Εκεῖδη ίτι καὶ ἐπὶ παρακλήσεις ιπάγει καὶ Χριστός.)\* The *καὶ* then denotes the object of concord. But Theodoret expounds more correctly: Διδάσκει ὡς οὐκ ἀστικῶς αὐτοῖς τὴν δύστοιαν γενίσθαι προσεύχεται, διλά τὴν εἰσεβῆ συμφωνίαν αἰτεῖ.† The spirit of Christ ought to be the animating principle of unity.

V. 6. The noble consequence of that concord is, that the whole church, like a fraternal choir, gives praise to God.

V. 7. On προσλαμβάνεσθαι, see our observations, c. xiv. 1. Τιμᾶς, in place of the more usual ἡμᾶς, is the reading in A C D E F G. Δόξα Θεοῦ is eternal blessedness, Heb. ii. 10. Rom. v. 2. 1 Pet. v. 4. The argument is the same as at c. xiv. 3. Has Christ, without distinction, been so gracious to us, then shall we, receiving all things as we do through grace alone, make no scruple to show ourselves humble and condescending to our brethren?

V. 8. Paul specifies in how gracious a manner Christ actually had introduced Jews and Gentiles into the kingdom of God, the former, inasmuch as the promises once vouchsafed to them were fulfilled, and the latter, inasmuch as, although they themselves did not receive the promises, they yet obtained a share in their fulfilment. Thus, both races have reason to regard their reception into the kingdom of Christ as pure grace. Calvin: Ostendit qualiter nos omnes amplexus sit Christus, ubi nihil discriminis reliquit inter Judeos et Gentes. Utrosque ex misera dissipatio collegit, collectos in regnum patris adduxit, ut fierent unus greci in uno ovili sub uno pastore. In place of δι, the best codices read γά, and, doubtless, γά would afford a more convenient connection. We must suspect, however,

\* Since during and after evil, love leads to Christ.

† He shows that he does not ask them to have a vague agreement, but demands a pious record.

that on that very account, it has been used in the room of δι, which here forms a logical antithesis.

V. 9. The infinitive δοξάσαι depends upon λέγω δι. Ambrose: *Quia his nulla promissio erat, quasi indigni per solam misericordiam assumpti sunt.* The structure of this clause is not sufficiently parallel to the foregoing. Paul describes the pardoning of the Gentiles in the words of the Old Testament, which declare the share they were one day to have in Israel's salvation. The first passage is from Ps. xviii. 49.

V. 10. The indefinite λέγει is the Rabbinical formula of quotation. The Rabbins supply *ורוח קדש* or *הכתוב*. The passage is from Deut. xxxii. 43.

V. 11. The passage is from Ps. cxvii. 1.

V. 12. The passage is from Is. xi. 10.

V. 13. The conclusion of what Paul has to say to the church respecting their own circumstances. The denomination of God, as the God of hope, connects itself with the ήποιούσιν which has just gone before. Where faith is to be found, and, along with faith, spiritual joy and spiritual peace, there, too, must the hope of a future salvation be lively; nor can this fail, inasmuch as the spirit of God is the quickening element of believers. Theophylact: *Καὶ προξενεῖ γὰς ἡμῖν τὴν δύναμιν τοῦ πενίματος ἡ ἐλπίς, καὶ πάλιν ὑπὸ τοῦ ἀγίου πενίματος ἐν ἡμῖν περαστοτίκα γίνεται.*\*

V. 14. As Paul was neither the founder, nor appointed pastor of the church at Rome, in the tenderness of his feelings he wishes to remove even the shadow of suspicion that, in addressing them, though being strangers to him, he had acted presumptuously. The αὐτὸς ἐγώ stands opposed to an objection which might have been made by the Romans, viz. that he did not believe they possessed the qualities he required, which yet existed among them. Ἀγαθωσάντη may denote, more specifically, an affectionate brotherly disposition, (Theophylact: *τὸ φιλάδελφον*) as Eph. v. 9, or, in the larger sense, the admirable disposition and frame of mind of the gospel, 2 Thess. i. 11. Chrysostom correctly explains γνῶσις to mean the proper prudence for behaving towards brethren.

V. 15. The τολμηρότερον is referred by Calvin, Bengel and others, to the act of writing, which, as there was no close intimacy betwixt the Romans and the Apostle, was bold. The majority of expositors, however, refer it to the language, Paul having not only in ch. xiv., but ix. xi., expressed himself very strongly. Erasmus translates it, *paulo familiarius*. In this case, we might compare Plato's *Gorg.* ed. Heind. 134: *εἰ τε καὶ ὀγκωτότερον εἰσῆσθα.* But as, in the sequel, he refers solely to his vocation to preach among the Gentiles, the former exposition is better adapted to the connection. Whatever meaning we give to τολμηρότερον, ἀπὸ μέρους must be a limitation of

\* For hope procures for us the power of the Spirit, and is itself again strengthened within us by the Holy Ghost.

it. **Ecumenius:** ἀπὸ μέρους δοντὶ τοῦ τρόπου τινὰ, καὶ εἰ τις μὴ τὴν διάνοιαν ὀληρὴν βλέπει, διὸ ἀδέλτας τὰς λέξεις ἐκ μέρους πολυπλογμονοὶ γυμνώσας τὰς διανοίας.\* In the ὡς ἐκπαντιμετρήσαν, to be resolved into εἰς τὸ ἐπαναπομνήσαν, lies the true purport of Paul's letter. He did not take upon himself to set up to instruct the ignorant, he but wished to recall what is apt to escape from the memory. In forming the resolution to attempt such a new awakening of the Romans, he was moved by his vocation as Apostle of the Gentiles. **Ecumenius:** Διεκρίνετο ὅτι οὐδὲ ἀναμνήσας ἀντίτολην μηδεσσεν, εἰ μὴ τὰ ἔδην ἀπεκρίνετο.†

V. 16. Description of the exalted duties which the apostolical office brings along with it. Paul makes use of an image common among the early Christians, and which represented the whole church of believers as an oblation made to God. In the same way, c. xii. 1, he had exhorted the Christians to present themselves as a sacrifice to God, and at Phil. ii. 17, calls the faith of the church the priestly sacrifice. Led by this image, the Apostle also employs the answerable expression λειτουργός, whose cognate forms in the LXX. are all employed to denote sacerdotal functions. In the same manner, too, does ἵσεγγειν in Josephus, Philo and profane authors, signify directly "to sacrifice, do the work of a priest." Here it means, "to discharge in a sacerdotal way." Similar is the expression τὸν νόμον ἵσεγγειν, 4 Mac. vii. 8. While the Jewish priests clean the altar, kindle the fire, slay the victim, and then present it to God, the sole priestly office of the Apostle consists in proclaiming the Gospel, and the Gentiles are the oblation which follows. Αγαύεω, like ψήση, is equivalent to προσφέρειν. The ἐν πνεύματι ἀγίῳ contrasts this offering as spiritual, with that which is external.

V. 17. The thought that, as Apostle of the Gentiles, and priest of Christ, he had addressed the Roman church, now leads him to speak of what God had enabled him to accomplish in this holy office. Κοινῆσαι, as at Rom. iii. 37, materia gloriandi. The εἰς Χριστὸν Ἰησοῦν denotes that the Apostle only boasts under the consciousness of the aids of Christ's grace. Τὰ πέδη, τὸν Θεόν, supply here κατά. The glory consists in divine, and not terrestrial things.

V. 18. Calvin: Tantum ynihi gloriæ materiam ipsa veritas supeditat, ut non sit mihi opus accersere falsa et aliena encomia, veris sum contentus. Εἰς ὑπάκοην ἴδνων. Compare the obs. on c. i. 5. See further, 1 Pet. i. 2, 22.

V. 19. Σημεῖα καὶ τίγρα, if combined, are as little different as αὐτοῖς καὶ ποφθαῖς. Philo too uses them as equivalent. Old interpreters, however, make a distinction. Σημεῖον, they say, is a phenomenon

\* In part, in place of in some sort. And although one may not perceive the full meaning, still he may partly expiscate the sense of the words, by investigating the train of thought.

† He shows that he would not have presumed to stir up their memories, had he not been set over the Gentiles.

of an unusual kind, but still conformable to nature, as when Christ instantaneously cures Peter's mother-in-law of a fever. On the other hand, *εἰγει* is a phenomenon not according to nature, such, for instance, as the cure of the person born blind. The *ἰν δωράμει πνεύματος Θεοῦ*, is, by Theodoret, Chrysostom, Erasmus and many others, regarded as subordinate to the preceding *ἰν δωράμει*: they suppose that Paul means to specify the basis of his miraculous power. To that *ἰν δωράμει*, it appears, however, more suitable to co-ordinate it, as Beza, Justin, Grotius and others do. Not only was a superior influence manifested in the outward miracles, but this was even more the case, in the discoveries of spiritual power. *Πληρώσω τὸ εὐαγγέλιον*, to fulfil, i. e. fully preach, the gospel, Col. i. 25. See upon the expression, Fritzsche, Dissert. duæ, etc. p. 134. The *κύκλῳ* may well refer to Paul's residence in Arabia, of which he speaks at Gal. i. 17. Of his preaching the gospel in Illyria, the Acts of the Apostles is silent, as it also says nothing of his founding the church in Crete.

V. 20. It was, doubtless, one and the same doctrine which the first teachers of Christianity all taught; they did so, however, in various ways. Accordingly, when in any church, different teachers modelled their labours according to different types, the weak disciple might be led astray by the variety of the forms, and seduced to place too much weight upon some one or other of them, which we find was the case in the Corinthian church.

V. 21. The passage is from Isa. iii. 15.

V. 22. In consequence of there being still so many Gentile nations in the countries more adjacent to him, the Apostle could not as yet gratify the fond wish of visiting the church at Rome he entertained, and which he had also expressed, c. i. v. 10.

V. 23. It had been Paul's desire to labour in those localities where no one else had preceded him. By this time, however, he had planted the gospel in the principal cities of Greece, in Ephesus, Corinth, Thessalonica, and Philippi, from which it was rapidly propagated to the smaller towns. In this way the Apostle could affirm that he had no longer any field for his activity in the East.

V. 24. Whether the Apostle ever actually was in Spain, the furthest region of the West, and there preached the gospel, as the tradition of the church, although on no very certain grounds, asserts, depends upon whether we suppose him to have suffered a second imprisonment. In that case,—and certainly more grounds speak *in favour of* a second imprisonment, than speak *against* it,—we may well suppose also a journey into Spain. (Compare Chr. Schmid, Historia Antiqua Canonis, V. et N. T. p. 597.) On the departure of Christian teachers from any city, they were wont to be convoyed by several of the brethren, Acts xv. 3; xvii. 14, 15; xx. 38; xxi. 5.

Paul qualifies the *ἰμπλησθῶ*, with an *ἀλλο μέχοντος*, inasmuch as the impulse of his vocation did not permit his heart to taste full satisfaction in enjoyment. Chrysostom: *οὐδεὶς με χρόνος ἐμπλήσαι δύναται*,

οὐδὲ ἐμπονῆσαι μοι πότερος τῆς ὀμοίας ὑμῶν.\* With respect to the reading, we have to observe, that both ἐλεύσομαι πέρις ὑμᾶς and γάρ ἀστέρ  
ἴαπιζω are awanting in the codices A C D E F G, in the Syriac, Arabic, Koptic, &c., and are unquestionably spurious.

V. 25. This is Paul's last journey to Jerusalem. He was there and then seized, and brought a prisoner to Rome.

V. 26. Macedonia and Achaia were the two provinces into which the Romans divided the whole of Greece.

V. 27. Spiritual salvation came from the Jews. Compare also 1 Cor. ix. 11.

V. 28. Σφραγίζεσθαι means properly *to seal*, and then *to deliver safely*; in Latin, pecuniam consignare. Καρπός is the amount of the collection.

V. 29. Codices A C D E F G, the Coptic, *Æthiopic* and others, omit the τοῦ ἀπογεγραπτοῦ μοῦ, which is accordingly to be considered as a gloss. The sense remains the same. At c. i. 11, the Apostle said, he hoped to give his brethren a *χάρισμα πνευματικόν*, on which, see the observations we have made.

V. 30. The Apostle foresaw what severe tribulation awaited him in Jerusalem; and as he himself was at all times diligent in intercession for others, he hence encourages the brethren to intercede for him. Διὸ τῆς ἀγάπης τοῦ πεπιστεότος. Christian affection is distinguished from worldly love and attachment; it is the offspring of that spirit which dwells in the hearts of the regenerate. Συραγούεσθαι. The life of the Apostle was a continual war, and of the weapons which he used in carrying it on, the chief was prayer. Ambrose: *Si et ipsi cupidi sint videndi Apostolum, impensis ut inde liberetur.*

V. 31. Paul himself knew beforehand the rage of his countrymen, and prior to his arrival in Jerusalem it was foretold him by prophets, Acts xxi. 11. At the same time, he also wished to conciliate the Christian brethren of Jewish extraction, as these, on account of their strict observance of the ceremonial law, (Acts xxi. 10,) did not as yet regard him with unrestrained affection. Or it may perhaps have been his wish, that the gifts, coming as they did from Gentile Christians, should be affectionately received by the Jews, and excite to mutual attachment.

V. 32. Δια is here intimation of the circumstances in which, or under which, any thing happens; in sense equivalent to *κατά*, 2 Cor. viii. 3.

V. 33. δὲ θεὸς τῆς τιμῆς is a predicate the Apostle loves to use in benedictions. See c. xvi. 20. 2 Cor. xiii. 11. Phil. iv. 9. 1 Thess. v. 23.

\* For no length of time is able to satiate, or inspire me with a distaste for your society.

## CHAPTER SIXTEENTH.

### ARGUMENT.

Salutations and pious wishes.

V. 1. Cenchrea is the harbour of Corinth towards Asia Minor. The deaconesses, in the churches, had the same services to perform as the deacons, excepting only that they chiefly devoted themselves to their own sex. Through their means Christianity, in its early days, was introduced, in an unsuspected way, into the bosom of Gentile families.

V. 2. The *λ*, *Kυρίφ* indicates how, on the appearance of the Christian sisters, that sort of brotherly sentiment which is founded on the Lord, should be inspired. The Apostle likewise explains it by *ἀξιώς τῶν ἀγίων. Πλογάρτης*, properly *female superintendent*, then *patroness, curatrix*.

V. 3. At 2 Tim. iv. 19, we find Prisca in place of the diminutive Priscilla. Prisca and Aquila, of Jewish extraction, had, by the edict of the Emperor Claudius for the banishment of the Jews, been driven from Rome. Whether so early as at that period, they had embraced Christianity, or were converted afterwards, cannot certainly be said. At Corinth Paul lodged in their house, as Aquila, like himself, carried on the trade of tent-making. When the Apostle quitted Corinth, Aquila and Priscilla accompanied him, but on his proceeding farther towards Jerusalem, they remained at Ephesus, and exerted themselves for the kingdom of God. (Acts xviii. xix.) In 1 Cor. xvi. 19, we find salutations sent by them; and in the 2 Epistle to Tim., written several years after, iv. 19, greetings to them, which shows that they had remained for some considerable time in Ephesus. At a subsequent date, (under Nero), they had, as would appear from the greeting before us, returned to Rome.

V. 4. On what occasion these persons risked their lives for the Apostle, we do not know. It may have been in the uproar raised by the goldsmith Demetrius at Ephesus. The *ἰκαλησία τατ' οἰκον* is the family and all the domestics, each household in the great church forming a diminutive one. Comp. vi. 14 and 15, the *οι σὺν αὐτῷ ἀδελφοι*.

V. 5. The external authorities speak for the reading 'Ασιας instead of 'Αζαιας. The internal authorities in favour of it also predominate.

'Ασία would here signify Asia proconsularis, whose capital was Ephesus. It was easy for a copyist, overlooking its special import, and considering 'Ασία to be the name of that entire quarter of the globe, to put the more confined country in its place. If 'Ασαία were the correct reading, there would be here a contradiction of 1 Cor. xvi. 15, although in that case, we would not require to take ἀπαρχή quite so strictly, but might translate it, *one of the first*. Εἰς Χεωτόν. Here εἰς, as it also does in profane authors, signifies *touching, in reference to*. The names, from Epenetus to Olympus, in v. 15, are wholly unknown.

V. 7. Συγγενῆς may signify a bodily relative, it may also, however, merely intimate the Jewish origin of these two persons, which is the more probable opinion. See ver. 11 and 21: Compare Rom. ix. 3. When Junius and Andronicus were imprisoned with Paul is unknown. The name διάστολος is here to be taken in its larger sense, 2 Cor. viii. 23. Acts xiv. 4, 14, where Barnabas is also called an Apostle.

V. 13. The καὶ ἐμοῦ is put by Paul from gratitude for the affection she had shown him.

V. 16. The kiss, as the natural expression of fraternal and sisterly affection, was, in the infancy of the church, the common sign of salutation. Chrysostom calls this kiss of Christian brotherhood, a cinder, which kindles love of a stronger kind than prevails betwixt relations—the one flowing from grace, the other from nature. As, in the kiss, the bodies are brought together, it is a symbol of union betwixt the souls. (Hom. xx. in 2 Cor.) This token of love was particularly usual at the administration of the Supper. After οὐαλησία, we should, were we to yield to external authorities, adopt πατέσαι into the text. It must not, however, be pressed. The Apostle reports the salutation of those churches only through which he had passed, and of which he had learned that they took an interest in the welfare of the Christians of the metropolis.

V. 17. In conclusion, Paul adds a warning against those dangerous men who, in all the Christian churches, endeavoured, at that period, to sow the seeds of discord, those, to wit, who wanted to force the ceremonial law upon the Gentiles. By the picture which Paul is wont to draw of them, the only motive that actuated them, was the desire of ingratiating themselves with the more strict among the Jewish converts, of whom they hoped to make a gain. To the same improper motives did our Saviour ascribe the zeal of the Pharisees.

V. 18. Paul applies the same language to these persons at Phil. iii. 18, 19.

V. 19. As the church had acquired so noble a reputation for tractableness, (such is here the meaning of ὑπακοή, see Philem. v. 21,) the Apostle wishes that, in compliance with Christ's precept, they should join the wisdom of the serpent to the simplicity of the dove.

Ecumenius: Φρονήσαι μὲν πειρασθαι εἰς τὸ μὴ ὑφ' ἑτέρων ἀδικεῖσθαι, ἀπειρασθεῖσαι δὲ εἰς τὸ μὴ ἑτέρους ἐκβιβουλεύεσθαι.<sup>8</sup>

V. 20. Σατανᾶς, as the author of the hateful dispositions of those false brethren, the Judaizers. It is likewise in reference to their wicked endeavours to stir up discord, that God is here called Θεός τιερῶν. Συντρίβειν ὑπὸ τοῦ πόδα, is *constructio pregnans*, and a biblical expression for total discomfiture. Not improbably, it is an allusion to Gen. iii. 15.

V. 23. The congregation had their meetings in the house of Caius. According to a tradition of Origen's, this Caius afterwards became Bishop of Thessalonica. Οἰκονόμος is the Steward of the city treasury, equivalent to Questor. The same use of the word is to be found in Joseph. Archæol. l. xi. c. 6, § 12; l. viii. c. 6, v. 4.

V. 24. Ἡ χάρις τοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Chrysostom: Καὶ οὐτε παταπάνει τὸν λόγον προσεικῶς εἰς τὸν Χριστὸν. Ἡ χάρις τοῦ κυρίου ὑμῶν. ταύτην γὰρ θεμέλιον, ταύτην ὅρον δεῖ ποσεῖν αὐτῷ φίλον.<sup>†</sup>

\* To use wisdom, in order not to be made the objects of injustice by others, and simplicity, in order, on your part, not to circumvent them.

† And thus he concludes the discourse becomingly with prayer; the grace of our Lord. For he ever delights to make this the commencement, and this the conclusion.

FINIS.



